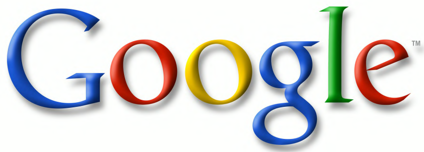


A

CATALOGUE RAISONNÉE

OF

ORIENTAL MANUSCRIPTS

IN THE

LIBRARY OF THE (LATE) COLLEGE,

FORT SAINT GEORGE,

NOW IN CHARGE OF THE BOARD OF EXAMINERS.

BY THE

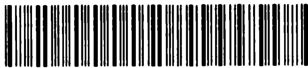
REV. WILLIAM TAYLOR.

VOL. I.

MADRAS:

PRINTED BY H. SMITH, AT THE FORT ST. GEORGE GAZETTE PRESS.

1857.



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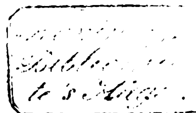
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PREFACE.

In publishing the first Volume of the Catalogue Raisonnée prepared by the *Rev. William Taylor*, it occurs to the Custodians of these Manuscripts, that it is desirable to preface the same by some account of the several Collectors by whose researches these treasures have been brought to light, together with a brief narrative of the circumstances under which they have been deposited in the archives of this College, and are now being catalogued and described for the information of the learned world. The following Memo : has been therefore compiled.

Excluding some 300 Vols. which are understood to have belonged, for the most part, to the "old College" Library and the history of which cannot be particularly traced, the Collections are three in number, and are known as the "Mackenzie;" the "East India House;" and "Brown's."

I. The "Mackenzie" Collection is so named after the late *Col. Colin Mackenzie*, C.B., sometime Surveyor General of *India*. The following Extracts, partly from the evidence of *Sir Alex. Johnston*, late Chief Justice of Ceylon, before the Select Committee of the House of Commons, on the affairs of the East India Company, (A. D. 1832,) and partly from *Col. Mackenzie's* own letter to the same distinguished friend, written in 1817 and published in the Journal of the Royal Asiatic Society—Vol. I. page 333, will be found to afford an interesting account of Mackenzie's early career, his life and pursuits in India, and the measures he adopted in accumulating what has justly been termed "the most "valuable collection of historical documents relative to India that ever "was made by any individual in Europe or in Asia."

Sir A. Johnston—"*Col. Mackenzie* was a native of the Island of "*Lewis;* as a very young man he was much patronized, on account of his "mathematical knowledge, by the late Lord *Seaforth* and my late grand "father, *Francis*, the fifth Lord *Napier* of *Merchistoun*. He was for

" some time employed by the latter, who was about to write a life of his " ancestor *John Napier*, the inventor of logarithms, to collect for him " with a view to that life, from all the different works relative to *India*, " an account of the knowledge which the *Hindoos* possessed of mathema- " tics, and of the nature and use of logarithms. *Mr. Mackenzie*, after " the death of Lord *Napier*, became very desirous of prosecuting his " Oriental researches in *India*—Lord *Seaforth*, therefore, at his request, " got him appointed to the Engineers on the *Madras* establishment in " 1782, and gave him letters of introduction to the late Lord *Macart-* " *ney*, the then Governor of that Presidency, and to my father, who held " a high situation under his Lordship at *Madura*, the ancient capital of " the *Hindoo* kingdom, described by *Ptolemy* as the *Regio Pandionis* " of the peninsula of *India* and the ancient seat of the *Hindoo* College " so celebrated throughout that peninsula from the fifth to the tenth " century, for the extent and variety of the knowledge which its mem- " bers had acquired in astronomy, in mathematics, and in every branch " of literature. My mother, who was the daughter of *Mr. Mackenzie's* " friend and early patron, the fifth Lord *Napier*, and who, in consequence " of her father's death had determined herself to execute the plan which " he had formed, of writing the life of the inventor of logarithms, resided " at that time with my father at *Madura*, and employed the most distin- " guished of the *Brahmins* in the neighbourhood in collecting for her " from every part of the peninsula the information which she required " relative to the knowledge which the *Hindoos* had possessed in ancient " times of mathematics and astronomy. Knowing that *Mr. Mackenzie* " had been previously employed by her father in pursuing the literary " enquiries in which she herself was then engaged, and wishing to have " his assistance in arranging the materials which she had collected, she " and my father invited him to come and live with them at *Madura* early " in 1783, and there introduced him to all the *Brahmins* and other liter- " ary natives who resided at that place. *Mr. Mackenzie*, in consequence " of the communications which he had with them, soon discovered that " the most valuable materials for a history of India might be collected " in different parts of the peninsula, and during his residence at *Ma-*

" *dura* first formed the plan of making that collection, which afterwards " became the favorite object of his pursuit for 38 years of his life, and " which is now the most extensive and the most valuable collection of " historical documents relative to *India* that ever was made by any " individual in *Europe* or in *Asia*."

Extracts from *Mackenzie's* letter to *Sir A. Johnston*, above referred to. " The first thirteen years of my life in *India*, from 1783 to 1796, " may be fairly considered as of little moment with regard to the objects " pursued latterly, as collecting observations and notices of *Hindu* man- " ners, of geography and history: for, with every attachment to this " pursuit, to which my attention was turned before I left *England*, and " though not devoid of opportunities, yet the circumscribed means of a " subaltern officer, my limited knowledge of men in power or office, " and the necessity of prompt attention to military and professional " duties, did not permit of that undeviating attention which is so neces- " sary at all times to the success of any pursuit; much more so to " what must be extracted from the various languages, dialects, and " characters, of the peninsula of *India*.

" A knowledge of the native languages in particular, which is so " essentially requisite, could never be assiduously cultivated, in conse- " quence of the frequent changes and removals from province to pro- " vince, from garrison to camp, and from one desultory duty to another. " Official encouragements to study the languages of the vast countries " that have come under our domination since my arrival in *India*, were " reserved for more happy times, and for those who are more fortunate " in having leisure for the purpose. From the evils of famine, penury " and war, the land was then slowly emerging, and it struggled long " under the miseries of bad management, before the administration of " the south came under the benign influence of the British Government.

" On the whole of this period, in which I have marched or wander- " ed over most of the provinces south of the *Kistna*, I look back with " regret; for objects are now known to exist that could have been then " examined; and also traits of customs and of institutions that could " have been explained, had time or means admitted of the enquiry."

"It was only after my return from the expedition to Ceylon in "1796, that accident, rather than design (though ever searching for "lights that were denied to my situation,) threw in my way those means "that I have since unceasingly employed, not, I hope, without some "success, of penetrating beyond the surface of the antiquities, the his-"tory, and the institutions, of the south of India.

"The connexion I then formed with one person, a native and a "*Brahman*,* was the first step of my introduction into the portal of *Indian* "knowledge. Devoid of any knowledge of the language myself, I owe to "the happy genius of this individual the encouragement to pursue, and "the means of obtaining, what I had so long sought; for which purpose "an acquaintance with no less than fifteen different dialects, and twenty-"one characters, was necessary. On the reduction of *Seringapatam*, in "1799, not one of our people could translate from the *Canarese* alone; "at present we have translations made not only from the modern charac-"ters, but the more obscure and almost obsolete characters of the *Sassa-"nams* (or inscriptions) in *Canarese* and in *Tamil;* besides what have "been done from the *Sanscrit*, of which in my first years in India, I could "scarcely obtain any information: but from the moment the talents of the "lamented Boria were applied, a new avenue to *Hindu* knowledge was "opened; and though I was deprived of him at an early age, his example "and instructions were so happily followed up by his brethren and disci-"ples, that an establishment was gradually formed, through which the "whole of our provinces might be gradually analysed by the method thus "fortuitously begun and successfully followed so far. Of the claims of "these individuals, and the superior merits of some, a special representa-"tion has been made to this Government.†

* The lamented Kavelli Venkata Boria, a *Bráhman*, then almost a youth, of the quickest genius and disposition, possessing that concilatory turn of mind that soon reconciled all sects and all tribes to the course of inquiry followed with these surveys. After seven years' service he was suddenly taken off from these labours, but not before he had formed his younger brothers and several other useful persons of all castes, *Bráhmans*, *Jainas*, and *Malabars*, to the investigations that have since been so satisfactorily pursued.

† *Note.*—In 1817, the Madras Government bestowed on *Kavelli Vencata Lutchmiah*, the grant of a village near the Presidency, to be held by him and his two next heirs, in recognition of his public services.—D. F. C.

" For these thirteen years, therefore, there is little to show beyond " the journals and notes of an officer employed in all the campaigns of " the time: first, towards the close of the war of 1783, in the provinces of " *Coimbatore* and of *Dindigul*; afterwards on professional duties in the " provinces of *Madras, Nellore,* and *Guntore*; throughout the whole of " the war, from 1790 to 1792, in Mysore, and in the countries ceded to " the NIZAM by the peace of 1792; and from that period engaged in the " first attempt to methodise and embody the geography of the *Dekkan*, " attempts that were unfortunately thwarted or impeded by measures " which it is unnecessary here to detail: the voyage and campaign in " *Ceylon* may be noticed as introductory to part of what followed on my " return to resume the examination of the geography of the *Dekkan*.

" Some voluntary efforts for these purposes had at last excited the " notice of a few friends in the field, in the campaigns in Mysore, too " partial, perhaps, to my slender talents, and my ardour for the pursuit: " and in 1792, after the peace of *Seringapatam*, I was sent from the army " in *Mysore*, by the desire of the late revered *Lord Cornwallis*, with the " small detachment at first employed in the NIZAM's dominions, for the " purpose of acquiring some information of the geography of these " countries, and of the relative boundaries of the several states then " assuming a new form and new limits.

" It would be tedious to relate the difficulties, the accidents, and the " discouragements that impeded the progress of this design from 1792 to " 1799,—the slender means allotted, from the necessity of a rigid (no " doubt a just) economy; the doubts and the hindrances ever attendant " on new attempts; difficulties arising from the nature of the climate, of " the country, and of the government, from conflicting interests, and " passions, and prejudices, both difficult to contend with and unpleasant " to recollect.

" In the year 1796, a general map of the NIZAM's dominions was " submitted to Government for the first time, compiled and digested from " different materials of various authorities, described in a memoir that " accompanied it, and designed rather as a specimen for future correction " and to shew what was wanting, than to prove what was done. It

" had, however, the use of bringing the subject into one point of view ;
" further inquiry in 1798 and 1799 improved its supplements, and some
" encouragement was then held forth that induced perseverance in the
" design, though but little effectual assistance was given ; and my removal
" from any share in the direction of the *Dekkan* surveys in 1806, put a
" stop to the further prosecution of this map. It has not, however, been
" neglected, and it is hoped it may yet be resumed by the revisal of the
" materials since collected, though on a more circumscribed scale than
" was once intended.

" On my return to *Haiderabad* in 1798, for the *third time*, to resume
" the investigations of the *Dekkan geography*, measures were proposed,
" and in part methodised, for describing the whole of that territory ; and
" before 1799 considerable assistance was obtained from a copy of the re-
" gular Official *dafter* of the *Dekkan*, in its provincial and even more
" minute divisions. This has been since translated from the Persian, as
" well as certain MSS. of authority, which were proposed as the ba-
" sis of the plan to be followed, in the inquiry and description. The
" *Dekkan* was in fact then a *terra incognita*, of which no authentic ac-
" count existed, excepting in some uncertain notices and mutilated
" sketches of the marches of BUSSY, and in the travels of TAVERNIER
" and THEVENOT, which by no means possess that philosophical accuracy
" demanded in modern times*.

" This plan was nearly overset at the commencement by the new war
" with TIPU in the year 1799 ; it may be satisfactory, however, to know,
" that the attempts then made were not without their use both in a Mili-
" tary light (as described more fully in Official reports), and in anticipat-
" ing measures that have since been, or may still be, advantageously
" followed in arranging the history, antiquities, and statistics of that
" interesting country.

" After the reduction of *Mysore* in 1799, and in the arrangements
" that followed, I was employed in furnishing the Commissioners with
" geographical information, to assist in the arrangements of the limits of

* See GENTILLE's Opinion on the Geography of India.—Voyages aux Indes.

" the subject of partition. On my return to *Madras*, the Governor Ge-
" neral (the Earl of MORNINGTON) being justly of opinion that a more
" complete knowledge of these countries was indispensably necessary
" for the information of Government, was pleased, in the most handsome
" manner, without solicitation, or any personal knowledge, to appoint me
" to survey *Mysore*, with an establishment suited rather to an economi-
" cal scale of expenditure than to so extensive an undertaking, intend-
" ed to be carried through a country so little known, that the position of
" some of the provinces ceded by the treaty of partition could not be
" ascertained* till this survey was carried forward, and that under pecu-
" liar circumstances of embarrassment.

" In conformity with my original ideas, I considered this opportu-
" nity favorable for arranging a scheme of survey embracing the statis-
" tics and history of the country, as well as its geography; and there-
" fore submitted a plan for this purpose, which was approved of by
" the Government. Three† Assistants and a Naturalist were then for
" the first time attached to me; yet this moderate establishment was
" immediately afterwards disapproved of in England, and a design that
" originated in the most enlightened principles was nearly crushed by
" the rigorous application of orders too hastily issued, which were
" received in India in the end of 1801, when I had, at very considerable
" hazard of my health, just completed the survey of the Northern and
" Eastern frontier of *Mysore*.

" How far the idea suggested was fulfilled, it is not for me to say;
" from adverse circumstances, one part was nearly defeated, and the na-
" tural history was never analysed in the manner I proposed and expected
" in concert with the survey. The suspense I was placed in from the
" reduction of the slender stipend allotted to myself, both for my salary
" and to provide for increasing contingencies, was in itself sufficiently
" mortifying; and the overthrow of the establishment first arranged for

* For instance, *Hollollkaira*, ceded to the *Mahrattas*; *Gudikatta*, on the N. W. of *Chittledrug*, mistaken for a small part north of *Kolar*, in the East of *Mysore*; and many other instances, whence some knowledge of the country rendered a survey indispensable.

† Mr. MATHER, Lieutenant WARREN, and Lieutenant ARTHUR, Assistant Surveyors; and Dr. HEYNE, Surgeon and Naturalist.

"the work, while other branches* were favoured in the application of "the orders of the Court, the effects of these measures on the public "mind and even of my assistants, all contributed to deaden and to "paralyse every effort for its completion. Notwithstanding these diffi- "culties, however, the success attending the early researches, and a "conviction of its utility, induced me to persevere till 1807; the geo- "graphy of the provinces of *Mysore* was actually completed to the "minutest degree of 40,000 square miles of territory, considerable "materials were acquired for the illustration of its statistics and its "history, and the basis laid for obtaining those of the peninsula at "large, on a plan which has been undeviatingly followed ever since.

"Much of the materials collected on this occasion were transmitted "home in seven folio volumes, with general and provincial maps; but "it is proper to observe, that still more considerable materials for the "history of the south are in reserve, not literally belonging to the "Mysore survey, though springing from it.

"It is also proper to observe, that inthe course of these investi- "gations, and notwithstanding the embarrassments in the way of this "work, the first lights were thrown on the *history of the country below* "*the Ghats*, which have been since enlarged by other materials con- "stantly increasing, and confirming the information acquired in the "*upper country*. Among various interesting subjects may be mention- "ed:

"1. The discovery of the *Jaina* religion and philosophy, and its "distinction from that of Budd'ha.

"2. The different ancient sects of religion in this country, and "their subdivisions—the *Lingavanta*, the *Saivam* and *Pandaram* "Matts &c. &c.

"3. The nature and use of the *Sassanams*, and inscriptions on stone "and copper, and their utility in throwing light on the important "subject of Hindu tenures; confirmed by upwards of 3000 au-

* In the regulations of survey of 9th October, 1810, no less than twenty military officers were attached to the quarter-master-general, exclusive of the military institution and the establishment of native surveyors under the revenue department. The results arising from those departments, compared with that of the *Mysore* survey, would afford the most just means of judging of the utility of either of the works.

" thentic inscriptions collected since 1800, hitherto always over-
" looked.

" 4. The design and nature of the monumental stones and trophies " found in various parts of the country from *Cape Comorin* to " *Delhi*, called *Virakal* and *Maastikal*, which illustrate the ancient " customs of the early inhabitants, and perhaps, of the early " western nations.

" 5. The sepulchral tumuli, mounds, and barrows of the early " tribes, similar to those found throughout the Continent of Asia " and of Europe, illustrated by drawings, and various other notices " of antiquities and institutions."

Shortly after the date of this letter, Col. Mackenzie quitted *Madras* for *Calcutta*, on being appointed Surveyor General of all India. He took his collections with him, and was accompanied by the natives who had hitherto worked under him, it being his design, with their assistance, " to effect a condensed view of the whole collection, a *Cata-* " *logue Raisonnée* of the Native Manuscripts and Books, &c., and to give " the translated Materials such form, as may facilitate the production of " some parts, should they ever appear to the Public." In the meanwhile, his friend *Sir A. Johnston* took every opportunity of calling attention to the importance of his literary labours, in England. " On my arrival"—quotation is again made from his evidence before the Select Committee—" I explained to *Mr. Grant*, the former Chairman of the " Court of Directors, the great advantage it would secure for Oriental " history and literature, were *Col. Mackenzie* to be allowed by the Direc- " tors to come to England upon leave, in order that he might, with the " assistance of the different literary characters in *Europe*, arrange his " valuable collection of materials. *Mr. Grant*, with the feeling for " literature and liberality which always characterized his public and " private conduct, agreed, on my application, to propose to the Court " of Directors to give the Colonel leave to come to *England*, and to " remain in *England* upon his full pay and allowances for three years, " for the purpose which I have mentioned. No steps were, however, " taken by *Mr. Grant*, because in the meantime I received accounts of " the Colonel's death in *Bengal*." *Mackenzie* died in 1821, without

having had leisure to engage in the preparation of any "condensed view" of his Collections. With the sanction of the Honorable the Court of Directors, these were purchased, at the suggestion of *Sir A. Johnston,* by the then Governor General, the *Marquis of Hastings,* for £10,000 from *Mackenzie's* widow. The whole expense incurred by the Collector is certified by *Sir A. Johnston* to have amounted to upwards of £15,000.

On their coming into the possession of the East India Company, an offer was made by Professor *H. H. Wilson,* at that time Secretary to the Asiatic Society of *Bengal,* to compile a Catalogue. This was accepted by the Government of India, and in the year 1828 there was printed at Calcutta the learned and perspicuous work, known as "Wilson's Mackenzie Collection." The nature and object of the Professor's task will best be learnt from his own account of them—which is as follows :

" In the absence of any account prepared by the collector, the following Catalogue may be received as an attempt to convey some accurate notion of the nature of the Collection, and a short view of some of the principal conclusions that may be derived from its contents. It will be necessary however in the first place to explain the circumstances under which the Catalogue has been prepared, that no censure may attach to the compiler for not performing more than he has endeavoured to accomplish, or for undertaking a task, to which he acknowledges he brings inferior qualifications, the languages of the South of *India* never having been the object of his studies.

" The officer who succeeded *Colonel Mackenzie* as Surveyor General, professing no acquaintance with the subject of *Colonel Mackenzie's* Antiquarian collections, and expressing his wish to be relieved of all charge of the Establishment connected with them, it became a matter of some perplexity how it should be disposed of, in contemplation of its becoming the property of the Company. As no other person in *Calcutta,* was inclined to take any trouble with such a collection, or perhaps so well fitted for the task, as myself, I offered my services to the Supreme Government to examine and report upon the

" state of the materials. The offer was accepted and the Manuscripts " and other articles of the Collection were transferred to my charge. I " then learned that the native agents had set to work upon the Colonel's " death to make short Catalogues of the articles and books accumulated, " and these were completed under my supervision. In the course of ex- " amining the Lists as well as I could, I found them not only too con- " cise to be satisfactory, but in many cases evidently erroneous, and " altogether devoid of classification or arrangement. I therefore on " submitting them to the Government suggested the necessity of a care- " ful revision, and the advantage that might be derived from the publi- " cation of the result, which suggestions were favorably received, and " the present Catalogue has in consequence been prepared."

" The various languages of the Peninsula being unknown to me " except as far as connected with *Sanscrit*, I had no other mode of " checking the accuracy of the natives employed in cataloguing the " manuscripts, than to direct the preparation by them of detailed indices " of the works in each dialect. These indices were accordingly compiled " and translated, and their results again compressed into the form in " which they will be found in the following pages, the accuracy being " verified by such collateral information as was derivable from some of " the translated papers in the collection, or from printed works of an " authentic character. Although, therefore, some of the details may be " occasionally erroneous, I have every reason to hope that the account " of those books which I could not personally verify by perusal, will be " generally correct and worthy of some confidence."

The bulk of Professor *Wilson's* two volumes are devoted to *manuscripts* in the original languages. The Collection comprised 1,568 of these, which " may be regarded as the Literature of the South of India." The numbers in each language and character are thus tabulated.

Language.	*Character.*	*Number of MSS.*
* Sanscrit................	Devanagari.....................	115
* Ditto....................	Do. and Nandi Nagari...	103
* Ditto....................	Telinga..........................	205
* Ditto....................	Kanara...........................	28

Language.	Characters.	Number of MSS.
* Sanscrit................	Tuluva.........................	10
* Ditto....................	Malayalam.....................	10
* Ditto....................	Grandham.....................	96
* Ditto....................	Bengali..........................	2
* Ditto	Orissa...........................	18
* (Of the Jainas)........	Hâlakanara..........	14
Tamul.....................	Tamul.............................	274
Telinga...................	Telinga...........................	176
Hâlakanara.............	Kanara...........................	144
Kanara..................	Do...............................	32
(Of the Gainas)......	Do...............................	31
Malayalam	Malayalam.....................	6
Orissa....................	Orissa............................	23
Mahratta................	Mahratta.......................	16
Hindi.....................	Devanagari......	20
* Persian and Arabic.	Nashalik, &c.......	114
Hindustani............	....	8
* Javanese..............	Javanese........................	37
* Burman................	Burman..........................	6
		1568

The remaining portions of the Collection are indicated in the list following : viz.

Local Tracts, i. e. "short accounts in the languages of the Dekkin "of particular places, remarkable buildings, local traditions, and peculiar "usages, prepared in general expressly for *Col. Mackenzie* by his native "agents, or obtained by them on their excursions."

Country.	Language.	Number. Vols.	Tracts.
Telinga..............	Telinga, Canara, &c.......	64	462
Dravira..............	Tamil............................	43	358
Ceded Districts.....	Telinga, &c..................	69	619
Mysore..............	Tamil and Canara...........	20	147
Canara Coast........	Ditto	9	115

Country.	*Language.*	*Vols.*	*Tracts.*
Malayalam	Tamil and Telinga, &c.	19	274
Mahratta	Mahratta	40	95
		264	2070

Inscriptions.

		Vols.	Tracts.
Copies of	High Tamil	17	236
Do.	Various	60	7840
		77	8076

Translations &c.

Note.—Some of these are the above local tracts "in an English dress," but the far greater portion of those Tracts "are yet to be translated."

	Vols.	Tracts.
Translations and Tracts, in loose sheets		679
Do. in Volumes	75	1480
	75	2159

* Plans	79
* Drawings	2630
* Coins	6218
* Images	106
* Antiquities (i. e. Vases, Statues, Beads, Seals, Rings, &c.)	40

The Catalogue of the whole was prepared by a short but luminous "view of the chief results of the collection, and the degree in which it "may be expected to illustrate the Literature, Religion, and History" of Southern India.

From a letter* which Professor *Wilson* addressed to the Supreme Government towards the conclusion of his labours, it appears that a considerable portion† of the Collection, viz. the *Sanscrit, Arabic, Persian, Javanese* and *Burmah* Books, together with all the Maps, Plans, Drawings, Coins, Images, and Sculptures—had been transmitted to England, "in two dispatches, one in "January 1823, and the other in January 1825." Seventeen Volumes

* Dated 20th February 1828.

† Marked with an asterisk in the foregoing list.

of the translations had also been sent thither. The rest of the Collection was still under his charge, and the following suggestions were made for its disposal. "I should wish, if I may be permitted, to recom-"mend the dispatch to Europe of the remaining Volumes of Transla-"tions and the original unbound Translations and Reports. The "Volumes containing copies of public papers, already amongst the records "at the India House can be of no value at home, and would be advantage-"ously placed with the Asiatic Society cf *Bengal*; and the books and tracts "in the Languages and characters of the South of India will be of little "value in Europe, whilst they will no doubt be a most acceptable addition "to the Library of the College of *Madras*, or the *Madras* Literary Society, "where in the course of time it is highly probable they will be turned "to good account." Whether the first and second of these suggestions were carried out or not, the Board have no means of knowing; but in accordance with the last, the whole of the Maunscripts and tracts referred to were forwarded to this Presidency, and deposited in the College Library in the month of September, 1828.

From the Secretary to Government at Fort William, dated 15th August 1828, No. 895.

The number of MSS. in each language has already been specified. They are, for the most part palm leaves, and not a few of them are in duplicate or triplicate. It may be proper to give the number in each class of literature for each language.

I. TAMUL.

a. Pauranic and Legendary History	44
b. Local History and Biography	39
c. Plays, Tales, Poems, &c. including Religious and Ethical compositions	72
d. Philology	10
e. Astronomy and Astrology	14
f. Medicine	10
g. Arts	3

II. TELUGU.

a. Pauranic and Legendary Literature	36
b. Local History, Biography &c	23
c. Poetry, Plays, Tales, &c.	82

In Wilson's Catalogue 44 MSS. are entered. Of these those in *Hála Kanara* and *Tamil* were alone transmitted.

The nature of the Local Tracts has already been indicated. Last, but not least in importance, come the Inscriptions. "Very few of them" (Wilson. Introduction p. xx) "are translated, but the whole of them "have been examined, and abstracted and drawn out in a tabular form, "stating the object of the Inscription, the date where found, and in "whose reign or by whom Inscribed. Of three folio Manuscript Vol-"umes containing these abstracts, two have been prepared since the death "of *Col. Mackenzie.*"

The collection had not long been in the custody of the College Board, before a proposition was made by the Secretary to the Asiatic Department of the Madras Literary Society and Auxiliary of the Royal Asiatic Society for "turning it to good account"—as may be learnt from the following Extract of the Secretary's letter to Government, dated 9th March 1830.

"I have the honor to state that a letter was last year addressed "to me by *Cavelly Vencata Lachmiah*, a *Bramin* who was for 30 years "in the service of the late *Col. Mackenzie*, and employed by that

* There are 18 Catalogued, the last six were not sent.

" officer as head of his Establishment for collecting Manuscripts, copy-
" ing Inscriptions, &c., in which *Cavelly Vencata Lachmiah* proposed
" to continue the prosecution of his master's unfinished researches, and
" to examine and arrange such Papers as were collected by him, and
" having been transmitted by *Bengal* after his death, are now in the hands
" of the College Board."

" Circumstances prevented the Society from taking any notice of
" this proposition during the past year, but his letter has now been brought
" under consideration, and the Committee are of opinion that, although,
" owing to the deficiency of funds, it will not be in the power of the
" Asiatic Department to adopt the plan proposed by *Cavelly Vencata*
" *Lachmiah*, in its full extent; yet, that by selecting one or two subjects,
" and applying their whole resources to them, they may be able to ex-
" tract much interesting and valuable information from the mass of papers,
" which now lie in a confused and utterly useless state. The two subjects
" with which the Committee propose commencing, are, the literature of
" the *Jains* and Inscriptions in general; and if the Government should
" approve of their intention, and be pleased to consign the *Mackenzie*
" Collection now under charge of the College Board to the Asiatic De-
" partment of this Society, the Committee will immediately proceed to
" execute their plan."

Under the orders of Government, the Collection was transferred accordingly, but it does not appear that the intention thus announced by the Society was ever carried out by that learned body.

From Cavelly Vencata Luchmiah dated 16th June 1836.

In 1836, *Mackenzie's* Pandit himself made an offer to the *Madras* Government to continue the researches made by his late master throughout the several provinces of this Presidency, provided the Government would secure him from all loss and expense. He asked for two coadjutors in every district, who should make copies of inscriptions in temples and other ancient structures remaining in localities still unexplored, and for a central Establishment at the Presidency to be presided over by himself. Further, to shew his competency to the task, he submitted a statement he had drawn up " of the progress of the General
" History of the Peninsula of India from Ancient times, *more particularly*

" *within these 2000 years back*, illustrative of the General Researches of " Indian literature collected by the late Colonel COLIN MACKENZIE, C.B."

To Secretary to the Government of India No. 909, dated 21st September 1836.

This project was referred, through the Supreme Government to the Asiatic Society at *Calcutta*, where it was submitted to the scrutiny of the " Committee of Papers." The Committee observed in their Report, that, what was wanted was, not so much the collection of new materials, as the thorough examination of that already existing; that they had no faith in the pretensions of *Cavelly Venkata Lachmiah*, whose " abstract" was merely based upon the summary contained in *Wilson's* work, eked out by sundry jejune conclusions of his own, and that they therefore found it impossible to recommend any large outlay of public money in the way proposed. " Not" they continue, " that it is undesirable to " complete the examination of the MACKENZIE papers. On the contrary, " all who had read Mr. WILSON's catalogue, will grant that to be an " object of high, of national importance. The British Indian Govern- " ment has spent a lakh of rupees in purchasing these ancient records; " to refuse the requisite aid for their examination and conversion to " public use when they are known to contain a vast store of curious and " interesting matter, would be false economy, only equalled by the case " of the BUCHANAN MANUSCRIPTS in *Calcutta*, which cost even a larger " sum, and which the Government has recorded its unwillingness to " print even free of expense, or to take a single copy of it printed by " others."

20th August 1836.

" But happily in regard to the MACKENZIE Collection; such neg- " lect cannot now be feared. Independent of Mr. WILSON's able sum- " mary, we are aware that Captain HARKNESS, Secretary of the Royal " Asiatic Society, has undertaken to translate and digest a portion of " the Manuscripts in London, and M. Jacquet of Paris has intimated " that the mass of the Colonel's inscriptions, to which the Honorable " Court of Directors have handsomely allowed him free access, are to " be included in the *Corpus Inscriptionum Indicarum*," upon which he " is now busily engaged; while in *Madras* itself has lately appeared

"an able and zealous expositor in the Revd. "Mr. W. Taylor,* whose previous study "of and publication† on, the History of the "Peninsula, eminently fit him for the task." They conclude with strongly unging the propriety of securing *Mr. Taylor's* services publicly "for the thorough examination of the Mackenzie records," and of sanctioning the publication of those "which he might select as "the most valuable, either in elucidation of history or native science, "philosophy, religion, customs, &c." Mr. Taylor having expressed his willingness to undertake the work, the Supreme Government sanctioned his employment therein for a period of eighteen months (his own estimate) and at an outlay of Rupees 400 per mensem, as remuneration for himself and his native Assistants and copyists.

* The present Editor.

† Oriental Historical Manuscripts in the Tamil Language; translated with Annotations"—by William Taylor, *Missionary.* 2 Vols. 4to. pp. 600, Madras 1835.

From Government of India No. 682, dated 10th May 1837.

The results of his labours were published by *Mr. Taylor* from time to time in the pages of the "Madras Journal of Literature and "Science," in a highly interesting series of Analytical Reports, the last of which will be found at P. 173 of the Journal for 1848. No action, however, was taken thereon, either in the manner suggested by the Asiatic Society of *Bengal,* or otherwise; a neglect which, it is to be hoped, will not be allowed to follow his present investigations.

II. The *East India House* collection.—This Collection was discovered in the India House Library by *Mr. Charles Philip Brown,** of the Madras Civil Service, in 1837. The Manuscripts composing it are mainly in the *Telugu, Tamil* and *Canarese* characters, and had lain in the Library many years unexamined and unnoticed from the want of scholars in England learned in the languages current in Southern India. *Mr. Brown* formed catalogues and at his suggestion, the whole store was transferred in 1844, on the application of the *Madras* Literary Society, to the custody of that body. In forwarding it to Madras, the Honorable Court mentioned that the collection was chiefly made by *Dr. Leyden,* whose MSS. the Company had purchased at his death.

* The Collector of the third Series; *Vide infra.*

Despatch No. 6 of 1848.

The *Indian** career of *John Leyden* (to which alone there is occasion to advert here) commenced on the 19th August 1803, when he landed at *Fort St. George*, with the appointment of an Assistant Surgeon. It was not long before his acquirements as a linguist and a *Savan* procured for him the Office of "Surgeon and Naturalist to the Commis-"sioners, who were appointed under the superintendence of *Major Mack-*"*enzie*,† to survey the provinces in the My-sore" conquered from *Tippoo Sultaun*, in 1799. While engaged in this duty he drew up many useful papers which he communicated to Government, "relative to the "mountainous strata which he had an opportunity of observing and their "mineral indications to the diseased, medicines and remedies of the "natives of *Mysore*, and the peculiarities of their habits and constitution, "by which they might be exposed to disease—to the different crops culti-"vated in *Mysore* and their rotation—and, to the languages of *Mysore* "and their respective relations." Exposure to the climate soon resulted in his being compelled to relinquish his office. He left the commission, and in search of health visited in succession *Seringapatam*, the *Malabar Coast*, *Travancore* and *Penang*. It is recorded of him, that, "in all "these journeys, and even when oppressed with sickness, he never for a "moment lost sight of the great objects of his pursuit, but turned an "attentive and searching eye to whatever was connected with literature "in the towns where he stopped, and the regions through which he "travelled. At *Seringapatam*, when confined by illness to his room, "he made considerable progress in the *Sanscrit* language, and amused "himself with translating tales from the *Persic* and *Hindostani*. Wher-"ever he went, he visited the temples and remarkable buildings on his "route, copied and translated the ancient inscriptions, and in every place "sought after materials to illustrate the history, the customs, and the "religion of the natives." His residence at *Penang* afforded him opportunities of prosecuting an enquiry into the peculiarities of the *Malay*

† Col. *Colin Mackenzie* from whom the first of these 'Collections' is named.

* These particulars are taken from an interesting biogrophy of Leyden published in 1819 (with a collection of his Poems) by the Revd. James Morton, 1819, *London*, Longman, and *Edinburgh*, Constable and Co.

race. He embodied the information gleaned in his researches in a "Dissertation on the Languages and Literature of the Indo-Chinese "Nations." This is printed in the Asiatic Researches, Vol. X. "It "contains an investigation of the origin and descent of the various "tribes that people the *Malayan* Peninsula and Islands, by com-"paring together, and tracing the affinity of their languages and "customs with each other, and with those of the nations more to the "westward," and is justly referred to by his Biographer as "a wonder-"ful monument of his genius and industry." From *Penang*, *Leyden* proceeded to *Calcutta*, where, in 1807, the publication of a learned treatise on the "*Indo-Persian*, *Indo-Chinese*, and *Dekkani* languages" led to his employment in the College of *Fort William* as Professor of *Hindústání*. He subsequently held some other appointments in Lower *Bengal* until 1811, when he accompanied *Lord Minto* in the expedition against *Java*, where his "bright and brief career,"* was destined to come to a close. The occurrence is thus described. "Going out one day, "with the intention of exploring a library (at *Batavia*), said to contain "a valuable collection of Oriental MSS. he accidentally went into a "large low room in one of the public buildings, which had been the "depository of effects belonging to the Dutch Government, and was "also said to contain some *Javanese* curiosities. With fatal inadvert-"ence he entered it without using the precaution of having it aired, "although it had been shut up for some time, and the confined air "was strongly impregnated with the poisonous quality which has made "*Batavia* the grave of so many Europeans. Upon leaving this place "he was suddenly affected with shivering and sickness, the first symp-"toms of a mortal fever, which he himself attributed to the pestilen-

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* His bright and brief career is o'er,
And mute his tuneful strains;
Quenched is his lamp of varied lore,
That loved the light of song to pour;
A distant and a deadly shore,
Has Leyden's cold remains!"
"*Lord of the Isles.*"

Besides *Scott*, *Leyden* counted among his friends all the most distinguished of the Great Minstrel's northern contemporaries.

" tial air he had been inhaling. He died on the 28th of August (1811) " after three days illness, in the thirty-sixth year of his age."

" His studies," we are informed by one* who knew him well, and, as an Oriental Scholar at least, was no incompetent judge, " included almost every " branch of human science, and he was alike ardent in the pursuit of all. " The greatest power of his mind was perhaps, shewn in his acquisition " of ancient and modern languages. He exhibited an unexampled " facility, not merely in acquiring them, but in tracing their affinity " and connection with each other; and from that talent, combined with " his taste and general knowledge, we had a right to expect, from what " he did in a few years, that he would, if he had lived, have thrown the " greatest light upon the more abstruse parts of the history of the East. " In this curious, but intricate and rugged path, we cannot hope to " see his equal."

* Sir John Malcolm.

His collection of MSS. which he spared neither pains nor expense to accumulate, he desired by his will might be sold for the benefit of his aged parents, who were in very humble cirumstances in Scotland. It was purchased, as above stated, by the East India Company.

No Descriptive Catalogue of Dr. *Leyden's* MSS. has as yet been drawn up, but lists were at once prepared by *Mr. C. P. Brown* in *Sanscrit, Telugu, Tamil, Malayalam* and *Canarese,* according to the language in which the original is written, and from a notice printed by the " Madras Literary Society" in their journal,* it appears that the collection numbers 2106 MSS. viz.

* No. 33, P. 97 of Journal of 1847.

Language.	*Character.*	*Number of MSS.*
Sanscrit	Telugu	272
,,	Canarese	446
,,	Grandham	373
,,	Devanagari	165
,,	Malayalam	41
,,	Uriya	7
	Total (*Sanscrit* Language)	1,304

Language.	*Character.*	*Number of MSS.*
Telugu	Telugu	108
Canarese	Canarese	528
Tamil	Tamil	56
Malayalam	Malayalam	11
Uriya	Uriya	9
Burmese	Burmese	90
	Total (Vernacular)	802

On completing these lists, Mr. Brown added to the collection his own large Library of MSS. This munificent donation was warmly acknowledged by the Society in a vote of thanks, which will be found at Page 202 of their Journal of 1847.

III. *Mr. Brown's* Collection has been catalogued by that eminent scholar himself on the same plan as was adopted by him with the "East India House" Collection. On the authority of the entry in the Madras Literary Journal above referred to, it comprises 2,440 MSS. and it is thus, *pro tanto*, the richest of the three.

Language.	*Character.*	*Number of MSS.*
Sanscrit	Telugu	1,273
,,	Devanagari	16
,,	Malayalam	5
,,	Bengali	5
Telugu	Telugu	1,116
Canarese	Canarese	18
Malayalam	Malayalam	3
Burmese	Burmese	4
	Total MSS.	2,440

To this donation *Mr. Brown* was continually making additions up to the date of his departure for England, in 1855.

The Collection, it will have been observed, is almost entirely in the *Telugu* character ; one half of the MSS. being in the *Sanscrit* language, and the remainder in *Telugu*. Distinguished by his attainments in nearly

every other language of India, whether vernacular or classical, *Mr. Brown* particularly attached himself to the study of *Telugu*. The best years of his official life were passed in those districts where that dialect is current. He was the first who applied himself to a thorough examination of its literature, and if others shall hereafter be enabled to follow his example, it will be only by the light of those aids which he has left for their guidance.

On the eve of leaving India, their late learned colleague was induced by his friends to compile some details of his own literary life. But as this narrative was not printed for publication, the Board do not deem it proper to make free with its contents. At the same time they may, perhaps, have his pardon for extracting from it the following lists of the works published by him either as author or editor, a perusal of which will convey some slight conception of the nature and extent of his labours.

List No. I.

" A Grammar of the Telugu language : first edition, 1840—and a second edition entirely re-written and much extended.

English—Telugu Dictionary—1400 pages royal 8vo.

Telugu—English Dictionary : of the same size, and in 1300 pages.

Dictionary of mixed Telugu and the language used in business : 130 pages.

This work has since been corrected and greatly enlarged in preparation for re-publication.

Telugu and English Dialogues. And a second edition of the same : with a Grammatical Analysis. These Dialogues have also been printed in Tamil and in Kannadi.

English Irregular verbs, explained in Telugu. The same in Tamil.

The Vàkyàvali ; or exercises in English Idioms : translated into Telugu. Also into Tamil, and Dakhini Hindustani.

Telugu Disputations on (Mirasi) Village business : a record written about A. D. 1760—1790 ; with an English translation.

The Wars of the Rajas : being a record of occurrences in the Bellari district, about the year A. D. 1750.

The Tátáchári Tales; a collection of popular stories; including a portion of the "History of Hyder."

The verses of Vemana; with an English translation: printed in 1829. Several editions have since been printed without the translation.

The prosody of the Telugu and Sanscrit languages explained, 1827.

An Analysis of Sanscrit prosody, printed in the English character—London 1837.

Essay on Telugu Literature: in two parts: printed in the Madras Literary Journal.

Cyclic Tables of Hindu and Musulman Chronology. [Mr. Brown refers to this valuable compendium, as the work that cost him most pains, next to his Grammar.]

An Ephemeris, shewing the corresponding dates according to the English, Telugu, Tamil, Malayalam and Mahomedan computations from A. D. 1751 to 1850, with a Chronological Table of events. Pages 600.

Memoirs of Hyder Ali and his son Tippoo: translated into English from the Mahratta.

Various Volumes translated into Telugu for Educational Societies.

List No. 11, (being new Editions with improvements.)

Three Treatises on Mirási Right: by Mr. Ellis, Col. Blackburne, and Sir Thomas Munro.

The Proverbs of Solomon and the Book of Psalms in Sanscrit metre, reprinted from the Calcutta Edition, in the Telugu character.

The Tale of Nala in Telugu (Dwipada) couplets.

The Tale of Harischandra in Telugu couplets.

The Gajendra Moxam, in Telugu metre.

The Kucheloppakyanam in mixed metres.

The Garudachalam in Telugu musical metres.

The Manu Charitra, a classical poem with commentary in Telugu.

The Vasu Charitra, ditto. ditto.

The Tales of Nala and Savitri in Sanscrit, being extracts from the Mahábhárat.

"There also remain, not yet printed:—

The Hitopadesa in Sanscrit, with a Telugu commentary.

The Pancha Tantram, with a Telugu commentary.

The Kuliyati Sauda (Poems of Sauda) in Hindustani : the only complete edition ever prepared: with a commentary written in Hindustani."

Above all, a Telugu version of the Holy Scriptures (the special work of twenty years) has been completed. Also a version of the Apocryphal books. And a Telugu Translation of the Book of Common Prayer.

These last three, it is believed, were presented by *Mr. Brown* to the local Committee of the Gospel Society.

In notifying to Government this accession to their MSS. the Literary Society requested that a small establishment might be entertained for the care of their Oriental Library. This was sanctioned, the Government, at the same time asking to be furnished with a Catalogue Raisonnée of the contents of the "East India House" and "Brown's" collections, similar in character to *Professor Wilson's* Catalogue of the *Mackenzie* MSS. The Society replied that the preparation of such a Catalogue would be attended with an expense far beyond their unaided means, since it would require the maintenance for the time of a special staff of Pandits and copyists, at a cost at least of Rs. 250 per mensem.

From Government dated 28th April 1845.

Dated 12th January 1847.

They suggested that Government should bear this outlay, and that the whole of the collections should be transferred to the custody of the College Board.

The Board were directed accordingly to accept this charge, and the Honorable the Court of Directors were referred to on the other point. The Honorable Court were pleased to sanction the proposed outlay, stipulating only that quarterly reports of the progress made should be submitted for their information.

Mr. C. P. Brown, being much occupied with the preparation of his *Telugu* Dictionaries, declined the task of supervising the formation of the Catalogues, which was then undertaken without any charge to Government by another distinguished scholar, *Mr. Walter Elliot*, of the Madras Civil Service.

Literary Society's journal of 1847, P. 211 to 215.

The paramount nature of other duties proved, however, a great obstacle to the advancement of the work in his hands. After the lapse of a considerable period, *Mr. Brown*, now more at leisure, proffered his services, engaging to bring the work to a conclusion in three years.

The Honorable Court, to whom the proposition was submitted for their orders, remarked, that, considering the onerous public duties *Mr. Brown* had to discharge (he was then Post Master General) they could not consent to impose on him the further labour which the preparation of such a Catalogue would involve. Upon this, the Board, after consulting *Mr. Walter Elliot*, nominated the present Editor. The selection was approved by Government on the 14th February 1853, and *Mr. Taylor* entered forthwith upon his duties. On the completion of the Catalogues, which are to comprise every MSS. in the Board's Library, *Mr. Taylor* designs to draw up a General Preface, which those who possess the main work can have adjusted by the binder into its proper place.

Despatch No. 15 of 1852.

The question still awaits decision—how shall this magnificent collection be turned to the best account? The Honorable Court have directed that no steps shall be taken to this end without a reference to them. The suggestion, therefore, that the interests of literature will be best advanced by publishing texts of all the chief classics prepared from careful collations of all the MSS. in the collection—will remain for their consideration. It has emanated from *Mr. Walter Elliot*, and is fortified by the example of the learned editors of the "Bibliotheca Indica" in Bengal.

Mr. Elliot's observations on the point are as follows. With them the present Memo. may be fitly brought to a close. "The importance of such an undertaking has long been apparent to me, and I consider it to be well worthy the patronage of a liberal and enlightened Government. The *Tamil* is perhaps the most interesting and important in a philological point of view of all the Southern dialects, and is probably the root (or at least its nearest extant scion) from which all the Southern dialects have sprung. It was highly cultivated in the time of the *Pandyan* and other dynasties of the South, under whose

"patronage many eminent poets and grammarians flourished, whose "works are still extant. The attention, however, formerly paid to "Vernacular literature is daily waning before the superior advantages "attendant on the acquisition of English. Few take the trouble to "make themselves acquainted with the old authors, whose writings, "rather curious than useful, do not suit the practical tastes and habits "of the rising generation. It is not too much to predict, that, in a few "years, the critical study of the classical *Tamil* will become wholly "neglected; and that many works only existing in Manuscript on per- "ishable *Cadjan* leaves or Country paper will be entirely lost."

"A favorable juncture is now presented for obviating the irrepara- "ble loss which would be occasioned by such a fate. A collection of "unrivalled value and extent has been placed at the public disposal; an "individual of competent qualifications* offers to undertake the task of "collation and translation at a very moderate cost; and the Government "have, on many recent occasions, evinced a disposition to encourage "such enterprizes. The task of translating portions or the whole of "the works published might be combined with the recension of the texts, "and be printed in the same volume; thus neutralizing the objection "taken to the isolated publication of such specimens. Should the Go- "vernment feel disposed to promote such an undertaking, I feel assured "the work would be hailed with interest in Europe. Let any one look "at the scanty materials with which *Heeren* founded that portion of his "historial researches relating to *India*, and the value of such a large "accession of materials will at once be apparent. It is true that nume- "rous translations and editions of *Hindu* authors have appeared since "*Heeren's* last edition was published in 1824, but these are nearly all "of Sanscrit texts relating to Northern India. The literature of the "South contains a mine hitherto almost unexplored out of India, and "affording ample materials for speculation and research by the *literati*

* This is in allusion to a proposal from the present editor, the *Revd. W. Taylor*, then under consideration, August 1850.

Note.—4th German edition 1824, English Translation with Supplemental Appendix No. 10 from the author dated about 1840, published in 1846.

"of Europe, to whom such an undertaking, as that now proposed, would "supply both the incentive and the materials".

(By order.)

Board of Examiners' Office,
Old College, Fort St. George,
March 23rd, 1858.

D. F. CARMICHAEL,

Secretary.

SYNOPSIS OF LANGUAGES AND LETTER.

SYNOPSIS OF GENERIC DIVISIONS.

[By means of this Table, if so required, the evidence on any one subject may be consecutively read. The inceptive page only is given].

LIST OF AUTHORS' NAMES CONTAINED IN THIS VOLUME.

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TITLES.

A complete list of all the works, great and small, mentioned in this volume would be of itself a Catalogue ; but as, to a certain extent, they admit of classification, and as it is supposed that a direction to the pages where the most popular, or common works occur, might be acceptable, some references of the kind are given ; not assuming to be very minute, nor complete ; but as helps merely, until the general index can be prepared.

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INTRODUCTION.

It has appeared probable that some introductory notices as to the leading Divisions in the ensuing Catalogue might prove useful, and acceptable. The literature of the West, and that of the East, differ considerably the one from the other. This work is mainly for the use of those, whose minds have been imbued with Western literature. There is danger of their receiving some shock from systems of thought so very different from their own; and possibly of unduly despising, or depreciating some matters, not well understood, but capable of becoming better understood by a little explanation. The following work was deputed to one tolerably conversant with Western theology, polemics, metaphysics, philosophy, and *belles lettres;* and who, by peculiar circumstances, became a student of Eastern language, and literature, at an early age: whom the stores, now becoming partially developed, have also led through a curriculum open to very few. Others have gone deeper than himself as to parts, and portions; but he may be the only one laboriously passing over the whole. Hence it has appeared that a little help may be given to the Western literati, in a way in no wise assuming, and for which real men of letters will be only thankful.

It will be his main object to pass through the saloon, and to stand by, and open the doors of the different apartments. Hints of opinions, and even of hypotheses, may appear; but nothing in excess.

The competent, and candid reader will always, not without benevolence, judge for himself; and to be aiding only to that judgment, is the object hereby desired.

Advâita, see *Vedanta*.

From the *Vedanta*, as ascribed to *Vyása*, which is Pantheistic, making the Deity to be the soul of the universe, *Sancaracharya*, head of the monasterium at *Sringari*, deduced his own system. He insisted that the *Smritis*, or codes of law, should be an authoritative rule, as well as the *Vedas;* whence his followers are termed *Smartas;* and he drew the doctrine of *Vyása* to its utmost consequences. The world, and all things in it, are seen only in Deity, as an evolution of himself; all worldly objects are delusive; an appearance only; and, since the deity is diffused through all things, it follows that the soul of man is a portion of that Deity, one with that deity; undivided, inseparable; *non-dual,* which is the exact rendering of *advâita.* Knowledge, by the operation of human reason, is the highest of attainments. A man is perfect when he ventures to say "I am *Para Brahm,*" or "I am *Siva.*" It is a part of this system to deny moral evil; all things are necessary parts of one whole; and what is called *evil,* as well as what is called *good,* alike pertain to the Supreme-Universe. When the body dies, the soul flows into its larger self; as air, pent up in a vessel, on the vessel being opened, becomes one with the atmosphere.

It is not surprising that such a doctrine should be opposed; but the heat and animosity of the controversy might excite surprise; did we not know of the like between the Nominalists, and the Realists, in metaphysics, in Europe. The dispute is substantially one, and the same; though not drawn out to extreme consequences in Europe, till the time of Hume.

Besides the above comparison of air, and atmosphere, less perfect, but very frequent ones are—many suns seen in a vessel of water, when slightly agitated—the moon's rays divided by the branches of a tree, and appearing manifold—both optical delusions; and so is the world. The common infirmity of Eastern argument, in a mistaking comparison for proof, applies to this system, as well as to many others.

Architecture, with statuary.

On this subject these volumes are meagre. There is a little in the first volume; an old book, considered to be of value, is noted in the second volume; and there is some little matter of the kind, connected with Mackenzie M.SS, in the third.

In these there is too much of astrology, as to proper time for beignning any kind of work; and too much, in proportion, as to the measures for statues. The subject deserves a little notice beyond those points.

The architecture of towers over gateways to temples is clearly Chaldean in kind. The structure of *mantapas*, or Choultries of various kinds, closely resembles remains in upper Nubia, or Abyssinia; and, with the exception of the pyramidal slant, resembles remains in lower Nubia, or upper Egypt. It may be interesting to some, if I remark that I never could comprehend the construction of the great Temple at Jerusalem, notwithstanding the illustrations of Witsius, or any other commentator—till I was permitted to walk through the interior of the large Temple at Madura. I then comprehended the similitude of both at a glance. Nothing can be more remote from the drawings, and illustrations common in Europe. In the last mentioned temple the north tower was left unfinished; without the plaster figures, and the other ornaments. The simple brickwork shewed the plain Chaldean style of structure to advantage.

Besides, it seems to me that, if Bryant had been in India, he would have found much to confirm his views of the *Theba* being a prototype of many buildings, customs, and rites. Not only are there annual ceremonies, commemorating the floating of the *Theba* on the waters; but many temples have large and magnificent reservoirs of water near, with stone steps, and in the centre always a navel, to represent the vessel in the Deluge. The figure is a parallelopiped basement, with flat seat at the top; pillars raised round it; and above the pillars a turreted roof of two, three, or more stories, Chaldean in style. There is a general coincidence with drawings of the ark, by Wilkinson, from drawings or sculptures in lower Egypt. And this is more likely to have been the true figure of the *Theba*, than a shed inserted into the hull of a Dutch galliot; the formation of which, however clumsy, was very far beyond the means of the first ship builder, Noah.

As regards the pillars in Hindu temples, so many drawings of them have been published that remark is almost superfluous. The quantity of work as well as the large size of single blocks of stone wrought, are amazing: many of the minor details are pretty; but the general effect clumsy. It is yet a problem how it happens that remains of *Jaina* temples, and statuary, are so immeasurably superior to works of the *Brahmanical* Hindu class. Some of those *Jaina* remains are so beautiful, as to excite surprise; and the resemblance to the Grecian style is part of the wonder.

Art of Poetry.

The father of this art appears to have been *Cáli dása;* and, in a brief work of one hundred distichs, he defined as many metaphors, with an example. A number of commentators followed. The *alancáram*, or rhetoric of poetry, must never be mistaken for truth. It is far more chaste, as far as I know, than the Persian style; but it is nevertheless monstruous and absurd. From the prevalence of poetry in Hindu composition, the simplicity of truth is almost always disguised. The painful result is that the Hindu mind has become familiarized with lying. Truth is insipid. Evidence loses its force. A brilliant comparison is deemed proof. It must not be forgotten that the phrenological construction of the Hindu skull is of the lower order of the Celtic, and very inferior to the broad Saxon. A thousand difficulties may be solved by this means. Besides it would seem that there is more developement of the cerebellum, and greater sensuality, than in the Anglo-Saxon formation. The poetry of the Hindus runs rampant on sexualities. Much pains have been taken in the ensuing work to give an idea, so as to preserve decency. The great works have much to compensate for occasional defects of this kind, and for the turpitude of smaller compositions.

The minor rules to which poetry must be conformed are singular. Letters are divided into classes, which are divine. Both classes and letters have their proper places. Some are propitious, some not so. A poem should always be begun with a fortunate syllable. In writing

diatribes, or lampoons, the reverse. If a poet wishes ill to any one he begins, and goes on with bad letters. The poet Camben has the reputation of having killed a king, by an infliction of this kind. The measures of poetry are very varied, as much so as the compositions of Horace. The *slóca* is the heroic measure; and it is subject to as strict rules as the hexameter. It is confined to Sanscrit. Other languages have their own measures. The Tamil *venpā* is as composite as the Italian sonnet. The rules of Caesura are usually just; the rhyming syllable is mostly the second syllable, of the first foot. Alliteration is very frequent.

It is desirable that the high polish of the Telugu and Tamil poetry should be better known in Europe; that so, competent judges might determine whether the high distinction accorded to Greek and Latin poetry, as if there were nothing like it in the world, is perfectly just. There remains, however, one commanding defect in most of the eastern poetry; the rhythm and sound, and ornament, are of more consequence than solidity, sublimity of conception, or even common sense. The Hindu mind cannot go beyond itself; and as more than once already intimated, it is probably defective as to the higher degrees of intellectual power.

The language of the *Vedas*, in other parts than the *Sanhitas*, is of peculiar construction; usually termed *sutras*. The heroic *slóca*, with its rules, was antecedent to *Cáli dása*. So Horace wrote the *ars poetica* and gave its exemplification; but neither Ennius, nor Virgil, owed him any obligation.

One important distinction between modern European poetry, and ancient Eastern poetry must not be omitted; which is, that the latter was not intended for quiet perusal in the cabinet, but for public recitation, as minstrelsy. Hence the great attention paid to classes of letters, and to the flowing of sounds, one into the other, without any interval, or hiatus between. Greek poetry has something of this care; but comparatively little in degree. I doubt whether the harmonious poetry even of Racine would stand the test of eastern rules, as to the uninterrupted flow of sounds.

Astrology.

This commanding subject, before which the entire Hindu mind crouches in absolute subjection; and which, apart from distinct treaties, run as a tissue throughout the following work—has necessarily occupied much of my thoughts. Little more than two centuries ago it was absolute in Europe. It is now despised. The European must lay down his prepossessions at the threshold, if he would study the native mind in this aspect. Looking at astrology in the abstract, I have never been able to reconcile its decisions with the government of an all-wise, and superintending Providence. And so there is derivable from works hereinafter enumerated, a very early Theology, handed down from the birth of time, which is distinguishable from the modern mythology; and at the same time, there is a Sabaism which gives an absolute rule, to the heavens. The theology is that of very ancient Hebrew doctors; the Sabaism is that of Chaldea, and surrounding nations. The two do not seem to accord; yet by the intervention of mythology, and idolatry, they work harmoniously together; and even support each other. The *Brahmans* have lowered the ideas of deity down to stocks, and stones, which are nothing apart from their own *mantras;* and, becoming thus gods on earth, their dicta as to the language of the heavens are received with implicit credulity.

There appears to me to be one inferential argument which tends to explain how this state of things has come to pass; and also of some importance in itself. There is a system of astrology, still known, and, by some, followed in Europe. There is also a system well known, and generally followed in India. Both were established, as they now are, before Europeans came to India. The European system can be traced up till it was one with astronomy, and derived, with astronomy from Chaldea. Neither the Indian nor the European borrowed direct from each other. The two have differences so great as to shew that they are distinct; but they have so many, and such close resemblances, as to shew that they came from some common source. The Brahmans confessedly brought astrology to India; and, on many grounds of inference, they are supposed to have emigrated from Chaldea. That

was the parent country of both systems of astrology; and the differences are the work of time; and particularly so among the Arabians, through whom the system reached to Europe. But further, if the Sabaists from Chaldea were also acquainted with the Hebrew theology, as the traditions of their early forefathers, then they may have used their astrology to control the ignorant; and may have produced their theology as it suited themselves, diluted with *pâuranic* tales (like Talmudic legends) and debased by a sexual, and sensual mythology.

One use of the Indian astrology is its giving the lunar month, and lunar day of some special occurrences. Points of comparison are thus afforded; which in the course of time may lead to conclusions of consequence. I here specially point to the coincidence between the date assigned to the birth of the *Vámana avatára,* and the Hebrew festival of *Purim;* believing, as I do, that both relate to one, and the same great occurrence.

The chief difference between the Hindu, and European system of astrology, is the division of the lunar orbit, by the former, into twenty seven mansions, with a supplement; and the very great preponderance given to the moon's place in those mansions, at the time of birth. These are wanting to the European system; which, taking the ascendant as one, divides the heavens artificially into twelve houses, giving a particular import to each; and this appears to be wanting in the Hindu system. In the great importance given to the sign in the ascendant, and on the general influences ascribed to the planets, and the sign, or signs governed by each planet, both accord. There are minor differences, and agreements, on which it is needless to enlarge.

One conclusion is to myself tolerably well apparent; which is that no regeneration of the Hindu mind at large, can be effected, except by means that may alter the present deeply rooted customs, and opinions founded on Astrology.

Divination.

This art would appear to have been carried to a considerable extent; and chiefly, as in Europe, by those professing astrology. A portion of this last, and the most quackish portion, relates to "horary questions," or questions put on particular occasions, to be forthwith answered by the stars. This term, "horary," has the appearance of Latin derivation, in the sense of hourly; but *hora sastram* is a Sanscrit name for astrology: hence the derivation may ascend higher, and may mean astrological questions. In a copy of Philostratus, which I possess, it is stated that one day when Nero was lifting a cup to his mouth he let it slip; and thunder at the same moment was heard. The instant was noted, and a horoscope formed; and it is shewn that it predicted Nero's fall. That might be; but it is difficult to suppose that the heavens will reply to every idle, or impertinent question; such as a wife asking, when her absent husband will return; or a trader whether a bargain purposed will turn out fortunate. Yet they who live by quackery must give an answer; and it is generally by divination. Frequent instances occur in books of this collection, in which astrology runs on to this conclusion. And it is sometimes by seeking some obscure connexion with invisible beings; though still stopping short of magic; which has its own province. Other devices, apparently more harmless, appear. One resembles the Sortes Virgilianæ, in passages being extracted from the *Rámáyanam*, and squares are formed bearing the like figures: the enquirer is directed to choose any square, or to puncture one at hazard. By reference to the book, the answer is given from the *Rámáyanam*: and is deemed oracular. In other cases various answers to probable questions are constructed; and, by like contrivance, an answer is given affirmative, or negative, or equivocal.

There is an infirmity common to the human mind of so desiring to pry into futurity; but from the evidence of the ensuing catalogue it would appear, to a strong degree, to mark the native mind. It is a sign of weakness; and a sure indication of wanting a solid, and settled religious foundation.

There are, besides, modes of divination from omens, and signs; derived from animals, birds, or reptiles. The lizard, in particular, is deemed oracular, by its chappering notes, their number, and the quarter whence heard, and the day of the week when heard: as also if it accidentally fall on any part of the person, as head or hand, and according to the member. These things are parts of popular superstition not divination, for a reward, as in the case stated in the foregoing paragraph.

Dramatic.

The *nátaca* or drama was carried to a high degree of perfection, in early times, by *Cáli dása*, by *Bháva bhúti,* and others. It is formed, however, on other rules than the Grecian dramas. It sometimes runs on to seven, eight, or more *ancas,* or acts.

The drama of *Sacontala* would be almost perfect (bating the immorality) were the acts reduced to five, as suggested by the translator. The best dramas are all of high antiquity. The Telugu, Canarese, and Malayalam languages appear to be wanting in native dramas. The Tamil has dramas, though not of superior order; and mostly running into broad farce. A favorite subject is to ridicule the easy terms on which the pardon of the worst crimes is offered by local legends of temples, and by opposing sectaries, in rivalry. The best of the ancient dramas are translated into Tamil, and other languages. Portions of these are sometimes acted at weddings; when a nautch is given a drama is occasionally performed. Generally however, in the south of India, the drama is below contempt, as to its attendants. The original equipment of Thespis, and his company, was quite as good as any thing in, and near Madras. One reason may be the extraordinary fondness of natives for the splendid processions, and night festivals of Temples, and their ceremonies. The native mind is not intellectual: it requires the excitement of prostitutes, songs, and dances at festivals; and some gaudy display to stare at, and wonder.

The monologue drama termed *Bhánam* seems a peculiarity. It is constructed so as to be recited by one person; though containing a variety of incidents; and of course it affords scope for powers of elocution, and mimicry. The most popular of these is known as *Ammál*

bhánam; said to be written by an aged *Brahman* at Conjeveram. It gives a debauchee's day at the May festival there; and is severe on the temple prostitutes. Another monologue gives the complete day of a mimic *Kṛishna* at Tripeti. It is superfluous to add, that the mere toleration of such pieces marks the lowest ebb of morality.

However when it is considered that elevated, and enlightened people, down to a very recent period, countenanced every thing connected, with Drury lane, Covent garden, the Theatre Français, or the Odeon, severe censure need not to be meted out to others; so much inferior to them in science, arts, civilization, and refinement.

Erotic.

It is cause of regret that there is any occasion for this heading; but it cannot be helped, and must be borne with. There may be three degrees or stages, in such kind of works. One is in the case of tales of fiction, which may be something worse than novels tolerated in Europe. From an unwillingness to swell this genus, I have sometimes put a copy, or two copies in it, and others under Tales. Another kind is amatory poetry; love songs; chants, which have reference to *Kṛishna;* and others relating to *Siva* and *Parvati,* disguised as gipsies; with songs of figurantes, addressed ostensibly to gods, and really to kings, or courtiers. From the great prevalence of poetry, and from poetry and prose being very often in one book, I could not separate the two as to classification; and hence the "cloud messenger" comes under this heading, though the first part is descriptive; but the poet's main object was the female person; of which his description is more minute, and less modest, than is allowed to appear in the translation by Wilson. The lowest of this genus are those works, which treat systematically on the *ars amoris;* beyond the licentiousness of Ovid, or perhaps of any European writer; except possibly Aretin, of whose sonnets, I have seen some notice in an Encyclopedia. The distribution of women into four classes, with a number of minor subdivisions, may be harmless; but the connected descriptions are intentionally licentious; and there are other matters still worse. Books of this sort have lately been prohibited from being

circulated, by an act of the Indian Legislature. The only portion of such books, that could be of any use, would be chastened abstracts of those exterior marks of person, whereby it is known if the two sexes are suited, or not, to each other; for it is matter of ordinary remark, that many unsuitable marriages, as tó person, occur; and that they are productive of domestic unhappiness. There is so little, however, to redeem the whole, that all such works might be burnt, without any damage being done to literature, or society.

A still worse kind of books are those which relate to the worship of the female energy of the universe; but such notice of these, as may be suitable, will come in their proper places.

Ethical.

Though various pieces, that come under this head, will be met with, yet their weight or value is not great. A basis of morals is wanting. To some *purânas* a finale, on duties, is appended, or attributed. Hence *dherma* is defined, as it pertains to *Sâivas* or to *Vâishnavas;* and in these are many things that may be accepted by all, as consonant with the general sense of mankind. Pieces, expressly ethical, are usually jejune. They sometimes turn on the uncertainty of life, of health, of riches, and on the limited nature, at best, of human enjoyment; and are so far, respectable. But many sentences would seem to turn on the *clinquant* of language; evaporating by translation. Ascetical pieces go too far; but perhaps these are more properly religious.

A classing the *Bhagavat gita* under this head may require a word or two of explanation. It contains, no doubt, passages that might be taken out, and fitted into almost any system of morals. Moreover the grand question is a moral one—whether it is abstractedly just, and fitting for relatives to butcher each other, on questions of right, and division of property; and the great sophism arrived at is, that to do so may be a duty, and even a virtue: as also of the greater value, if it can be done in a calm, collected, cold-blooded manner; and with a magnanimous contempt of all future consequences. If the author of this chant was the author of the entire poem, then I am persuaded he intended this

sophism—the opposite of just ethical conclusion—to be apparent from the connexion, before and after the war. With poetical justice he brings in the moans of the widows, and orphans of those slain; and especially, at the close, represents the *Pándavas*, the aggressors (though confessedlv injured) as in purgatory, and the leaders of the defeated party in paradise. The fashion of taking the *gita* out of its connexion, and making it a dogmatical book; begun by *Sancarácharya*, and others, with their commentators, has much disguised its character; especially when taken together with its mysterious, and obscure phraseology.

If this separation is to be understood as indicating an opinion that its authorship is distinct, and that it was added to the *Maha bharata*, in the course of time, then my view as to the intended sophism must be qualified. There is no express assertion to indicate such an addition. The whole composition is popularly ascribed to *Vyása*. But then, it is understood that he taught it to his pupil *Váisampayana;* by whom it was recited on a public occasion at the Court of *Janamejaya;* and it was afterwards repeated, in *pâuranic* form, to the sages in the *Nâimisara* wilderness. These considerations may sanction the idea of additions, and amplification; but the divine authority ascribed to the whole inhibits the idea of contradiction, which exists, if the sophism in question was not studied.

The translator, Mr. Wilkins, did not understand the full force of the word *karma;* and commentators, German, or English, have, as I think, blundered on after him. It is the hinge of Hindu theology; and, in so far as this poem is concerned, the question is whether there is *moral retribution;* and if so, whether it is to be cared for, when passion and interest run contrary. The language of *Krishna* is in substance—" Cast off this unmanly weakness—fight—do what I tell you, ' as duty—worship me—those evil persons are already killed by destiny; ' slay them actually—and the more coolly, and calmly you can do this ' the better; as to fear of consequences, or moral retribution, cast that ' to the winds." Let the reader, in thought, put the like language into the mouth of the sanguinary Tavannes, on the massacre of St. Bartholomew's day; or into the mouth of any leading mutineer at Meerut, and other places, and its true character will become instantly visible.

The poem turns on the sublimer portion of ethics; it may be classed as ethical: though the admiration that has been bestowed on it, by some Europeans, is to me a matter of the merest wonder.

Geometry.

It may be only needful to remark that the little, which comes under this head, relates to the strict meaning of the word; that is to land measuring. I have given a few indices as to technical terms; hoping they may be useful. It is chiefly in that point of view, that these books are of any value; that is, the getting out of them good technical words, for common use, in the spoken languages.

Grammatical.

The works under this head, in the catalogue, will be found to be numerous; but chiefly in reference to Sanscrit. In this language the brief and obscure *sutras* of *Pánini* seem to be the foundation of the whole superstructure. These were amplified by *Vara ruchi* (otherwise *Katyayana)* and still further by *Patanjali.* In modern times the *Siddhanta cáumudi,* a comment on *Panini* is most used, from its comparative easiness. There is a comment on this comment; and very many subordinate matters; best met with in detail. There are many Telugu *tícas* on Sanscrit grammars; that is, verbal glossaries to the meaning, sometimes with verbal translation. As to the old *Andhra* language the work of *Kanva* appears to be lost, and the work of *Nannayya Bhatt,* with a number of explanatory comments, seems to be the standing, and great authority. The chief of these comments are the *Bála Sarasvatiyam,* and *Ahobala Pandityam,* with the *Appa caviyam.* The result of *Nannayya's* work was to strain the simple, mellifluous language, so as to make it fit a Sanscrit frame.

In Tamil the native grammars, independent of Sanscrit, are more abundant. The first shaping of the language into rule (from the crude form as now spoken on the Neilgherries) is ascribed to *Agastya;* who has as much laid to his account, in the South, as *Vyása* in the North. His grammar is lost; probably it did not extend far beyond the introduction

of written characters, and a few rules. His disciple, name unknown, composed the *Tolcapiyam,* or old poem, which is the real foundation of Tamil grammar: an elaborate work, and understood by very few. This work was abridged in the *Nannúl,* which is the usual authority, now referred to; and on which many minor works have been founded.

In Canarese there are *ticas* on Sanscrit works; but I believe only one original Canarese grammar by *Késava,* entitled *sabda mani derpanam,* or mirror of word jewels.

In Malayalam there is, I believe, no native Grammar; occasioned, I presume, by the country being reckoned as one of the districts in which an impure, or provincial Tamil was spoken. The basis of the language is low Tamil: and it has assumed its form by having distinct characters, moulded very much on the *grant'ha* letter, and by being profusely larded with Sanscrit.

The modern Dravidian languages have been made very much what they now are, by the influx of *Brahmans* from the North; and by their every where communicating a taste for Sanscrit additions. It so happens that many simple sentences may be expressed one way in native language; and another way with the aid of Sanscrit; and a false taste has every where caused the last to be thought the best: somewhat in the same way as the modern jargon of science, (called English,) appears to be generally preferred to the simple epistolatry style of Pope, or Swift. As to the original substratum of those languages, it may be seen in the Todar language of the hills; three fourths being vulgar Tamil; and, after rejecting European, and Arabic terms, leaving the rest to be divided between Telugu and Canarese. But the old polished Tamil is another thing: and it is to that language that the refinements of Tamil grammar have been applied. The rules in all grammars are too much adapted to poetry; so as to secure flowing, mellifluous utterance, without any hiatus of sound: tried by which rules our best English poetry would be condemned. In the present day, when utility is the object, it is needful to take the language out of fetters; and to write it as it is spoken in polished conversation.

Historical.

The amount of matter under this head, in the first and second volumes, is small; but there is a little. In the third volume there is a probability of a larger portion. The researches of Col. Mackenzie were, in a main degree, directed to this point; and though he had not the most intelligent assistants; yet a mass of information was elicited, as to the history of the *Dacshin;* that is the Deccan, or Southern country. The most ancient name of India, as a whole, was the *Bharata kandam,* which was bounded to the South by Gujerat, the *Vindhya* range of mountains, and Bengal. Beyond that was the *Dandacāranya,* or forest of *Dandacan;* an unknown region of romance, and monstrosity. According to the *Scanda puránam,* a *Brahman* named *Agastya* was the first who crossed the *Vindhya* mountains, and explored the far distant South. On his report, successive migrations of *Brahmans,* and other tribes, took place; of which the Mackenzie MSS. preserve something like distinct records. By means of those *Brahmans* a knowledge of letters was diffused; and public records began to exist. But they were extremely distorted, and magnified. The *Brahmans* appear to have been most studious to conceal their real origin, and to invent a fabulous one. It is somewhat remarkable that the falsification of about nine hundred years, which Professor Wilson discovered in their books, tallies with the difference between the Hebrew and Samaritan chronology. The *Brahmans* appear to have used the Samaritan, as we follow the Hebrew chronology. The one is as likely to be true, as the other; since, notwithstanding the labors of Usher, Newton and others, a certain chronology of very ancient events is still a desideratum. From the immigration stated, the history of the Peninsula must be comparatively modern. All about *Ráma* was romance; and I dare venture to assert that *Lanca* was *not* Ceylon. The ancient states of *Uchchini, Magadha, Hastinápuri,* and *Ayódhya* (or Ougein, Gaur, Delhi and Oude) were all North of the *Vindhya* mountains. We find traces of sovereignties South of the *Vindhya* mountains; as the *Gajapatis* of Cuttack, and *Calinga,* further South; the *Chalukiyas* of *Kalyána,* and *Pándiyans* of Madura. But they cannot be traced up with certainty

much higher than the beginning of the Christian era. All above that seems absorbed in the legends abeut *Vicrámáditya,* and *Sálivâhana.* The rise of two very important states at Warankal, and *Vijayanaganam,* can be fixed at about 7 or 800 A.D. and 1100 to 1200 A.D. subsequent to these two dates, the Mackenzie MSS. give a great variety of details; which have been partially published by Professor Wilson, and by my own Analysis of Mackenzie MSS. The way in which they may elucidate any given topic is shewn in my recent Memoir on the Elliot marbles. And I must repeat a distinction therein stated; which is, that the absolute non-existence of historical records, and our not being acquainted with such as do exist, are quite different propositions. It is better to suspend a judgment on the former point, until positively certain that all possible materials have been thoroughly sifted, and found to yield dust, and no diamonds.

Hymnology.

This term is used with reference to the Greek sense of the word Hymnos; as applicable to chants of a character deemed sacred, by the composers, or votaries using them. Throughout this work I have been careful to avoid certain paranomasias, not unusual among Europeans in the East; such as would have occurred if I had used the word Psalmody, in place of the above heading; though the original word is as good Greek as hymnologia. Chants ranged under this head are addressed to some form of deity; no matter whether respectable, according to our ideas, or otherwise. Where any king, or great man, is the object, the matter comes under Panegyrical, or some other heading; and I trust no further explanation is needed to prevent any association of ideas with any modern adaptation of the original word to other than classical usage.

Incantations.

This term is not employed in its worst possible sense. There are pieces under it of very dubious character; but, in general, I have ranged under this genus, such as may be precative of good, rather than imprecative of evil. The worst compositions come under other headings. Such as come under this one are distinguished from the

foregoing head, in not being always intended for chanting, or public recitation; though I am aware that the strict etymology is a *chant against* some one, or something. But I define, in order to avoid that literal construction. The *mantra* and the *japá*, as also long lists of names of deities when in prose, or even in verse, are not designed for public utterance. They are whispered, or muttered, or repeated in a low tone; with various gesticulations, and motions of hands, and fingers. The very ancient formule, the *gayatri* itself, is of this kind; and very many others are like it, as to manner of use. The reader will therefore be pleased to understand that though some doubtful pieces certainly come under this heading; yet that in general they are of medium, or perhaps good import. Worse pieces have other locations. See *Magical*, and *Sacti* worship.

Inscriptions.

It is needless to do more than state that the first, and second volumes, contain only a little matter on this head. The third will probably be very full of indices thereupon. It is likely that details may not be needed ; seeing that the subject is uderstood to occupy a part of the attention of a gentleman of high Civil rank, and of first rate authority in all matters of Oriental Literature.

Lexicographical.

The leading work is the *Amara Cosha*, by *Amrịta Sinha*, a *Jaina;* which has a number of comments; with translations into Telugu, Canarese and Malayalam. There are other lexicons, formed on fanciful principles; as words of one letter, or two letters, of words having only dual meaning, and of words of many meanings. The list of roots attached to grammar in its second division is, in effect, lexicographical. The work by *Hemádri*, a *Jaina*, is valuable. There is also a lexicon of *materia medica*; and others, which may best appear in detail, in the body of the work.

The Tamil *Nigandu*, also by a *Jaina*, is an old, and standard work, which survived the extermination of the *Jainas*, as did the *Amaram;* and the preservation of both is ascribed to miracle. The Tamil language is more averse from the Sanscrit, than others above specified; and it adheres to its own lexicons. Sanscrit words are profusely ad-

mitted, into the spoken language at Madras; but they are more sparingly allowed further South; and they undergo orthographical changes, making them almost new words.

There are modern lexicons and Dictionaries of all the languages above mentioned, by Europeans; but none of them have found their way into this collection. A few copies in the Library are understood to be not subject to catalogue making; but are under reserve, as private property.

Law—Smṛiti, or *Dherma sastra*.

This subject having been elucidated by able pens, will need little from me: and only as relative to the contents of the ensuing work. The first volume will contain something on this head; and the second more; the third little if any. As to the various, and minute appointments of the sacerdotal law, these run, as a tissue, through a large portion of the work; being so mixed up with other matters that it is not possible to separate them. They intrude upon the most delicate family matters; and authorize the *Brahman* to meddle with every thing. The *Manu smṛiti*, or Institutes of *Menu*, are obsolete in the present age. The code by *Parásara*, as expressly designed for the *Cali Yuga*, has superseded it. Of this code various fragments will occur in the following work. The code of *Yagnyaválcya* is of high authority, in brief Sanscrit apothegms. The paraphrase on this code by *Vignanēsvara*, known as the *Vignanēsvaryam*, is a standing authority in the Southern part of the Peninsula. Of this there are various portions in the collection, including the secular law; more or less complete, and of value. The *Smṛiti Chandrica*, and the *Pratápa rudrîyam*, also in the collection, in a state more or less complete, are of authority, and use in *Telingana*. Codes of most use in Bengal are not in this collection.

Hindu law, is usually divided into three *Cándams*, or parts, the *ácharya*, or sacerdotal; *vyavahára*, or secular; and *prayaschita*, or penal. Portions of each of these are in the collection; but the first prevails. The secular law goes much on the principle of the king sitting personally in judgment, with his *mantri*, as chief adviser; who in this branch is chancellor; while in others he is head of the privy council. Some of the rules as to witnesses, and evidence, seem very good. But the whole is for a frame-work of society very different from any thing known in

Europe. The question whether real property is "temporal or spiritual" or more properly secular, or ecclesiastical, with which law treatises open, is determined in favor of ecclesiastical: because a son acquires a right of inheritance not from birth solely, but from setting fire to the funereal pyre of his father. On this was founded one of the most solid pillars of *brahmanical* dominion; because one who had lost his caste, could not discharge that last duty; and, by consequence could not inherit ancestral property. The Indian Legislature has altered that law; though with attendant difficulty. This one point is enough to shew how widely Hindu and European manners differ; much more may be apparent from this brief Introduction; still more in proportion as any one dips into the work; and, by degrees, becomes somewhat acquainted with the multifarious contents.

Logical.

Though the *Tark'ha sastram*, is termed logic, and really is partly so; yet it differs materially from the European system, so named. As far as I am able to judge, from the pieces that have come before me, the system is related to the *Nyáya* system, one of the six *dersanas*, or schools of philosophy; and this appears to be antagonistic to the *Sanc'hya* system; which at one time, along with *Bâuddhism*, had extensive influence. The *Sanc'hya* philosophy has been stated to be "atheistic," and one which "inculcates materialism."* Atheistic it certainly is; but if the *káricas* as translated by Colebrooke, and other comments translated by Professor Wilson are the best authorities, it appears to me, as far as I can understand such recondite themes—to derive the concrete universe from matter, and abstract principles, variously combined; and if an intelligent spirit were put in place of abstract principles, much would not be wrong. But it seems the express object of the system to ignore, and, in the result, to deny the existence of any such Intelligent Agent in Creation. Hence, the *Tark'ha*, or *Nyáya* system, in its various *vátams*, or discussions, enquires if there is any intelligent First cause; and deduces the affirmative in the same way that European theologians prove the Being of God. It further enquires if there is a *material* cause; and settles that also in the affirmative: which is nearly equivalent to asserting the

* Jour: As: Soc: Bengal Vol: 9 p: 855.

eternity of matter. I suppose it to be owing to the subtileties of philosophical disquisition, in early ages, that the *Tark'ha sastram* has so much of a theological turn. For the rest, the system brings all things real, or possible, under three grand divisions of self-evident, or intuitive —doubtful, or inferential, or analogical—and authority, or testimony. By *sabda*, "the word," appears originally to be meant the *védas* (which *Sanc'hyas'* rejected); but it has come to denote all kinds of authority, or testimony.

The oldest known system divides all things under sixteen *padart'has*, or general categories; which are distributed among the three *Cándams*, or principal divisions. Much of the matter of more recent authors is occupied in contesting the accuracy of that division; and it admits only seven generalities. It is disputed whether the word *earth* includes gold. It is disputed whether light and darkness are distinct things, as in the old system; or only one thing as in the new system; because darkness is the mere absence of light. One constant topic of discussion is, whether an author ought, or ought not, to prefix recommendatory prefaces to any new work: usually settled in the affirmative. Moreover, the regular form of proceeding, if according to this system, is by *púrva pacsham*, or objection, and *siddhantam*, rectification, or reply. This form, in European logic, is auxiliary, or supplementary only; and is rarely free from some sophism. It appears to be primary in the Hindu system.

On the whole, the *Tark'ha sastram* does not seem so much intended for practical uses, as for mere recondite disputation; and is, so far, similar to the cobweb disputes, and discussions of the Aristotelian school-men, in the middle ages. In those ages, as among Hindus, the Civil Government and polity afforded no scope for forensic eloquence, or for addresses *ad populam*. The summit of prudence, and policy, was to cringe, and fawn, and flatter the despot of the day. When the human mind has nothing noble before it; no sublime aspirations to pursue; no object of high intellect to obtain; it naturally becomes sordid, or ingenious in trifles, and wastes in puerile *vátams*, or school disputations, those energies which, if well directed, might be useful to mankind, and honorable to the individuals concerned. We may perhaps be thankful that we live in an utilitarian age; and that our vapouring

now is in the shape of steam, and not on the questions whether the body of an angel occupies any portion of space, or whether the idea of light also includes within itself the idea of darkness.

Meritorious devotion.

Under this beading I have designated *vratas*, or penances of various kinds, and *vrata calpas*, the fruit or benefit of such penitential observances. There is a great similarity between these, and what, in one country of Great Britain, are termed "stations". However there is not so much the expiation of crime concerned—provided for by more costly appointments—as the prospective acquisition of some benefit, often trivial. There is this difference between a *vow*, and the *vrata*, that the former is conditional, " if I obtain so and so, I will give so and so, or do such or such a thing." If then the desired object is not attained the specified obligation is null: and the vow absolved. The *vrata* is a condition, laid down by some assumed authority, which is to be performed, and the *calpa* is the assured fruit; if the observance be rightly, and fully conducted. It is evident that a governing power can thus be exercised over a weak, and superstitious mind almost without limit. Some of these *vratas* require much time; some for months, some for years; and some for particular days to be continued through several years. A safeguard against the detection of a cheat is thus provided; for if the patience of the votary fail, and the observance break down at half way of progress, of course the promised benefit fails; and the votary has himself, or herself to blame. A majority of these observances are intended for women; whose credulity is generally greater than that of men. Thus I have often seen a woman, or more than one, at different times, walking round two trees, considered to be married, and planted, in an exposed situation, on the bund of a tank. The object of this performance on Fridays, and on Monday when new-moon day, is known to be to obtain offspring; and the result is almost sure to be accomplished, in the case of a lone woman, so publicly exposed, and for such a known object; but by means not consistent with honor, or morality. Many similar observances have like tendencies. Some are of difficult performance; such as the lighting one hundred thousand lights in a temple; or presenting the same number of

sprigs of sweet basil before a shrine of *Krishna;* to obtain which, at one time, would be attended with cost and great pains. It is not always necessary that the *vrata* should be accomplished in person: a substitute may be hired. Thus, on one occasion, seeing a man rolling his prostrate body around a small temple, on the banks of a river; accompanied with violent contortions and gesticulations; I pitied the poor man; but was told that it was a willing service, for which he was paid, by some richer and greater man. It is not needful further to enlarge on such a topic; what is stated being sufficient to give the reader a general idea of this meritorious devotion; always based on human merit; and, when rising above the lowest degree, ascending to the dogma that man may, by self imposed austerities, raise himself to the rank of divinity.

Mineral Conchology.

This heading would disappoint expectation, if not expressly limited to petrified shells, found either on the *Himálayas*, or in the bed of a river at their foot. *Ammonites* have been found at a very great height on those hills; and there can be little doubt that, in times very remotely ancient, the table land above was merely an ordinary sea-shore; with the ocean covering the *dherria dhoon*, and all things south of it. The deposit of shells, now become petrifactions, at the foot of those mountains is nothing extraordinary. They appear to be of various kinds, as to spirals; designated by the names of different gods; and, from the whole being assumed to have some reference to *Vishnu*, it is probable that they are all various species of the Linnæan genus buccinum: it being that kind of shell that *Vishnu* holds in one of his hands, emblematic in character; the virtues ascribed to these shells, under the term *sálagráma* are extraordinary; as may be seen in detail under the particulars. The gods of the Egyptians, and the people themselves, were severely lashed by Juvenal the Roman satirist, exclaiming *inter alia*—

"O virtuous people! whose gods grow in the gardens."

There is abundant room for the satirist on the gods of India; but pity is the kindlier emotion; and the object of the writer of these remarks is indicative merely; always leaving the reader to the benefit of his own reflexions.

See Vol. 2.

β

EAST INDIA HOUSE MANUSCRIPTS.

A. SANSCRIT.

a. Déva-nágari letter.

I. Advaita.

1. No. 2147. *Advâita-tatva-retna-dîpica.*

This is a prose commentary on a work entitled *Advâita tatva retna*, or jewel of the *advâita* system: it is incomplete.

Investigation as to the *rupa*, or form, (or nature) of the *jîvátma* (human soul) and the *paramátma* (Divine essence.) There is no real difference between these two. The *jagat*, or visible universe is *(metya)* a lie. By the *tatva-gnánam*, or knowledge of truth, the *maya* (illusion) of the world is removed, and beatification will be acquired. The subject is treated according to native logic, by the *purva pacsha*, or objections raised, and the *siddhantam*, reply, or over-ruling the objections. In substance the *Smárta* system of *Sancara ácharya* is taught. The leaves number 1 to 56, and 122 to 168; wanting 66 leaves in the middle. Two leaves on the *mangala váta* of logic, and in Telugu letter, are prefixed. The book is of medium size, old; a few leaves damaged by breaking.

2. No. 2262. *Manassólásam*, or sport of the mind. In *slócas*, or distichs, and in ten *ulásas*, or essays—complete.

It is a commentary on a work entitled *Dacshana-murti-ashtacam*, the *slócas* of which are herein contained as the text, with a running comment; each *slóca* of the original being extended to one essay. The work is intended to illustrate, and promote the doctrine of the *Sâiva-védantam*, or *advâita* system; as in the foregoing book. The title might be rendered by the term *jeu d'esprit;* only that the subject, and mode of treatment, are serious: complete on 17 leaves. The book is short, thin, and in good order.

II. Alchemical.

1. No. 2248. Two tracts, or books; both of them on mineral, and alchemical topics.

1.) *Rasa retnacára*—on transmuting mercury &c., the *váta khandam; slócas*. By *Nitya nát'ha siddha.*

The 1st to the 18*th upadésa,* or instruction complete, the 19th incomplete.

On the properties of mercury—the *sutacam* or ceremony of removing evil from it, by herbs, roots, and *mantras*, or spells: details of its use—test of the *vajram* or diamond—on reducing diamond to a calcined powder, stated to possess the property, when in very small quantity, of turning much iron into silver. Purification of sulphur—of talc, of *apracam* (a sort of mica)—purification of copper—and of lead. *Nága-bhasmam,* zinc calcined to powder; these and similar matters, relative to metals; and the melting of these, or dissolving of other substances preparatory to other operations. Also on melting gold, silver, iron &c. The mode of melting the nine kinds of jewels. Throughout are scattered directions for the making of gold; 98 leaves.

2.) Another like book, on the *rasa-vátam; slócas,* or distichs.

On *apracam,* or mica—on talc, on sulphur, and the different kinds of metals; mode of melting, and purifying them. The using them when in a fluid, or melted form *(pachanam)* for alchemical purposes, as the making of gold &c. 13 leaves.

The book is larger than the medium size, old, and slightly damaged.

III. ALMANACS.

1. No. 2246. *Tit'hi nirnaya chandrica,* rules for determining the lunar days for ceremonial observances. The work quotes from verses by *rishis* and *munis,* and, from *puranas;* and the filling in by *slócas* is by the author. Divided into *prakarnas*—3 complete, the 4th not so.

Chapter 1. From the month *chaitra* to the end of the year, a statement of the various festivals marked in an almanac—as *yugáti, Ráma-navami—upácarmam—janmashtami—sravana dvadasi—Ganésa-chaturdhi—Rishi-panchami—Ananta-vrata—mahâlya-pacsha—Sárada navarátri—dîpávali*—these, and other ceremonial days; the proper lunar times for their observance.

Chapter 2. The annual funereal anniversary—the *mála masam* or intercalary month: what can be done in that month, and what cannot be done. The meritorious time of an eclipse—the *tithi* for the eleventh day's fast, both as observed by *Smártas* and *Mádhavas:* the *vrata,* or vow of eating, and fasting on alternate days; other times of merit—the proper times defined.

Chapter 3. Relates to the twelve ordinary household ceremonies from pregnancy and birth, up to assuming the sacred thread, by a *Brahman;* these can be only attended to on proper days; herein defined. The burning of a widow with the body of her deceased husband; various other funereal observances; and times of ceremonial uncleanness, with rules of proceeding. As far as the book goes it is complete; but more is wanting.

It has a resemblance, in part, to a tract by *Raghunandana*, translated by Sir W. Jones; but is much fuller; and, though intended for almanac-making, has a portion of ritual observance superadded. It is long, of medium thickness, and in good order.

2. No. 2261. *Panchángam*, or almanac, for the cycle year named *Prajotpatti*. As the 1st leaf is wanting the *saca* year is not known. From *Chaitra* the 12 lunar months complete, with the bright and dark fortnights, and the five members, or parts of an almanac, as usual. In what is termed the *pít'haca*, or prognosticating portion, there are only 3 parts, as to the king, as to results of the winter-solstice, and the lunar mansions: in all 39 leaves.

The book is of medium size, and a little damaged.

IV. Art of Poetry.

1. No. 2229. *Sampradaya-pracásini*.

By *Vidya-chacraverti*.

This is a *tíca*, or comment on the *kavya pracása*. It has six *ulásas* of the first *adhyáya*, or chapter, complete. The 7th *ulása* not so, only half remaining. The letter is *Nágari*, and *Canarese* mixed. The subject is on poetry, and rhetoric, and follows the original—see the next number.

Two leaves in the *Grant'ha* letter are added; containing a list of Sanscrit books.

The whole book has 93 written leaves, and 33 blank leaves at the end; it is long, and somewhat thick, injured by worms.

2. No. 2230. *Kavya pracása*—Art of poetry, in mixed prose and verse.

The 1st chapter from the 1st to the 9th *ulása* complete: the 10th unfinished.

1st. The importance of poetry, and also on special forms, or kinds of poetry.

2d. Rules as to words. 3d. as to meaning.

4th. On chanting, or pronunciation.

5th. Definition of other technical terms.

6th. On the meaning of figurative terms.

7th. Exposition of faults.

8th. Description, and definition of ornamental metaphors.

9th. The same continued.

10th. On elegancies of sentiment.

The book is short, and somewhat thick, the last few leaves much injured.

3. No. 2231. *Chitra mímámsa kandana.*

By *Jagaát'ha Pandita.*

The 1st to the 11th *prakerna*, or section, incomplete—in prose. This is a *critique*, condemnatory of a comment by *Appáiya dícshada* on the *Chandra loca* of *Cali-dasa.*

Section 1. Faults in the opening of the book.
2. ,, On the *upámánalancáram.*
3. ,, *Upameyogi-alancaram.*
4. ,, *Ananvaiya-alancaram.*
5. ,, *Smrïti* ,,
6. ,, *Rupaca* ,,
7. ,, *Parinama* ,,
8. ,, *Samsai* ,,
9. ,, *Vranti* ,,
10. ,, *Uleca* ,,
11. ,, *Apahnódyiya* ,,

On all these technical points the work of *Appáiya dícshada* is condemned, 36 leaves. The book is of medium length, thin, and has 1 leaf broken. See 2235.

4. No. 2232. *Rasa nirúpana,*—on poetical sentiments, metaphorically entitled *Ráma-chandra-yéshóbhushana,* "the famous jewel of *Ráma,*" as being ascribed to a king. By *Cachavésvara dícshada,* complete in 3 *parich'hedas,* or divisions; on 50 leaves, chiefly in verse, but with some prose.

1.) *Srïngara-rasa nirúpana*—on amatory poetry; description of the *nayaca* hero, and *nayaki* heroine; description of the ten kinds of pain, or bodily affection, as fainting, loathing of food, &c., occasioned by the passion of love. On the six *rutus,* or seasons of the year, and their effects, in amatory affections.

2.) *Ashta-rasa-nirúpana*—description of the eight other passions, or sentiments.

(1.) *Vîra-rasa* courage.—(2.) *raudra-rasa* cruelty—(3.) *hasya-rasa* risibility—(4.) *adbhuta-rasa* astonishment—(5.) *karuna-rasa* kindness—(6.) *zanti-rasa* forbearance—(7.) *bhîpadsa-rasa,* causing aversion to others—(8.) *Bhayancara-rasa,* inducing fear terrible.

3.) *Bhava-nirúpana* description of the imaginations, or varying ideas of mind.

The *St'háyi* or settled, and *Vyabhichara,* or unsettled state of thought, as connected with action. The *vibhava* or preceding state of mind, predisposition, and *anubhava* existing state of mind; announced by signs, or words, or softly speaking; other matters are contained, as *móha,* and *lajà-nirupanam* definition of lust, and the sense of shame; and a description of amorous signs, or gestures, with their import. In illustration of all the foregoing, and of their effect in the production of good poetry, many *slócas* are extracted from various authors of repute; as examples of the different subjects treated in the book. It is of medium size, old, and slightly injured only at the *end* of a word.

5. No. 2233. *Kávya-pracasica-vyákyána,* another commentary on the *Kávya-prácasica.*

By *Kamalácara Bhatta,* in prose.

From the 1st to the 5th *ulása;* but incomplete.

1.) *Svarupa vizésha nirnayam*—the forms, or kinds of versification defined.

2.) *Sabda-nirnayam,* on words, direct or metaphorical; suited to places.

3.) *Art'ha-nirnayam,* definition as to meaning direct, or metaphorical.

4.) *Dvani-nirnayam,* as to sound, intonation.

5.) *Viyangya-sangîrna-bhéda,* on variation of chant, metaphorical figures, &c.

The various rhetorical ornaments in the composition, chiefly of heroic poems; discussed by *púrva-pacsha,* and *siddhanta,* or objections raised, and answered: 84 leaves, others wanting.

The book is rather long, of medium thickness, looks recent, yet touched by insects.

6. No. 2234. *Sahedya-calpa-vali.*

By *Ananta-guru,* on the art of poetry in prose: fancifully divided into *guchus* or flower bunches 1—*3 guchu* complete, the 4th incomplete.

The subjects are,

Cavya-prayojana, use of heroic verse.

Rasa-samanya-nirupanam, description of poetical sentiments in general.

Srïngára, and others of the nine *rasas;* each one of them particularized.

Sabdárt'ha alancára. Tropes as to words, and meaning; the whole being matters requisite to the composition of good poetry.

The book is long, and thin; the leaves are gnawed at one end.

7. No. 2235. *Chandra-lóca*—on rhetoric, or the art of poetry; by *Cáli dása.*

This appears to have been one of the earliest works, on this subject; by one of the most celebrated poets. The book contains the *mulam,* or original only, in 151 *slócas,* complete on ten leaves. The whole is divided into one hundred *alancáras,* or ornaments; of which a few are here specified.

Upamánam comparison, *utpróbam: ananvài* agreement, *parinama,* other, or foreign names, *vìshama,* irony, sarcasm, *dîpicà,* paraphrase.

The book is of medium length, thin, injured by insects. On the general subject—See *β. b.* III. XXII.

V. Astrological.

1. No. 2144. *Madhavìya-samhita-kála-nirnaya,* description of times, prose.

By *Vidyaranya-tirrt'ha.*

Divided into *prakaranas,* or sections 1 to three complete the 4th incomplete.

Definition as to years—as to *ayanas,* or hemispheres, as to *rutu* or season, six reckoned; as to months; addition to the lunar months to make up a solar year; as to *pacsha,* the bright, and dark lunar fortnight; as to *tit'his,* or lunar days; on the *sráddhakala* or times for funeral observances, and anniversaries of them. On cycles of various kinds, reckoned from the 1st day of a year; one of 10 days; some of a longer period; described, and defined; *eca-hucta-nirnaya,* on eating only once a day; *ratri-bhójana-nirnaya,* on eating at night, so far only: incomplete, 101 leaves.

The book is of medium length, and somewhat thick, damaged at the end, by insects, and breaking.

2. No. 2192. The 3d section *kála-nirnayam*—*slócas* two copies, both incomplete; one with a verbal comment in Canarese; and one with a Sanscrit prose explanation.

—*Rutu-nirnayam,* description of the six seasons.

—*Chandra-sáura-mása-nirnayam,* definition of the solar and lunar years, with agreement, and variation.

—*Adhica-mása-nirnayam*—supplement to lunar months; sometimes in one month, sometimes in two or three months.

—*Ravi-sancramana-nirnayam*—the passage of the sun from sign to sign, or the 1st day of each solar month for a year; also specially the commencement of a new year: incomplete, 68 leaves in all.

The book is of medium length, and thickness, slightly touched by insects.

3. No. 2201. *Jyótisham,* Astrology.

Two books or portions, the first chiefly on natural astrology; the other on judicial.

1.) What may be done according to the birth *nacshétra,* or place of the moon at birth, and what may not be done.

Definition of the astrological *yógas,* or divisions of the circle.

On *halos* round the sun, and moon, as indicating rain &c., the result, or influence of *Indra's* bow, (the rainbow) according to place and time when seen; prognostics as to unseasonable rain. What days are evil, as to marriage ceremonies; proper days on which to plant trees, or to sow corn: palmistry, different as regards the two sexes. Notice of the time of first menstruation, and prognostics thence derived. The *tyája kálam,* or evil time as to all the planets; being 3½ Indian or 1½ English hours; these and similar matters, as to *p'halas,* or results, stated.

2.) *Parasari-kéra*; *slócas,* with a prose Sanscrit comment,

—results from the opposition of planets.

—the age, or life-time of individuals, according to their horoscopes: the time of any one's death, as so indicated.

—*dasa anta dasa*—how long any planet's influence lasts, and inner divisions of that time, with the influence of each one.

—*Mesha* (aries) and the other signs; a brief summary as to their results, when they are *lagunas,* or in the ascendant at the time of

birth. These results from the horoscope, in this book, relate to the male sex alone: complete, leaves from 108 to 176.

The book is of medium size, and in good order.

4. No. 2239. *Bruha-játacam;* the horoscope expanded; *slócas,* with verbal comment in Telugu.

By *Varaha mitráchárya.*

From the 1st to the 10th *adhyayam,* or chapter.

1st. *Rasi-síla*—a definition of the measures, and positions of the Zodiacal sign, and lunar asterisms.

2d. *Griha yóni bheda*—lords of the signs; their diverse nature and power; the sign itself appears to be personified as feminine.

3d. *Viyóna-janma*—various genera, and species of living creatures, or beings.

4th. *Alana,* on pregnancy, and its results, by the planets.

5th. *Sutica,* prognostication as to the child; from the time of its birth.

6th. *Harishta,* evils that will befal the child till its death; with the time of that event.

7th. *Ayudsha,* the measure of life, how long.

8th. *Dasa,* how long the good, and evil influence of different planets will last.

9th. *Ashtaca varga,* quartiles, and other aspects of the planets, with the good, or evil results.

10th. *Carma jíva,* how a man will subsist, or by what kind of employment he will gain a livelihood.

On 98 leaves, uncertain whether complete: except as so far.

The book is long, of medium thickness, old, injured by worms, and slightly by *termites.*

5. No. 2240. Section 1. *Jyótisham,* astrology; has no title, which might be *kála nirnaya—slócas,* without comment.

On the proper astrological times for various Brahminical ceremonies; as the *nama carmam,* giving a name; *chavulam,* shaving the head; the first beginning to learn reading; the putting on the sacred thread; marriage; an enquiry by 24 modes, as to the birth *nacshetras* of the intended pair; whether the marriage can, or cannot be celebrated.

The book is of medium size, old, and injured.

6. No. 2241. Two books; there is much in both of them pertaining to *ritual* and *meritorious* devotion; but as astrology is the prevailing, and governing subject, it is thought best to class them here.

1.) *Zánti-Khanda prayogam*—(extracts from) a chapter in some book, so entitled.

—*Vyati páta*, on a bad *karanam* (portion) in the following birth-*nacshétras*, i. e. *Visacha; aslésha; mula; jyesht'ha; uttara-shadha; purva shadha*: if children are born in such a *karanam*, a *zánti* or expiation is appointed to remove evils, in each case differing.

—*Grahana Kálam*, on eclipses; a *zánti* to remove the evil connected with them.

—*Róga Yucta nacshétra*, a *zánti* to remove evil of being born in a lunar asterism, betokening disease.

☞ It may be supposed that the *zánti* is merely *precative*; hoping to remove the evil by the intervention of a power that controls secondary causes; but if it be *absolute* the *Brahmans* make themselves to be superior to the heavens, as well as to their idols.

—*Asvéta pradacshana—vrata kalpam*, mode, or ceremonial of a woman walking round an *arasu* tree, keeping it on the right hand, in order to obtain her desires.

—*Asveta ubandinam*, putting a thread, as if *Brahmanical*, on an *arasu* tree, when 8 years old.

—*Asveta kalyánam*, on marrying the *arasu* tree with a *Veppa* or *nimb;* the *mantra* in that case used.

On feeding a thousand *Brahmans;* the mode of its performance.

The ceremony of marrying a second wife, and lighting anew the sacrificial fire, the first one being extinct.

If the first menstruation of a young woman occur on the new moon day, or other evil time, a *zánti* is prescribed to remove the said evil.

On the different periods of the first *ruta*, or menstruation, results—and a *zánti* to remove such results as are evil.

—*Uparághana zánti*, if an eclipse occur in the *nacshetra* of any one's birth, a *zánti* to remove the evil indicated.

—*Ashta griha, pancha griha, yóga zánti*—if eight planets, or if five planets are together in the birth *nacshétra* of any one it portends great evil: a *zánti* to remove it.

Sancranti zánti, there is evil influence in the transit of the sun from one sign to another; if it happen in the birth *nacshetra* of any one a *zánti* to remove it.

This portion has 115 leaves, complete as extracts: it is of medium size, and slightly touched by insects.

2.) *Jyótisham*—astrology.

The times for the ceremonies *símantam* and *nis-chegam,* during pregnancy: and after birth of a child: *numa carma, anna prasana, késa kandana, ubanâinam, chavulam* or giving a name, first feeding, cutting birth hair, putting on sacred thread, head-shaving; on what *nacshétras* and days these ceremonies may be performed, and when not. Also to determine if a child is born on a good day, or on an evil day.

One leaf added, praise of *Vayu,* the god of wind.

This portion is short and thin, slightly touched by insects.

7. No. 2242. *Jyótisham,* Astrology.

1.) *Prasna p'halam—slócas* with comment in Canarese, on horary questions.

From the situation of the planets when the question is asked to determine the appropriate answer, 9 leaves; incomplete.

2.) *Navamsa-maha-dasa—slócas* only.

Mésha (aries) and the other twelve signs are divided each one into nine *amsas,* or parts; the rulers of these *amsas* are the seven planets (*rahu* and *kêtu,* the dragon's head and tail being left out), from the state of these *amsas,* with their rulers, and the signs themselves, results are determined as to any given time, leaves 41—56.

3.) *Srîpati padhati vyakyánam,* comment on a law selection: one *Srîpati* formed a compilation from various law books; on which book *Góvinda suri* made this commentary in the Canarese language; but relating only to the *Játacam,* or birth, and horoscope framed thereupon. The 1st to 4th *adhyáya* complete; the 5th has only 31 *slócas,* leaves 57—89.

The entire book is of medium size, the leaves not quite of equal length, in good order.

8. No. 2244—*Siva-lik'hata-pari-bhásha.*

Two copies complete, one has *slócas* only, and one is divided into quarter *slócas* or hemistichs, with astrological marks between, and noting as to what god each relates to.

A book of signs or omens, stated to be ordained by *Siva*, in order to determine the right times for celebrating (*suba-caryam*) propitious events, as marriage, taking a journey, entering on a new house, consecration of an idol, or a temple. Limited to such favorable circumstances; 28 leaves.

The book is short, and thin, touched by insects.

VI. DHERMA SASTRA—*Ecclesiastical Law.*

1. No. 2216. Section 2. *Sráddha-vidhi;* on funereal observances. By *Aba-stambha-muni.*

This section is complete, on the *varusha sraddha*, or annual commemoration only; 28 leaves.

The entire book is of medium size, old, damaged by worms, and breaking.

VII. DRAMATIC.

1. No. 2224. *Sacontala-nátacam.* By *Cáli dása.*

The drama of *Sacontala;* when entire it contains seven *ancas* or acts; in this copy the 1st is wanting, the 4th 5th and 6th are complete, the 2d 3d 7th incomplete: the composition is Sanscrit prose, and *slócas*, and prose in *pracrüti*, or common dialect, for low characters. It is deemed a master-piece; and as such was translated for, and by Sir W. Jones. The general subject is an amour of *Dushmanta* with *Sacontala*, and the birth of *Bharata;* who, as a sovereign, gave his name to the *Bharata-versha*, or Hindustan. In this copy *Sacontala*, is described as 12 years old, when first seen by *Dushmanta*, a daughter of *Rhemba* and reared by *Casyapa*, which are verbal variations from the translated drama.

The book is short, of medium thickness, very old, and extremely damaged by worms, and breaking.

2. No. 2225. *Mahà-nătacam, slócas.* By *Bodhayanachari.*

The subject is that of the *Ramayanam*, thrown into a dramatic form; and following the six *Candams*, as to divisions: but the story is abridged:—at the end is one distich of a sexual kind, addressed to *Párvati.*

The book is long, somewhat thick, looks recent, and in good order.

3. No. 2226. *Vyayogacya nátacam.*

By ***Dhermacya-vidhuvan.*** A drama founded on destruction of ***Naracasura*** by ***Krishna,*** attended by ***Nareda, Indra, Jayanta,*** and ***Satyabhâuma;*** complete. The composition is in ***pracrüti*** prose, and stanzas mixed. The leaves from 1 to 13 are written in *Nagari,* and from 14 to 26 in Canarese letter.

The book is of medium length, thin, and slightly gnawed at one end.

4. No. 2227. *Prabhóda-Chandródoya-natacam.*

By ***Krishna-Misra-sastri.***

It is a mere fragment of five leaves, from the 5th and 6th *ancas,* or acts; containing ***Sanscrit*** and ***Pracrüti*** prose and verse mixed. Various good and evil dispositions are personified, and introduced, with suitable language, and costume. This is *advaita,* and an opposite to the *Sancalpa,* a *Vaishnava* drama: this fragment without boards, is old, worm eaten, and damaged by breaking.

VIII. Ethical.

1. No. 2120. ***Bhagavat-gîta***—the chant of ***Krïshna,***—from the *Bháratam.* It contains most of the 18 *adhyayas,* or chapters; but with deficiencies in the midst. The work is of a metaphysical, and moral kind; teaching the *vedanta* system of *Vyasa;* which has been variously interpreted. In this copy the ***slócas*** have a *tîca,* or running verbal explanation, in the Canarese language. The 6th section is deficient at the end; 7th and 8th wanting; 9th deficient at the beginning; 13th at the end; 14th wanting; 15th deficient at the beginning; otherwise right; 32 leaves, defective; 135 remain.

The book is of medium length, thick, old, damaged by ***termites,*** several leaves broken.

2. No. 2121. *Bhagavat-gîta, slócas* only.

The 1st, 2d, 3d, 11th, 12th, 14th, 15th, 16th, 17th, 18th, these sections, 10 in all, are complete; there remains of the 6th section as far as the 23d ***slóca,*** the rest is wanting. There are two appendices 1) ***Gîta-mahatmyam***—1 section complete; panegyric of the ***gîta,*** ascribed to ***Vyása,*** said to be from the ***avanti-khandam of the Scánda puranam.*** 2) ***Bhárata savitri-stóttram slócas*** from the ***Zánti parvam*** of the ***Bharatam,*** panegyric of some special points in the ***Bharatam,*** in all 22 leaves.

The book is long, thin, and slightly damaged.

3. No. 2122. *Bhagavat-gîtu vrutta.* A gloss or comment on the ***gîta.***

By *Vidya yeti raja bhatta*—A follower of the *Madhva matam*, which maintains the distinct existence of the human soul. He gives an interpretation of the *Bhagavat gîta*, on that system: as opposed to the interpretation of the *advâitas*. From the 1st to the 16th Section; the 17th and 18th wanting; 83 leaves remain.

The book is long, of medium thickness, much damaged by worms, and wear.

4. No. 2123. *Bhagavat gîta-slócas*, or *mûlam* (original) only, ascribed to *Vyasa*, as being founded on his doctrine. A panegyric of the *gîta* is prefixed; and a large fragment of the chant itself follows: from the 28th *slóca* of the 3d Section down to the end of the 18th Section, right. The 1st and 2d Sections and 27 *slócas* of the 3d Section are wanting. In all 42 leaves remain.

The book is short, and thin, on broad *talipat* leaves, in good order.

5. No. 2124. *Bhagavat-gîta*, the original, in *slócas*, without paraphrase.

The eighteen sections complete on 46 leaves. As having been translated by Wilkins, detail is not required.

The book is of medium size, in good order.

6. No. 2125. *Bhagavat gîta, slócas*, with a running verbal comment in Canarese.

Incomplete, from the 30th *slóca* of the 6th section to the end; the 7th and 8th sections complete; the 9th section has only 8 *slócas*, does not finish; 24 leaves.

The book is of medium length, thin, the last leaf a little broken: otherwise in good order.

7. No. 2148. *Sancalpa Súryódaya vyakyanam.*

By *Naráyana acharya*—the 1st *anca*, or section only chiefly prose, but with some *slócas;* a commentary on the *sancalpa súryódhya*, a sort of moral drama in which the good, and evil dispositions of mankind are personified, and introduced on the stage. The comment, not being for the stage, is here classified. This work advocates the *Vaishnava* system; as there is another, and rival work on the *Saiva* principle: See VII, 4.

Two leaves are attached, in Canarese, on Canarese grammar, *Grant'ha* letter. The whole is written on 72 leaves.

The book is of medium size, slightly touched by insects.

8. No. 2208, Section 2. *Njanancusa vivaranam*—spiritual-bridle—or literally hook that guides an elephant, *slócas*, with running verbal comment, incomplete.

It is a check against lust, cruelty, covetousness, and other evil dispositions.

The book is old, and much damaged.

9. No. 2237. ***Kamandiki níti sára tica.*** A verbal comment on the essence of morals of *Kamanda*.

By *Chockupadyayya mantri*. *Kamanda* having composed a work on the deportment proper to all orders of men, especially the higher orders, *Chocku*, the teacher, turned the same into Canarese; with various illustrations. The original is quoted piece by piece; and the meaning is given in the same way:—the *slócas* are not given entire, but as untied. The term *nirabecsha*, absence of worldly, or sensual desire, is applied to the comment: that negative quality being deemed the sum of morals. This book has ten *sargas*, from 1 to 10; six others are wanting. The following is an index to the contents.

1.) On the conquest of the five senses, and on the importance of associating only with the aged, wise, and good.

2.) On acquiring needful, or suitable knowledge; and on the conduct becoming the four orders of celibate student, householder, hermit, and close ascetic. Also panegyric of discipline, or punishment of what is evil.

3.) On doing what is suitable, or decorous; in reference to rank, or situation in life.

4.) On the duty of kings to promote the general welfare, and prosperity of their subjects; as indirectly subserving their own interests.

5.) Rules as to a king, and as to obedience to him from his soldiers, or other servants.

6.) On examining indications as to enemies foreign, or domestic; espionage, or police.

7.) On taking care of oneself, and of children, and family.

8.) Considerations as to neighbouring powers, or kingdoms; whether greater or less, and if there be an ability to conquer them, or not.

9.) Counsel, in order to determine whether it is proper to make peace with an enemy.

10.) Whether to discontinue war, or to go on with it,—so far only—121 leaves, incomplete.

The book is rather long, somewhat thick, and has leaves broken, or touched by insects.

IX. Grammatical.

1. No. 2160. *Sabda kásica vivaranam vyakyanam.*

A commentary on a work entitled *Sabda kásica vivaranam, Jaina* book. By *Bhodi-satva-dési acharya-jinéndra.*

A fragment 1st chapter 1st section complete, the 2d section incomplete. On the various kinds, and properties of letters; on *sandhi*, or the coalition of vowels, and of consonants;—and other grammatical matters, as far as the book goes: the writing is small and close, and the quantity considerable, on 70 leaves. The book is long, of medium thickness, on broad talipat leaves, very old, and much damaged by worms, and breaking.

2. No. 2161. *Siddhanta Cáumudi*—Grammar.

By *Bhattógi-dîcshada, Sutras,* or abstruse sentences, with a paraphrase in prose.

1.) *Saûngnya parich'hedam*—on the kinds of letters, and words.

2.) *Acha sandhi*—on the coalition of vowels.

3.) *Hal-sandhi*—on the union of consonants.

4.) *Visarjanya-sandhi*—final aspirate how treated.

5.) *Swāti-sandhi*—union of the seven cases.

6.) *Achanta,* nouns ending in vowels, their genders, masculine, feminine, and neuter. The book does not enter on the nouns ending in consonants. Two or three leaves, in the midst, are wanting: otherwise the book would be complete. Two or three extra leaves have some opening *slôcas* from the *Chandrica-loca,* on rhetoric, by *Cáli-dása.* In all 42 leaves. The book is of medium size, in tolerable order: the leaves not of equal lengths.

3. No. 2162. *Sidhanta Caumudi.*

By *Bhattóji dîcshada, Sutras* and prose comment, incomplete.

On the different kinds of letters and words; on foreign words; the coalition of words ending in vowels, and in consonants. The treatment of the *visarga,* or final aspirate; and on cases of nouns: chapter on words, the genders of words ending in vowels from *a* to *i*—unfinished—written leaves 24—blank 25.

The book is of medium size, thin, touched by insects, and bitten off at the ends.

4. No. 2163. *Prayoga-vivaranam*—a manual in detail, otherwise *Vara-ruchi-vyākyānam*—a commentary on *Vara ruchi's* grammar.

Some prefatory *slócas*, stating the contents—the *sutras* and *Vrütta*, or comment.

Ashta vidhi tatpurusha,	8	kind of collocations, persons of verbs.
Sapta vidhi karmadhàri	7	other kinds.
Sapta vidhi bahu rihi	7	
Dwi vidhi—Dwi guhu	2	
Chatur vidhi dvandvam	4	
Dwi vidhi avvayavam	2	
Pancha prayògas	5	manuals, or praxis on verbs.

On 26 leaves, incomplete. The book is of medium length, thin, old, and very much damaged by worms.

5. No. 2164. *Pānini vyākarna,* Grammar by *Pānini.* The original *sutras* of the oldest grammar, with a vrütta, or paraphrase.

In the branch termed *tingantam,* relating to Verbs, on the *bhuta* past tense, *bhavishat* future, and *vartamana* present tense. The *pancha prayoga* or five uses of nominative or subject, object, active, neuter, and *bhavé* passive. Also forms of *dhatus,* or roots; and the mode of forming the various parts of the verb from the root. Incomplete; wants the beginning, and the ending: 32 unconnected leaves remain.

The book is of medium size, but nearly destroyed by worms.

6. No. 2223. On Grammar.

On the declension of nouns, ending in vowels and consonants, and in the three genders; with a list of *dhatus,* or roots of verbs.

The book is long, medium as to thickness, old, and touched by insects.

7. No. 2267—*Pracrüti manjeri,* garland of colloquial speech—*Sutras* in Sanscrit, with a comment, Chapter 1 to 4 complete, and only a little of the 5th left incomplete.

The mode of turning *Sanscrit* or perfect words, into *Pracrüti,* the low, or colloquial dialect. Some letters are altered in the middle, some in the termination—exemplified; and also the mode of declining nouns, as to cases, in the low dialect, 10 leaves: one of which has ⅛ broken off; the book is long, and thin.

A translation would be useful.

X. HYMNOLOGY.

1. No. 1715. *Hari-kîrtana.*

Chiefly by *Purandhara-dasa,* a few chants by others: Hymns to *Vishnu,* or *Krishna.* The letter is *Nagari;* but the language mostly Canarese *padyas,* or stanzas: it is rare to find this language in *Nágari* letter.

The book is short, thin, and a little damaged.

2. *Vishnu sahasranáma stóttra—slócas* only, from the *anusasnîca* chapter of the *Bháratam.*

The 1008 names of *Vishnu,* in daily use among *Vâishnavas;* complete on 8 leaves.

Appended are two *slócas* from an Octave, on the emblem of *Siva,* on a smaller leaf. The book is short, thin, on broad talipat leaves, in good order.

3. No. 2134. Eight tracts put together.

1.) *Dwa trimsati aparádha stôttra,* said to be from the *Varāha puránam.* Hymn to remove any unintentional fault, as to omissions in sacerdotal services; of which faults thirty-two kinds are specified.

Also *Sataparādhara stóttra,* from the *Garuda puránam,* the like subject; but relating to one hundred kinds of faults, by omission.

2.) *Ganga stóttra,* 3 hymns complete, one by *Válmîca,* one by *Jaya deva,* and one by *Ganga muni:* panegyric of the Ganges personified, on 4 leaves.

3.) *Tarjani pramánanam* with various *stóttras.*

As a mark of a votary, the name of *Ráma* is inscribed on a double ring, worn on the forefinger; the weight, whether of gold or silver, and other adjuncts, described.

Panegyric on *Siva, Dūrga, Vishnu, Vyása,* and the *tulasi cavucham,* or charm, with panegyric as to the herb basil, sacred to *Krishna;* this last from the *Brahmánda puránam.* Also 108 stanzas panegyric of *Tripeti,* and on giving the sacred thread in charity to *Brahmans.*

The foregoing three tracts complete are on 19 leaves.

4.) *Siva cavucham stóttra*—said to be from the *Scanda puránam,* complete.

This combines praise, with a charm for protection.

—*Aditya-stóttram,* praise of the sun, with homage, through 108 names, incomplete.

—*Garuda-cavucham,* charm for safety against snakes, complete.

—*Indrácshi stóttra,* praise of a female deity, on the female energy *(or sacti)* system; incomplete.

—*Sarasvati stóttra*—praise of the goddess of speech, or learning; complete.

—*Rishi panchami vrata calpam*—complete.

A ceremony, by women, in honor of *rishis,* to obtain any desired object; in the *Bhadrapada* month. This section (4) occupies 25 leaves.

(The following are in the Telugu letter.)

5.) *Raghu nát'ha pancha retnam*—five *slócas* on *Ráma* complete—two *ashtacas,* or octave verses on *Krishna*—complete. One octave on *Sudarisana,* the discus of *Vishnu. Ráma cavucham,* a charm to secure the protection of *Rama,* complete.

This section occupies 10 leaves.

6.) *Súrya stuti*—praise of the Sun.

(By *Vasishta*) at the beginning 4 *slócas* are wanting.

—*Krishna ashtóttra-sata náma-stóttra,* praise of *Krishna* by 108 names; complete, 6 leaves.

7.) *Vencatésa stóttra*—praise of *Vishnu* at *Tripeti,* complete.

—*Sîta Ráma sangirtana*—hymn to *Ráma,* and his consort, complete, 7 leaves.

8.) *Aditya hrudayam*—"heart of the Sun"—praise of it, said to be from the *Yuddha cándam* of the *Rámáyanam,* complete; 3 leaves.

This book is composed of leaves of various length; is rather thick, section 4, 5, 6, injured by termites; the rest in tolerable order.

4. No. 2176—*Savuntariyalahari.*

By *Sancaracharya,* 100 *slócas* complete, with *tíca,* or comment, entitled *Vidvān manóramâi.*—Praise of *Bhavani,* or *Parvati,* beginning from the head, and noting each member down to the feet, in an ornamental panegyric; the comment also complete: the whole on 57 leaves. The book is long, and of medium thickness; in the middle touched by insects.

5. No. 2177. Three *sahasranámas.*

1.) *Siva sahasranáma-vali.*—The 1008 names of *Siva,* used in daily homage.

2.) *Vishnu sahasranáma vali.* The 1008 names of *Vishnu*: of like daily usage.

3.) *Vishnu sahasránáma-stóttra.*—The like in the form of *slócas,* and of praise. The three complete on 29 leaves.

The book is long, of medium thickness, very old, and very much damaged by worms.

6. No. 2182. Three *sahasranámas.*

1.) *Nrisinha-sahasranáma-vali,* a detail of the 1008 names of the man-lion *Avatára of Vishnu* used in homage, complete.

2.) *Maha Ganapati sahasranáma stóttra,* in the form of *slócas* with praise, complete; 1008 names of *Ganésa,* said to be from the *Padma puránam.*

3.) *Vinãyaca-sahasranáma vali*—a list of the 1008 names of *Ganésa* used in homage, complete. The whole occupies 32 leaves, and properly forms two different books; 1) rather long, thin, and slightly damaged, 2) 3) medium length, thin, touched by worms.

7. No. 2184. *Gadya treyam.* Three prosaic panegyrics.

1.) *Váicont'ha-gadya,* praise of the temper, or disposition of *Vishnu* in *Váicont'ha,* his paradise; complete.

2.) *Saranágada-gadya.* The writer states that the god whom he addresses *(Vishnu)* is to him wife, and children, father, and mother, every thing; and casts himself on the god's protection, asking for his care.

The book is of medium length, thin, and slightly injured by worms, and breaking.

8. No. 2186. The two first sections.

1.) *Vinayaca-ashtóttra-satanáma; slócas* said to be from the *Scánda puránam,* told by *Siva* to *Uma,* praise to *Ganésa,* founded on his 108 names; briefer form than the 1008.

2.) *Vináyaca-dwadasa-náma-stóttra*—praise founded on 12 names of *Ganésa,* thrown into the form of *mantra,* for prayer, or invocation, complete; for the purpose of averting sudden death, and of acquiring what is desired; usually termed *ishta siddhi.* These form only a part of the entire book, See XIX.

9. No. 2188—Four *stóttras.*

1.) *Náráyana-ashtóttra-sata,* 108 stanzas in praise of *Vishnu,* as *Náráyana;* said to be from the *Varáha puránam,* incomplete.

2.) *Paschama-Rangha-nát'ha stóttra,* Praise of the form of *Vishnu* at Seringapatam; said to be from the *cshétra-khanda* of the *Brahmánda puránam,* complete.

3.) *Náráyana-krudayam,* "*Vishnu's* heart," praise with invocation of *Lacshmi* and *Vishnu,* complete.

4.) *Maha Lacshmi hrudaya-stóttra,* complete; prayer, with invocation, to *Lacshmi.* In all 18 leaves.

The book is of medium length, thin, and in good order.

10. No. 2193. *Vishnu-sahasranáma-vali.*

List of the 1008 names of *Vishnu,* in the form of *slócas,* with praise; complete, 17 leaves: said to be from the *anusasnica-parvam* of the *Bháratam.*

The book is of medium length, thin, slightly damaged by worms, and breaking.

11. No. 2199. *Vishnu-sahasranámà-vali,* as in No. 2193, from the same source; incomplete, the book is rather long, thin: the leaves broken at the ends.

12. No. 2200—Four tracts.

1.) *Mahimna stóttra,* praise of *Siva.*

By *Bhatta-Pátácharya,* 38 *Slócas* complete; the 1st leaf ½ broken off.

2.) *Báláshtacam,* an Octave complete, concerning *Parvati;* so named from each *slóca* ending with the word *bálā*—a name, or title of *Parvati.*

3.) *Indrácshi stóttra,* praise of *Isvari* or *Parvati,* complete.

4.) *Pāndava Gîta,* 84 *slócas,* complete. The writer of this chant represents the *Pāndavas,* the *Kāuras, Brahma, Indra, Siva, Parvati, Náreda, Dróna, Bhishma, Drāupadi, Kont'hi, Gandhári,* as all agreeing to declare that there is no beneficence superior to that of *Hari* (or *Vishnu*)*;* the memory of *Hari's* form is the highest devotion: by that meditation all sins are forgiven, and beatitude superadded. In this way they render praise to Vishnu: something extra sectarial.

The book is of medium size, on 22 leaves complete; damaged by worms.

13. No. 2204—Four tracts.

1.) *Mangalúshtacam*, 9 *slócas* complete.

By *Vádi rája*.

2.) *Mangaláshtacam*, 9 *slócas* complete.

By *Cáli-dása*, an epithalamium, usually sung on the occasion of marriage ceremonies, and of processions of the idol with *dásis*: this chant mentions the names of deities, hills, *rïshis*, rivers; and praises the chief among them.

3) *Dhárani stóttram*—properly praise of the earth-goddess; but chiefly of *Vishnu*, conjoined with a panegyric of *Bhúmi dévi*.

4) *Páta Csháyam*, mode of measuring by the shadow of any object; one *slóca* in praise of *Parvati*; and one or two others; astrological in reference. This section is in the Telugu letter. In all 20 leaves.

The book is short, thin, not damaged.

14. No. 2222. *Krïshna-kárnámrita*, melody of *Krïshna*.

By *Líla-suca-yógi*, three *satacas* of 100 stanzas each complete.

The poet fancies *Krïshna's* appearing to him under various forms, as narrated in the legends concerning that personage; such as playing on the flute, amusing himself with *Gopis;* and in various other circumstances; and founds on each case stanzas in praise. The work does not come under the erotic class; but is considered to be of the mystic order, *quantum valeat.*

The book is of medium size, thin, and in good order.

15. No. 2255. *Vāishnava stóttras, slócas* and prose.

1.) *Abhîti stavam*, by *Vedantāchárya*, devotional, or rather ascetical; stanzas on *Rangha-nát'ha*. *Abhiti* is want of fear; that is, devotional firmness, or confidence, 28 *slócas* complete.

2.) *Bhagavat-dhyána-sóbana*, a ladder, or steps to the meditation of deity—12 *slócas* complete. By the same, to the same god.

3.) *Gópála vimsati slócas*, there should be twenty: but the piece is not complete. Praise of *Krïshna*.

4.) *Prat'hana panchacam*, 5 *slócas* in praise of *Bhásyacara*, or *Rámanúja;* an *áluvar* of *Vishnu*.

5.) *Raghu víra-gadya*.

By *Vedantácharya*, a very brief epitome, in prose, of the contents of the six *Cándams* of the *Rámáyanam.*

6.) *Nyása dasacam.*

By the same, devotional on *Rangha nat'ha;* incomplete.

7.) *Garuda-panchasata, slócas* incomplete.

Praise of *Garuda*, the bird of *Vishnu.*

8.) *Varada rája panchasata, slócas*, incomplete.

Praise of the form of *Vishnu* at Conjeveram.

9.) *Vishnu stuti, slócas*, not complete; a paraphrase of the meaning of the *pranava* or mystic *O'm.*

10.) *Vēla-puri vishya gadya*, a prose account of Vellore, and praise of the ruler named *Késa vēsa rája*, a description of the town &c. complete.

From 7) to 10) the author's name is not stated. There is *grant'ha* writing mixed up, in a general way, throughout, with the *nágari* letter; but no one of the tracts is exclusively written in that letter.

16. No. 2260. Two books.

1.) *Rama-karnámrita*, melody of *Ráma.*

A description of *Ráma's* high qualities, by a devotee, the author's name wanting: 62 *slócas* incomplete, 15 leaves *nágari* writing.

2.) *Krïshna karnámrïta*, 45 *slócas* incomplete; 11 leaves Telugu writing.

See 14 No. 2222.

XI. Incantations.

1. No. 2136. Section 2, *Mantras.*

—*Sūrya cavucham, slócas*, incomplete, from *Krïshna* to *Arjuna*; praise of the Sun; with a spell to ensure its protection.

—*Panchacshara mantra*, charm of five letters with detail.

—*Ráma mantram*, to secure aid from *Ráma.*

—*Bhasma dharana-mantram*, a spell used when putting on marks with sacred ashes: the three last complete: in all 24 leaves.

This book (tied up with the *Dévi mahátmyam* see XXI) is of medium length, and thin.

2. No. 2180. Various *mantras*, with some *stóttras; Siva cavucham*; praise to *Siva*, with spell for protection, in body and soul, *Grant'ha*

letter. *Hanumanta-mantram,* a spell directed to *Hanuman* for sight and strength.

Nrïsinha cavucham } Praise with spell to secure the protection of
Hanumanta cavucham } *Vishnu* and *Hanuman.*

Bhâirava stôttra } Praise to different forms of Siva.
Mahimna stôttra }

Kálágni rudra upanishada mantra destructive in object.

Vibhūti-mantram, used with sacred ashes.

Lacshmi, Náráyana, Aditya, and various other small *mantras.*—Some Tamil *védanta* writing, on the back of the 1st leaf; in all 25 leaves.

The greater part of the book is written in the *Nandi nágari;* ruder than *Déva nágari;* but not so old as the Tibetan form, used in some inscriptions.

The book is long, thin, injured by worms, and breaking.

3. No. 2187. Five tracts containing *mantras,* with some *stôttras.*

1.) *Vrihaspati-griha-stôttra-mantra,* a charm, or spell, named after the planet Jupiter. Some technical words are used, such as *ādi-dē-vata,* first deity: *prata-devata* other deity, and *pratyádi-devata* other first gods. *Mantras,* or Cabalistic letters, are written in *yentras,* geometrical figures of various forms, and named after the *nine* planets. There is an artificial mode of reckoning; the planet itself, the subordinate, or attendant planets, and various relations to other planets. There are many variations with respect to the sun and moon, as being deemed the principal ones. The whole is artificial, and too intricate to be understood without an express, and careful study, which I could not give to it. The whole does not seem to be based on what *Hindus* know of Astronomy; but has modes of reference to magic, with its ceremonies: mazes in which those concerned may lose their way; and into which a passing enquirer may not enter.

2.) *Ashtácshara mantra,* the *Vâishnava* eight lettered charm *O'm-ná-rá-ya-na-ná-ma-ha,* with details.

3.) *Dhati-Vámana-stôttra,* praise of the incarnation of *Vishnu,* as a dwarf-giant.

4.) *Dáttatréya stóttram, Vâishnava* in kind; praise of a subordinate impersonation of *Vishnu,* mentioned in the *Bhágavata.*

5.) *Náráyana verma,* praise of *Vishnu* taken from the 8th section 8th book of the *Bhágavatam.* There are a few others: such as the

Hayagrîva, Ganapati, and *Gópila mantras;* they are written as if connected with 5.) The whole on 32 leaves complete. 1) is written in Canarese letter, but the larger portion, being in *nágari,* is classed here.

The entire book is of medium size, injured by worms, with two leaves broken.

XII. Lexicographical.

1. No. 2165. *Náma lingána sássanam.* A lexicon known as the *Amra cosha.*

By *Amrita Sinha.*

This book contains three *Cāndams,* or sections—the *múlam,* or *slócas* only; without verbal comment.

From *sverga varga* to *vári verga*—complete.
„ *bhu* „ *sudra* „ „
„ *viséshyanigna to avvaiya verga.*

The genders of the different nouns, as indicated by the title, are given; e. g. ten names of *Brahma,* the gender of each one stated.

The book is long, of medium thickness, and injured by worms.

2. No. 2166. *Lingána-sássanam,* the original *slócas,* with a *tîca* or verbal comment: the latter by *Pritivîsvara.*

The words ending with the vowels *a i u* these three only.

The gender of each of such words, whether masculine, feminine, or neuter, stated: also *binart'ha,* words of two meanings; according to the meaning the gender differs, herein discriminated. The consonants from *ka* onwards: the genders of nouns ending in consonants stated: this list is complete.

An appendix of 60 *slócas,* taken from the *kalá-sastram* (non-honesta) on the qualities, or attributes of the two sexes.

The book is short, somewhat thick (104 leaves) and touched by worms.

3. No. 2266. Two books, both fragments.

1.) *Náma lingána-sássanam.*

Part of the 3d section from *visēshanigna-varga* to *sankîrna varga,* these two only; and the last one wants some leaves—31 in all.

2.) *Siva-stóttra*—praise of *Siva,* 58 *slócas,* 8 leaves; it resembles a work by *Sancaráchárya:* but is doubtful.

The entire book is long, thin, and in good order.

XIII. Logical.

1. No. 2150. *Pramána-padadhi*—on the standard, or rule of judgment: prose.

The 1st Chapter complete. The 2d Chapter has only one half. There are several topics of discussion in native logic: one of them regards the authority of the *Védas*, as a rule by which other matters are to be tried. This book favors the *Mádhava* School, or ancient *Vāishnava* view, on the subject of *Vedantism.* As far as the contents go, they appear to turn on the proof of the existence of *Isvara* (or Deity) in opposition to some who denied the being of a God. The case is argued from existing things, as realities; and according to the *Hindu* logical inference, that smoke implies fire, so the visible creation implies a Creator.

The book being incomplete, it does not enter into the differences with *Smártas*, and others. The Author's name does not appear; the close of the book being wanting.

The book is rather long, and thin, old, slightly damaged.

2. No. 2155. *Nyáya-retna-tíca;* on logic.

By *Chamu rája*, a prose comment.

The *Pratyacsha-khandam*, on proof, is complete.

The *Anumána-khandam*, on doubtful inference, is incomplete.

The logical *padárt'has*, or common places, under which all beings and things, may be arranged are described. Various *vātas*, or discussions are given; treated in the way of *púrva-pacsha* or objection, and *siddhantam*, rectification, or answers; settling the question raised. The names of these *vátas* are *yógitya, vyapti, upadhi, paramarisa, art'hapatti,* and *padárt'ha*: the import of which may best appear from notices of other books. This one is long, very thick, and in good order, on 233 leaves, yet unfinished.

3. No. 2156. Sections 1 and 2.

1.) *Tarkha bhásya*, on logic, the *múlam*, or original only. By *Késava Misra.* This is an early book, on the old system of logic: which maintains sixteen *padart'has*, or common places. The four divisions of logic, or *pratyacsha*, demonstration, *anumána* inference, *upamána* comparison, analogy, and *sabda*, word or testimony, are briefly detailed, in the way of objection and reply, on 48 leaves complete.

2.) *Vyákyánam*, a comment on the same—only ten leaves, not in regular order; the beginning wan ting, a mere fragment.

4. No. 2157. *Tarkha-bhásya-vyákyánam,* a prose commentary on an ancient work, entitled *Tarkha bhásya.* By *Akhanda-ānanta-yeti.*

The *mangala vátam,* or discussion whether an author's work should be introduced by panegyrics of others; complete.

The chapter on proof, by evidence, complete.

That on doubtful inference not so, only a little.

This book advocates seven *padart'has,* or common places; to wit *dravyam, gunam, karnam, samanyam, visésham, sama vayam, abhávam;* the import of which will elsewhere appear. Details, in the mode of objection and answer.

The book is somewhat long, of medium thickness, old, and somewhat damaged by worms, and *termites.*

5. No. 2158. *Prabhé-dîpica-vyákyánam,* a comment on the *Prabhé dîpica,* in prose. This book has only two *vátas,* or discussions, the *mangala,* and *andhacára,* complete so far, and discussed by objection, and answer, 22 leaves. Other 5 leaves, in the Telugu letter, contain extraneous matter, *slócas* 20—28, on *Ráma* going out to hunt in a forest.

The book is long, thin, touched by insects, and two or three leaves broken.

6. No. 2159. *Prabhákya dîpica-vyákyánam* (otherwire *Prabhé*) comment on a logical work. This copy contains eight *vátas,* or discussions, on the *tarkha-sastra,* prose.

—*Mangala v:* whether panegyrics should preface any work.

—*Andhacára v:* if light includes darkness, as its negative.

—*Káranata v:* On a First cause.

—*Para sacti v:* On Female energy, or "Nature."

—*Sahaja sacti v:* On co-operating energy in creation.

—*Adiyaya sacti v:*
—*Manōvutūa v:* } These were passed by.
—*Gnána karma chaya v:*

These discussions are managed by way of *púrva-pacsha* and *siddhantam,* or objection, and reply. The book is long, of medium thickness, on board talipat leaves, has only one cover-board; otherwise in good order.

See β. A, b, XIV for further details on this subject.

XIV. Medical.

1. No. 2146. *Para-hita-samidaya; slócas* on medicine.
By *Srî-nát'ha-Pandita.*

The 1st and 2d *adhicáras,* chapters of the 8th *cándam,* or book.
—K*áumára-tantram,* medical treatment of persons of middle, or advanced age.

—Treatment of women during pregnancy.

—Treatment of very young children, including *chicatsa* or exorcism.

—On possession, by evil spirits of grown up persons, and on expulsion by exorcism.

—Disorders of the ears, throat, eyes, epileptic fits, disorders of the head, as to eruptions.

—*Bhagandra* and *bahu múttra-vyáti;* fistula and *diabetes,* or excessive issues of urine &c. food not nourishing, but running to these disorders.

—Diseases *within* the bones:—on boils, and other imposthumes; some skin disorders; *megha* (venereal, scrophula &c.) eruptions, erysipelas.

—Antidotes against all venomous bites, as of a dog, rat, snake &c. against a wound by poisoned arrows.

—Mercurial medicines.
The 1st chapter wanting: 89 leaves remain.

The *Parahita* is a large book, of which this one, contains only a portion. It is long, of medium thickness, old, on talipat leaves of medium breadth, and in good order.

2. No. 2247. *Rasa-sára-sangraha*—Epitome of medicals.
By *Gangádhara-pandita.*

On mercury—bell metal—copper—silver—gold—lead—iron; the mode of purifying, and of calcining these, so as to form *bhasmas,* or powders. Their various medicinal qualities.

On ratsbane, and white-arsenic—on *palacara,* cowries, ginger, pepper—sulphur—vermillion; *vatsa nábhi* (poisonous root of sweet flag) on borax; the mode of purifying these only, and this briefly stated. The book has but 12 leaves, and is incomplete. It is of medium length, thin, and in good order.

NOTE—Manuscripts in the *Grant'ha* letter, and in the Telugu language, are much fuller on this part of native Science.

XV. MERITORIOUS DEVOTION (chiefly *vrata-calpas* various observances, with a view to benefit.)

1 No. 2178. Six tracts, or sections.

1.) *Dhánà p'hala-vrata calpam*—said to be taken from the *Scánda puránam*—Daily homage from the first Sunday in *'Asvini*, to the seventh lunar day of the bright half in *Mágha* month; acceptable to *Surya* (the sun) complete.

2.) *Rishi panchami-udyāpana-calpa.* The *rishi panchami* is an observance by women, on a certain day for many years. This section contains the mode of closing the vow, by the use of a pot of water, with various gifts: incomplete.

3.) *Kēdara vrata.* This is a *nomba,* or penitential observance for 21 years, directed to *Art'ha nát'hésvara,* a form of *Siva* and *Parvati,* complete.

4.) *Sani trāiyódasi* from the *Scánda puránam.*

This observance takes place when the thirteenth lunar day of the bright half in the month *Kartikeya* falls on a Saturday—directed to *Mahésvara,* complete.

5.) *Dūrga-puja,* or *sacti-puja,* directed to *Siva's* consort, in her warlike form—incomplete.

The following is in the Telugu letter.

6.) *Srí Ráma-navami nirnayam-slócas.*

The birth-day of *Ráma,* on the 9th day of the *Chāitra* month, cleared of doubts: and its ceremonies defined.

Bhagavat gíta mahatmyam pít'hica; slócas.

The *pít'hica* is a sort of preface, before the *gíta*; to explain its consequence, or importance. The entire book is of medium length, thin, and damaged by termites at the edges.

2. No. 2179. Sect. 2. *Sóma vára vrata.*

An observance, on a Monday, used in the homage paid to *'Uma* and *Mahésvara.*

—*Balāditya-vratam*—an observance directed to the sun, and to *Náráyana,* as considered to reside therein.

[The use of *Bal* (or *Bel*) as an epithet of the sun merits notice.] This last piece is incomplete.

The entire book is of medium size, without boards, one leaf broken, others gnawed at the ends.

3. No. 2183. Five *Vrata-calpas.*

1.) *Sravana dvádasi vrata calpam.* The benefit of an observance on the twelfth lunar day in the month *Sravana* from the *Bhavishhóttara-puránam*—complete.

2.) *Dhánā p'hala vrata calpam*—said to be from the *Pádma-puránam* a giving ten kinds of produce: also homage to the sun, complete.

3.) *Srāvana sani vāra vrata calpam* from the *Bhavishóttara puránam* benefit of homage to *Sanîsvara* or Saturn, on a Saturday, in *Srávana* month, complete.

4.) *Sóma vára vrata calpam; Mantras,* and mode of homage to *Siva,* on Mondays, with benefit accruing.

5.) *Dasa p'hala vrata calpam*—offering ten kinds of fruits on the birth-day of *Kṛishna,* to *Dēvaki, Bala-Ráma,* and *Kṛishna*; complete.

The book is long, thin, old, and very much damaged by breaking.

4 No. 2189. Various observances.

1.) *Bali-harana-pracáram, hómas* or fire-offerings to propitiate household gods.

2.) The *mantras,* used in the *Maha-navami,* or nine days festival to *Dúrga;* when homage is paid to weapons, and implements.

3.) *Shemi-puja* homage rendered to the *vanni* tree, sacred to Saturn: used on the *Vijaya dasami* by *Brahmans,* at the close of the *nava ratri.*

4.) *Rishi panchami-vrata-calpam*—the ceremony with its benefits.

5.) *Rishi panchami-udyápana vidhi,* ceremony at the close of the *rishi-panchami.*

6.) *'Ananta vrata udyápanam*—ceremony at the close of an observation directed to *Vishnu;* this is incomplete.

7.) *Jayanti-calpa,* homage on the birth-day of *Kṛishna,* falling on the eighth lunar day of the dark half, in the asterism *Róhini,* in *Srávana* month.

8.) *Pratyiyamánaya-vidhi*—a ceremony propitiatory of *Vishnu*; relating to the *chāndráyana*—incomplete.

9.) *Dhānà-p'hala vrata calpam.* A ceremony to the sun, and to *Nárayana,* to get wealth, or corn.

10.) *Siva rátri vrata calpam*, a ceremony relative to the special night of *Siva.*

11.) *Maha-sankalpam*, a record, on a father giving his daughter in marriage, with the form of words used: a kind of benediction.

12.) *Griharchana vidhi*, homage, as an expiation to the nine planets. The book is of medium size, and slightly injured.

5. No. 2194. *Púja vidhas, with calpas.*

Modes of homage, and benefits thence expected.

1.) *Kālikà pūja.* The *mantra*, and ritual used in worshipping all kinds of weapons, and implements; on the *Maha navami*, or nine days festival to *Dūrga*: on 5 leaves complete.

2.) *Sóma-vāra-vrata-udyápanam*, related by *Nandi* to *Sanatcumára*, as recorded in the *Mahésvara púja-vidhánam.* The observance, closing a series of ceremonies on Mondays, directed to *Siva*, 3 leaves.

3.) *Vinayaca-vrata-calpa*—two copies, one from the *Bhavishóttara-puránam*, the other from the *Scánda puránam* ceremonial observances to *Ganēsa*, on 12 leaves.

4.) *Purusha-súcta archana vidhi.* A description of *Vishnu*, and mode of homage to him: founded on an *upanishada* of the *Védas*, on 4 leaves.

5.) Telugu letter on 7 leaves, *Mantras* used in worship of the Sun, and *Náráyana.* Also a tale exemplifying the advantage of fasting &c. on new moon days, which occur on Mondays.

The leaves of this book are of different lengths; it is thin, and injured by insects.

6. No. 2197. *Vrata calpas.*

1.) *'Ananta vrata calpam*—from the *Bhavishóttara puránam.*

A votive offering to *Vishnu* with the *udyápanam*, or closing ceremony, which may be at the end of many years.

2.) *Dasā p'hala vrata calpam* from the *Scanda puránam.*

A giving ten kinds of fruit, with other observances, on the birthday of *Krishna.*

3.) *Rishi panchami-vrata-udyápana calpam*, from the *Brahmānda-puránam.* Ceremonial observances to the seven *rishis*, using seven pots of water; offerings by women for the removal of sins, and attainment of any desired object.

4.) *Kédára vrata calpam,* from the *Scanda puránam.*

A ceremony connected with homage to *Art'hanésvari,* a form of *Siva* and *Parvati.*

5.) *Sóma-vatya amavásya,* with *udyápanam* from the *Bhavishóttara puránam.* A walking round the *Asvatti,* or *arasu* tree, on Monday; if that be the new moon day.

6.) *Vatta sávitri calpam*—two copies from the *Scanda puránam.* A ceremony under the *Vatta,* or *ála* tree *(fic. reli.)* directed to *Sāvitri,* or *Sarasvati* and *Brahma.*

7.) *Kadali-vratam,* with *udyápanam.* A ceremony on the 10th lunar day of the bright half in *Bhadra-pada* month, in a grove, or forest of *kadali* bushes; directed to *Sancara* and *Parvati.*

8.) *Svastica-vratam*—from the *Bhavishóttara puránam* homage to *Vishnu,* between the lunar months *As'hádha,* and *Asvîya.*

9.) *Siva rátri vrata calpam,* from the *Linga puránam,* the *udyápanam* or close from the *Scanda puránam;* connected with the *Sancara puja* or homage to *Siva,* on the night of *Siva*: it falls on the dark half, fourteenth lunar day, in *Magha* month.

10.) *'Eca dasi vratam*—from the *Vishnu-dhermóttara,* or latter part of the *Vishnu puránam*; on the great and general fast on the 11th lunar day, every fortnight.

11.) Sundry matters.

A tale on the benefits of offering a hundred thousand lights. The homage on the *Rishi-panchami* as above; close of the offering of a lac of sprigs of *túlasi* or sweet basil; on rolling round any place a thousand times; on the gift of torches, on the occurrence of the winter solstice. The *Váicont'ha chatúrdasi vratam* an observance to *Siva,* as *Visva-nát'ha* at the end of the *Kartikeya* festival; narratted by *Vishnu* to *Lacshmi.* The *dvadasi manji* instruction to a disciple by *Sancaráchárya,* ascetic in kind, and with a view to beatitude.

All the tracts, or pieces in this book are complete, on ninety leaves. The composition is various; but includes *slócas,* and *mantras.*

The book is of medium size, touched by insects, and some leaves broken, or gnawed at the ends.

7. No. 2263. Chiefly *vrata calpas.*

1.) *Dasa p'hala vrata calpam* from the *Bhavishóttara puránam.* Benefits of offering ten kinds of fruits on *Krishna's* birth-day.

2.) *Gópadma vratam,* from the *Padma puránam,* an observance in homage paid to *Krishna* with lotos flowers, by women.

3.) *Rishi-panchami-vrata calpa,* with its *udyápanam,* or closing ceremony.

4.) *Sruti slócas-sraddha garbhini pati,* traditional distichs on the proper deportment of the husband of a pregnant woman.

5.) *Zántis,* or expiatory ceremonies to remove the evil consequent to a first menstruation, occurring on the lunar days *pūrvap'hālguna, magha, vyatipáta, vindruti, vishanādi.*

6.) A *prayaschit* or expiation, if the cord tied on the arm during the continuance of the *Ananta-vratam* happen to be lost.

7.) *Bali prat'hána mantram,* charm with offering of boiled rice to *Indra,* and other guardians of the eight points.

8.) On making homage to a lac of earthern *lingas* : from the *Linga puránam.*

9.) A ceremony when putting on, or renewing the sacred thread, the *ávani-āvuttam.*

10.) The observance of offering a hundred thousand lights, from the *Brahmánda puránam.*

The above tracts are complete, on 78 leaves.

The book is short, of medium thickness, on narrow talipat leaves, and in good order.

8. No. 2265. *Vrata calpas,* eight of them complete, and a few others not so.

1.) *Dhana-p'hala-vrata calpa,* two copies from the *Bhavishóttara puránam,* homage to *Sūrya,* or the Sun as *Náráyana* ; one of the two copies is in the Telugu letter.

2.) *Jayanti-ashtami-vrata calpa,* from the *Scanda puránam (sic dicitur)* ceremonies on *Krishna's* birth-day, with benefits.

3.) *Siddha Vinayaca-vrata calpam,* from the *Bhavishóttara puránam;* homage, with beneficial observances, to *Ganésa.*

4.) *Gópadma vrata udyápanam* mode of closing observances to *Krishna* by women, with the use of lotos flowers.

5.) *Rishi panchami vrata calpa,* beneficial observances, directed to the seven *rishis,* by women.

6.) *Budha-ashtami-vrata calpam,* from the *Vishnu púranam;* beneficial observances, directed to the planet Mercury.

7.) *Vara Lacshmi vrata calpam,* observances to *Lacshmi,* for prosperity.

8.) *'Uma-Mahésvara-vrata calpam*—from the *Scānda puránam;* observances directed to *Siva,* and *Parvati*—so far complete: the following incomplete.

—*Gāuri vrata calpam,* observance to *Parvati.*

—*'Ananta vrata calpam,* to *Vishnu.*

—*Tulasi padma vratam,* to *Kṛishna.*

—*Dasa p'hala vratam,* to *Kṛishna.*

—*Ráma jayanti púja*—to *Ráma,* a leaf or two.

The book is of medium size—the part written in Telugu is alone damaged by worms.

XVI. Mimamsa, or Pancha ratram, or ritual.

1. No. 2104. Three subjects.

1.) *Udaca zánti*—water expiation.

By *Bhódayana*—complete.

A ceremony for consecrating water, and sprinkling it about a house, or other places: in order to prevent any untimely death.

2.) No title, fragment of eight leaves, containing a *mantra,* called *rudra-púrva,* for consecrating water in a pot or vessel, placed on rice, and closed at the top by a cocoanut, or mangoe-fruit—may be a continuance of 1). Water, so prepared, is used in a great variety of purificatory ceremonies.

3.) *Yága krama,* order, or mode of sacrifice; four leaves Telugu letter, incomplete. The three pieces are *said* to be extracts from the *yajūr véda.*

The book is long, thin, and slightly touched by insects.

2. No. 2105. Two subjects, both on obsequies.

1.) *Pāitṛu médhica-vidhihi,* various *prayaschits* in cases of violent, or unnatural death.

The ceremonies of this kind are

—For those who have sustained an evil death.

—For a youth before he has assumed the sacerdotal thread.

—For a young woman unmarried.

—For one who has not been heard of for a length of time; and is supposed to be dead.

—For any one found drowned.

—For any one deceased by the bite of a snake.

—For one who has died while the Sun is in the southern hemisphere, at night, and in the lunar dark fortnight; a *zánti* in this case.

—For any one struck by lightning.

—For one killed by an ox, a tiger, or the like.

—For a woman who died in childbirth; or who died in the time of menstruation; or who died when in a state of pregnancy.

—For a widower, or otherwise an unmarried man; and also for a widow.

—For a *sahágamanam*, or a widow on burning with the body of her husband.

—For any one who died in a distant town.

—For any one killed by the sword.

—For any one killed by fire.

—For any one who poisoned his, or herself. In every such case a ceremony is required, before the body is otherwise disposed of, or at least, when practicable. 1.) is complete.

2.) *Brahma médha-vidhi*—mode of obsequies.

—The rites used after the cremation of the body; the use of *sesame* with water; a garment with water.

—Mode of concremation of dead husband and live-widow; *sahágamanam.*

—Mode used if husband and wife both die—at the same time; the ceremony for both together, termed *anugamanam.*

—If a woman die within ten days after the death of her husband, the ceremony used.

—Ceremony on the *first* annual commemoration of any one's death.

—If a new moon day occur within the twelve days of funereal rites; how to be observed.

—If the stone, which is used to represent the deceased in these ceremonies, be lost, the whole must be gone over again.

—On the offering of the *pinda*, or ball of food.

—The ceremony of the tenth day.

—The observance of the eleventh day, termed *másica*, subject to some interruption.

—Other matter on the 16th and 11th days, *sráddhas;* but the matter is left unfinished at the end.

The book is somewhat long, and of medium thickness, much damaged at one end.

3. No. 2108. *Vēdart'ha pracása*—sense of the *Védas* illustrated—prose form.

By *Sáyana ácharya.*

An explanation of the *purvóttara Mimámsa*; or ritual, and *metaphysical* interpretations.

The *púrva,* or older portion, is ascribed to *Jaimini muni;* of which this book is merely a *sangraha,* or abridgment. The *uttara,* or later portion, is ascribed to *Vyása,* and forms the foundation of the *Védantam.*

In this book the *púrva bhāgam* or first part is complete: the *uttara bhágam* or latter part has only as far as the 2d *khandam.*

The book contains 108 leaves, incomplete; rather long, thick, in good order.

4. No. 2112. Twelve tracts, or subjects.

1.) *Krïtu prayaschita-prayógam.* The mode of expiation by sacrifice; prose with *mantras,* complete.

2.) *Agni stóma prayóga,* mode of offering by fire, with the *mantras* used, complete.

3.) *Brihada prushta prayóga*—another mode of burnt offering, complete.

4.) *Shódasi samust'ha,* the same in varied forms complete.

5.) *Váju-paya-krita prayógam,* a mode of sacrifice; complete.

6.) *Mādhyandina-savunam,* on sacrifice at noon day, complete.

7.) *Adi-rátram,* a sacrifice at midnight, or far advanced in the night.

8.) *Sarva purushtattu pōr-yamam* a mode of sacrifice, with the *mantras* used; complete.

9.) *Yagnya vidhi,* mode of sacrifice as to preparation; but without the *mantras* used at the time of sacrifice, complete.

10.) *Siddhi Vinayaca-vrata calpam.*

Homage, with *mantras,* to *Ganésa;* with its benefit, complete.

11.) *Svarna Gaüri-vratam*—a fast in honor of a form of *Parvati.*

These two last are said to be from the *Scánda-puránam*; they might be taken out as a distinct book, and classed under XV; but as being only a small portion, they remain here for the present.

12.) *Bali spavamána,* on ascetism, and some ritual ceremonies; incomplete.

The book contains 203 leaves, is rather long, and thick; touched by insects; and otherwise damaged.

5. No. 2154. *Sarva-dévata-pratish'ta-sára sangraha* the essence in epitome (or quintessence) of the consecration of all deities (images). On the ritual of consecrating images of *Siva, Brahma, Vishnu, Súrya,* and all other gods. The mode of forming the fire-pits, and making the *homas* or burnt offerings; and the mode of treating the images. The *mantras,* or formules for purification, and the *prayaschit,* or expiation, in cases of defect. The *homas* to *dicpálacas,* or guardians of the eight points. The *snabana vidhi,* or washing after the images have been consecrated, to obviate any unintentional defect; as also a mode of obviating any oversight by hierophants, in any prescribed services by *puja* offerings of melted butter, fruits &c. The *mantras* are accompanied with prose explanations, otherwise brief; complete on 23 leaves. The book is rather long, thin, and in good order.

6. No. 2168. *Asvaláyana-púrva prayóga.*

The *vrishot sarga.* This copy wants the *sutras,* or portions of the *vedas,* see (2170,) and has both *mantras* or prayer, and *hómas* or mode of fire-offering, on the following subjects; *dwibhári agni hóma*—fire-offering, on a second marriage.

Ceremony on a *Brahmachári* breaking his student's celibate, preparatory to marriage.

Ceremony consequent to pregnancy, others in the fifth and eighth months - on giving the child a name on first feeding it - a fire offering for removing evil from a child when it is three years old—first shaving the head - fire offering on assuming the sacred thread—*agnéya vrata,* a ceremony by a *Brahmáchari* before marriage. *Gáutama vrata hóma* another one by the same—a fire-offering as an expiation for the *sin* of breaking the vow of *Brahmáchári* —fire-offering at the time of marriage - fire-offering on entering a house for the first time—a fire-offering used at the time of the first-contract for marriage, or betrothal - fire-offering on commencing to be a disciple—the closing fire-offering on a marriage. The *ankurápanam* or sowing different kinds of seeds at the first opening of marriage rites: a fire-offering on doing so. *Arc'ha vivaha* fire-offering, and ceremony on the occasion of a third, or fourth marriage of the same man: a fire-offering used on marking the body with the *Váishnava* tokens: complete, on 122 leaves, 2 or 3 small ones in the midst.

The book is of medium length, rather thick, and in good condition.

7. No. 2169. *'Asvaláyana páitru médhica vidhānam*, funereal ceremonies.

By *Yalla Bhatta*—a commentary; the original *sutras* are first given.

1.) *Mrïta samscára prayóga*—prescribed mode of funeral.

2.) *Durmarana prayaschita*—expiation on an ill death, or as performed when any one has lost caste, and is treated as if legally dead.

3.) *Nārāyana bali*—an offering on the 14th day after death of a *Sanniyasi.*

4.) *Dur mṛita prayógam*—funereal on evil death.

5.) *Agni nirnaya*—making a sacrificial fire for any helpless person.

6.) *Anádita agni*—perpetual household-fire.

7.) *Sílā pinda*—stone-ball, to represent one deceased.

8.) *Tilótaca*—water with sesame seed.

The foregoing contain only directions—the *mantras,* and *tantras,* or prayers and rituals follow.

—*Dēsántara mṛitasya*—death of a pilgrim.

—*Anugamana vidhi*—when husband and wife are burnt together.

—*Anubandina* and *Canya*—youth, and virgin.

—*Brahmáchari*—young celibate Brahman.

—*Garbhini*—pregnant woman.

—*Rajasvali*—woman dying when in menstruation.

—*Agni nashta-prayaschit*—expiation if household fire go out.

—*Agni devāiyam*—formule, as to burning two wives, with a dead husband.

—mode of burning the bodies of persons deceased either by drowning or fire.

—gathering up the bones—covering the dead body.

The *sapinda* or ball of food—stamping a representative with mark of a bullock, and sending him away—also *Srāddha,* as an annual commemoration.

Other book.

—*Gatta sráddham*—funeral ceremony for one considered to be legally dead.

—'*Atura sanniyása*—prompt making any one a *sanniyási*, at the point of death.

— *Yeti-samscáram*—burying, or burning the body of an ascetic with salt under, and over it.

The book is complete on 130 leaves, of medium length and thick, in good order, till near the end, where some leaves are broken, and pieces only remain.

8. No. 2170. *Asvaláyana Gruhiya.*

One book in two parts, prose in four *adhyáyas*, or chapters.

The 1st part contains *sūtras* or brief sententious verses, giving instructions as to what is needful to be done on various domestic occasions, as marriage; *pumsa vanam*, and *simāntam*, two ceremonies as to a pregnant-woman—on the birth of a child; on naming it—first feeding—shaving—putting on the sacred thread—and also the *apara*, or ceremonies consequent to death—the offering of food to ancestors and other parts of those ceremonies to the end of the 12th day. The 2d part contains the *mantras* proper to be used on such occasions; but without the *hómas* or fire-offerings, and connected *mantras* the two taken together form the complete ritual of such services.

As to marriage in particular, the form of *Sankalpa* is given; that is the making a special record, as to year, mouth, day, lunar asterism, &c. and a few *mangala slócas*, or epithalamia, proper to be chanted on such occasions.

The book is short, of medium thickness, containing 80 broad talipat leaves, and some blank ones, in good order.

9. No. 2171. *Paitri-médhaca-karmam.*

On funeral rites. The *apara khandam* in the shape of *mantras*, for the several occasions—*prēta carmam*—mode of proceeding as to the body: with included matters, that are left incomplete. Others are

—*Dahanam*—the burning.

—*Hasti sanchάyanam*—gathering the bones.

—*Nitya-carmam*—daily ceremony.

—*Dasahā tantra*—the 10th day's ceremony.

—*Vrishózajana*—putting the brand of the *chank* and *chacra* on a bullock, and sending it away to represent the deceased.

—*Ecahā*—the fire-offering on the 11th day.

—*Sapinda-karana*—eating the ball of food, as an offering to ancestors.

—*Prat'hána másica*—commemoration of the day, on every month, till one year is ended.

The book is of medium size, old, and much injured by worms, and breaking off at one end.

10. No. 2172. *Asvaláyana*, various rites, *Smárta dipica*, as observed by *Smártas;* in the manner of *sútras*, or short sentences.

1.) *Pūrva vidhi*, on auspicious events, as the fire offering on a daughter arriving at maturity; and the morning and evening fire offering on all auspicious ceremonies—*punya vasanam* the cleansing of a place before any ritual ceremony is performed there—the fire offering to propitiate the household god, the day befoie a marriage, or any like ceremony. The *Tantra*, or ritual, as to the following ceremonies—on pregnancy—in the 4th and 6th or 8th months—at birth of a child—on giving it a name—on first feeding—on shaving the head—first beginning with the alphabet—putting on the sacred thread.

Ceremonies as to the order of *Brahmáchari*, or celibate students; also the various modes of ritual at marriages.

—*Dwibhari-agni* fire offering on taking a second wife; also for a third, or fourth wife.

The *tantra*, or ritual only, as used by *Brahmans* in the above rites.

2.) The various *mantras* used in all the above cases: these are *quasi* prayers, and the *tantras* the rubrics; but without the *hómas*, or fire-offerings.

Besides these there are a few other special cases; as *ankurápanam* seed sown on auspicious ceremonies—*punah-santánam*, lighting the second sacrificial fire, with a second wife—and *madhu-puskam*, eating sweetmeats, on taking the sacred thread. The *viváha-hóma* or fire offering at the time of marriage, the only one in this book: an appointed expiation in the case of the sacrificial fire becoming lost, or extinguished: so far complete.

3.) The *kalyána.chūrnica*, the mode of fixing the exact dates *(sankalpam)* at the solemnization of a wedding. Also the *sankalpam* of the *navagriha zánti*, or date when the nine planets were rendered propitious, at a marriage ceremony.

So far the contents relate to the *púrva-vidhi*, or auspicious rites.

4.) *Apara vidhi*—on smaller leaves. Funereal rites; according to the *Smárta* mode.

—*Aūpásana st'hála páka vidhi,* a ceremony for newly married people, at new and full moons, in the evening.

—*Graha yagnyam,* fire-offering in the house, to the planets.

—*Pumsa vanam*—ceremony when a wife has been from three to six months pregnant, with the other usual ceremonies (sixteen in all) down to the *ubanāinam,* or putting on the sacred thread. On the foregoing subjects this book contains the *sūtras* only, without any comment, or paraphrase. One chapter on *mantras,* or prayers; the whole complete.

Miscellaneous matters are

—*Brahma yagnya,* an offering so named: that is, a ceremony of daily use by *rishis* &c.

—*Pátru terpanam,* commemoration of ancestors.

—*Vāishva déva,* a daily offering.

—*Ancurápanā,* sowing various seeds at marriage, and festival times, for divination, leaves 1 to 110 large; and 1—18 contain bits of *upanishadas,* small, without any names.

The book is long, rather thick, old, and injured by worms, and very much by *termites* at one *side* end.

14. No. 2181. *Rámárchanam—Ráma's* ritual. The mode of homage by *yógis,* or ascetics, rendered to *Ráma* and *Sīta;* containing prayers and rubrics, complete, on five leaves. The book is long, and very much damaged by worms.

15. No. 2192. The two first sections.

1.) *Smriti sára sangraha, slócas.*

The substance of the *Védas* briefly stated; and also the bearing of similar matters in the *puránas* and extracts from *Dherma sástras,* or law-books—the whole relating to the daily duties and ceremonies, of common observance: as *Harivasura,* or 11th lunar day, and *Srávana dwádasi* 12th lunar day in the month *Srávana.* Also on funereal rites, and on improper places for eating. *Vâishnava sréshtam* or the excellency of the *Vâishnava* credence. On anointing with oil in bathing; and observances commemorative of ancestors. Modes of *púja* or homage. On what days it is not proper to make a meal at night. On the *aûbásanam,* or daily fire-offering by households. The *fas* and *nefas,* or what is right and wrong, in every case, is set down in its place.

2.) *Nava graha-mangaláshtacam, mantras* or prayers to the nine planets. *Shōdasa maha dhāna vivaranam*—detail of sixteen special gifts: as a virgin in marriage, a cow, gold, land, &c.

The things which are improper to be done, by a pregnant woman. On bathing, and repeating the *Gayatri* at twilight, or dawn. Benefit resulting from the use of the *Gayatri*. Benefit of hearing *purânas* read, and *úrdhva-punra vidhi* or mode of putting on the *Vâishnava* forehead mark.

The book is of medium size, and slightly injured by insects.

16. No. 2196. *Pancha-rátram;* rituals, *slócas.* This work has nine *adhyáyas* or chapters of the middle of some larger book: but they are not placed in regular order.

—*Vásu dévi viváham*—marriage of the god and goddess, in *Vâishnava* fanes.

—*Jîrnodharanam*, mode of repairing broken, or damaged images.

—*Váhana hînadósham*, if any one of the vehicles become damaged, great evil results; affecting the whole town.

—*Váhana pratish'ta prayógam*, practice as to consecrating a new vehicle.

—*Teppótsavam*, festival of the raft.

—*Nitya kámya utsavam*, daily recurring ceremonies of homage to the god and goddess.

—*Samprócshanan*, cleansing the fane from impurities.

—*Toyya utsavam*, cleansing a thousand vessels; an affair at the close of great festivals.

—*'Alaya udháram*, mode of repairing the fane; and one stanza containing a Brahmanical mode of benediction, with a Telugu explanation: 17 leaves are in *nágari*, and 46 in Telugu letter.

The book is rather long, of medium thickness, and slightly damaged.

17. No. 2205. Two first sections.

1.) *Tantra-sára pújádhyáya, slócas.*

By *'Ananta tirt'ha Bhagavat padácharya.*

Rules for the daily worship of *Hari* or *Vishnu* complete.

2.) *Pît'ha puja* homage to the seat of the image, or to the altar, mode of a daily service to *Vishnu*, whether in a house, a *Mantapa*, or a fane, by the use of a *sālagrama*, or petrified shell.

The book is of medium length, and thin, in good order.

18. No. 2240. Section 2, *Prayóga vidhána* ritual practices.

—*Agni hotra puja*, fire offering, with homage.

—*Punar sandánam*, renewing the sacred fire, on a second marriage.

—Also, ceremonies at birth - giving a name - shaving the head - putting on the sacred thread, and marriage - these so far are complete. The *pumsa vanam*, or a ceremony on pregnancy becoming visible, is incomplete. At the end are three leaves containing *Rámáshtóttra-sata-náma vali*, or a list of the 108 names of *Ráma* with praise.

The entire book is of medium size, old, and much injured.

See. V. 4.

19. No. 2243. Two tracts on rituals, *slócas* and prose mingled.

1.) *'Achára lacshana*—matters sacerdotal.

—Restrictions as to urinal evacuations - on washing the feet &c. after evacuation - on cleansing the teeth - ten modes of bathing, pouring, water over the head - putting on the *urdhva*, or forehead mark - mode of morning, noon, and evening homage - mode of prayer mental or muttered - sitting on *derbha* grass in honor of *Brahma*, of *rishis* &c. mode of cutting the said holy-grass.

2.) *Karma pramána lacshana*, ordinances.

Nandi a prayer to the god of the *Kula*, or tribe.

—*Svasta váchim vidhi* - mode of preparing water of lustration for places : if after the marriage ceremony the woman becomes menstruous on the fourth following day a *zánti* to avert the threatened evil.

—*Grahana sráddha vidhi*—if a sráddha fall on the day of an eclipse, mode of proceeding as to the ball of food.

Sutaca - sraddha vidhi—any menstrual or other uncleanness if happening during the ten days of the *sraddha* how to be remedied.

'Eca-sraddha vidhi, if the fast of the 11th lunar day, fall on the *sraddha*, how to reconcile the contending duties of fasting, and eating.

If the eldest son is away in another country, at the time of his father's death, how to proceed as to the obsequies.

How long ceremonial uncleanness, consequent to the death of relatives, continues.

—*Dasa vipra nirnayam*—description of ten kinds of *Brahmans.*

—*Vrïshot sarga*, on putting the brand of *Nandi* on a bullock, and sending it away, laden with the deceased's sins.

The book is of medium size, and in good order.

19½ No. 2251. *Mádhava vaïdica sarva-bhōgam.*

On ritual circumstances—extracts from *smritis* law books, *sruta* vedas, from *puránams*, from *Menu, Náreda, rishis*, &c., on various sub-

jects, as specified below: in confirmation, or illustration of particular views, or opinions, as to those subjects: that is to say,

—*Snana vidhi*, - - - -	mode of bathing.
—*tripunra*, „ - - - -	„ of putting on ashes.
—*aûbasana* „ - - - -	„ daily household fire offerings, morning and evening.
—*prathana sandhya*, - -	evening and morning prayers, or *mantras*, by *Brahmans*.
—*gayatri art'ha*, - - -	meaning of the *gayatri*, as a *mantra* or prayer.
—*japa padadhi*, - - -	chapter on muttered prayer.
—*hóma vidhi*, - - - -	mode of fire offerings.
—*dravya sudhi*, - - -	cleansing of utensils.
—*gráma zanti*, - - - -	for averting evils from any township.
—*margasiras archana*, -	ritual service in the month *Margasiras*.
—*madhyána snana sandhya* -	bathing with homage at noon day.
—*naveta vishayam*, - - -	what things are proper to be offered to an idol—what not so.
—*tulasi harana*, - - -	mode of preparing and bringing sweet basil as an offering.

On all the above points, the various authorities as opinions are given, by extracts, complete 103 leaves.

On six other leaves *Grant'ha* letter-prose *Mádhva-védánta*—on the system of *Mádhva* as opposed to the *Smartas*.

The book is long, somewhat thick, and slightly touched by insects.

20. No. 2256. *Pancha rátram*, on rituals, *slócas*.

The chapters do not occur in regular order:

Chap. 1. *Rat'ha pratisht'ha vidhi*—mode of consecrating the festival car.

Chap. 2. *Dícsha vidhi*—bathing, and other initiatory ceremonies, before any one can minister in the temple.

Chap. 6. *Graha archana shódasa púja vidhánam*, sixteen modes of household ceremonies, on the consecration of a tutelary god; placing it in a shrine, bathing it &c.

Chap. 7. *Mandalárádhana vidhi*—a ceremony that lasts forty days, its modes.

Chap. 24th. *Mudra-vidhi.* In *Váishnava* fanes it is customary to take off the stamped impression of the open hand of the image: this is then taken home by votaries, and worshipped in their houses: manner described.

So many chapters only—the work is incomplete on 42 leaves.

The book is of medium size, damaged, and of some leaves only small fragments remain.

21. No. 2257. *Pancha rátram*—the *Vasishta samhita* or portion ascribed to *Vasishta*—28th *adhyáya*, or chapter. It contains *hómas*, or fire-offerings, in the way of *zánti*, or removal of evil; in reference to the *pumsa vana*, and the other customary sixteen ceremonies, down to *viváha*, or marriage; the mode of the fire-offering, in each case used; but without the *mantras*: only the ritual.

—*Purusha súcta;* said to be from the *védas*; *mantras*, and mode of homage, as to ritual mode of consecrating water in vessels, to be made use of in lustrating, to remove pollution. It contains also the *zánti* for purifying *Vaishnava* temples; and another for surrounding the entire town; purifying the suburbs &c.

One chapter, complete on 8 leaves.

The book is rather long, and thin; has only one board; and the appearance is as if the other one, with part of the entire book, had been taken away.

22. No. 2264. Two books.

1.) *Sadáchára sangraham, slócas* only.

By *Srînivása.*

Ceremonial observances as to urinal evacuation, cleansing the teeth, rubbing the hands, and feet with sand, mode of bringing sticks, flowers, and *cusa* grass for sacrifices; modes of fire-offering; qualities of a spiritual teacher; certain days on which the *védas* and *sastras* must not be read; as the new and full moon days &c. on bathing with the use of oil, rules thereon; mode of gifts; daily fire-offerings; *vậisva déva*, offering to crows at meal times; mode of eating, of using betel leaf &c. The foregoing, as they relate to the *ăchāram*, or ritual of *Brahmans*, are complete.

2.) *Vasishta smriti; Vasishta's* rule.

The 1st chapter complete; only a little of the second.

Rules for *Brahmans* putting on the *úrdhva*, forehead mark; also the *chacra*, or discus-mark; on repeating the name of *Hari*; and other matters of the *Vāishnava* way. These, if followed, are praiseworthy. Mode of homage to *Vishnu*. These various details, it is stated, *Vasishta* told to other *munis*.

Three *stóttras* are added, on praise of the earth-goddess; of *Vishnu*; and of the *tulsi* plant. Also five *slócas*, in praise of *Vishnu*; in daily use, on first rising, to remove family evils.

The book is of medium size, and in tolerable order.

XVII. MINERAL CONCHOLOGY.

No. 2137. *Sála gráma mahátmyam.*

Delivered originally by *Vishnu* to *Garuda*, and then by *Brahma* to *Náréda*.

Description of these (*sîla*) petrified shells.

The difference of the *chacras*, or number of spirals. Each shell has its *murti*, or divine form; denominated according to the number of its spirals. The influence, or benefit conveyed by the different *murtis*. The mode of *púja*, or homage to these, in the house of the devotee. The benefit of giving these shells in charity; what good will result in each case of gift. See *Grant'ha* section, for further notices. β. b. XVII.

XVIII. MISCELANEOUS.

1. No. 2103. Eight subjects.

1.) *Mahā navami vratam;* this vow is an expiation for any fault that may have occurred during the life of a celibate young Brahman, after putting on the sacred thread till marriage: prayer and ritual.

2.) *Asvaláyana vidhi viváha prakarna*

Section on the marriage ceremony; prayer and ritual.

3.) *Agnihotra vidhi*, mode of offering by fire: no beginning, or ending.

4.) *Sayam prat'hasa aûpāsanam*, daily fire-offering by husband and wife, in the house: prayer and ritual.

5.) *Simanta prakarna*, the ceremony on the 6th or 8th month of pregnancy, incomplete.

6.) *Vara Lacshmi vrata calpam*, said to be from the *scanda puránam*; a fast, with its benefit. For prosperity; directed to the gift bestowing *Lacshmi*: incomplete.

7.) *Ananta vrata calpam*, complete; fast directed to *Vishnu*; with its benefit.

8.) *Tarkha sastra*, logic.

The old system, proves the reality of 16 *padart'has*, or general categories.

The book is of medium size, old, the leaves not of equal lengths; and some of them damaged.

2. No. 2119. Four subjects.

1.) *Mahá-bhárata tátpárya nirnayam.*

By *Ananta tirtt'ha; slócas.*

The 1st, 2d, 3d and 10th *adhyáyas*—these four complete, and of the 11th as far as the 34th *slóca.* The contents a descriptive summary of the *Bháratam,* briefly given; and selecting special events, or circumstances: not the entire series in detail.

2.) The same subject, a sort of memorandum, as to the 31 chapters: each one having only the beginning, and ending *slócas,* or 2 in each chapter. The 32d chapter is full, and complete to the end of the book.

3.) *Srî Krishna mahà navamî,* on the nine days festival, in honor of *Krishna.*

By *Ananta tirtt'ha.*

Should be 224 *slócas*; but from 105 to 175—70 *slócas* are wanting.

Hari mahima, the glory of *Vishnu*: the votary who constantly thinks of him, will not undergo any future births.

4.) Various subjects.

—*Madhvashtacam*—8 *slócas,* in praise of *Vishnu* complete,

—*Vandama vidhánam.* The homage to be rendered to *Vishnu* by *áchár-yas,* or or hierophants, as his special servants; complete,

—*Pranava calpam,* benefit of using the *mantram O'm.*

—*Sadáchárya smrïti*—mode of always maintaining a reverent, or devotional state of mind.

These also by '*Ananta tirrt'ha;* the book would appear to be a collection of his works, on 43 leaves in all.

The book is long, thin, and old, touched by insects; some leaves broken, and a little gnawed by rats, on one side.

3. No. 2156. Third section.

1.) The *Rámáyana; bála cándam,* or opening portion, on the early life of *Ráma;* only the 1st *sarga* and wanting one leaf at the end; an abridgement of the original.

2.) *Rámáshtóttra sata náma stóttra,* praise of *Ráma,* by 108 names: said to be from the *Padma puránam.*

The whole of this section is on 10 leaves.

4. No. 2167. Four subjects.

1.) *Pravara,* on affinity; two chapters in prose, complete; from the *dhána cándam* of the *Hémádrîyam,* a book so named, from its

author. On examination made, before marriage, into the relative affinity of the parties, as to *gótra* tribe, *kula* family; these must be equal, not one inferior to the other; *pravara*, or whether related to 3, 5, or 7 *rishis* by descent; a matter connected with tribe.

2.) *Grahāditya vidhi*, a mode of ceremony. By *Hemadri.*

Intended to propitiate the nine planets, by *hóma*, fire-offering, *dhana*-gift, *zánti* averting evil: *arghya-puja*, homage by pouring out water; complete.

3.) *Chándrayanasya pratyámna vidhi.*

A ceremony pleasing to *Vishnu*, and expiatory as regards *Brahmans*. It consists in the gift of a cow; bathing in a river; giving food to twelve *Brahmans;* daily reading.

—*Gayatri japa vidhi*, mode of using the *Gayatri;* and *Prajápastya hóma* or homage to *Brahma*, in prose.

4.) *'Asâusa nirnayam*, descriptive of pollution, from the *Shodasi vritta*, two chapters complete; a little more, not so; on ceremonial uncleannesses by birth, and death of relatives: how many days in continuance, occasioned in each case to the family. There is, in each case, a difference as to *Brahmans*, and *Sudras:* 61 leaves in all. The latter ones differ in length, from the former.

The book is of medium size, old, and damaged.

5. No. 2185. Five subjects.

1.) *Vishnu stuti*, description of *Vishnu*, with praise.

By *Trivicrama Panditácharya.*

2.) *Sadáchára smriti*, 41 *slócas*, complete.

By *'Ananta tirrt'ha.*

A regulation of times of devotion, or remembering the names of *Hari*, from the time of rising to going to bed, a continuous, and daily observance.

Ascribed to *Vyasa*, and abridged by the above named *'Ananta tirrt'ha.*

3.) *Brahma sūtra anubhásya sangraha, slócas.*

By *'Ananta tirrt'ha.* In 4 *adhyáyas* complete:

Extracts from the *Vedas*, with the meaning abridged, a sort of essence of the *Védas*, intended to prove that *Vishnu*, in the form of *Krishna*, is the only God, and he alone to be worshipped: polemical.

4.) *Tantra sára sangraha.*

By *'Ananta tirrt'ha,* two copies, one in *Dévanagari,* and one in Telugu letter.

The 1st *adhyáya* is alone complete, in both copies : containing the essential ritual of worship to *Vishnu,* without *mantras* or prayer; only the rubric, complete.

5.) *Guru-namascára,* homage to a spiritual teacher.

Hari dyánam, meditation on *Vishnu,* defective in the midst.

The book is of medium length, thin, and damaged by worms.

6. No. 2186. From the 3d to the 7th section.

3.) *Sri sūctam,* matter from the *upanishadas* of the *Vedas,* relative to *Vishnu ;* other matter relates to *Lacshmi,* complete.

4.) *Nava graha zánti hómam.*

Fire-offering to propitiate the nine planets; usually some one of them is selected—according to the object or purpose in mind; with *mantras* complete.

5.) *Sutra-sagara.*

By *Váidhya nát'háchárya.*

The object is to maintain the sole supremacy of *Siva,* by extracts from the *Sruti (Vedas)* the *puránas,* and a book by *Suta.* *Siva* is above *Brahma,* and *Vishnu.* He indeed (or alone) should receive *(púja)* homage. He is the First cause, and—chief cause : incomplete.

6.) *Pártivalica-púja calpam.*

Siva of old told this to *Náreda.*

On the mode of making an earthen *linga,* and mode of doing it homage; with the *mantras,* or formules used ; and the *calpam,* fruit, or benefit of this service : complete.

7.) Various separate matters.

Jayáti hóma mantra } a charm, and figure in which the charm is
Dēvadhatta yēntram } written, for magical use.
Sabhápati racshanam } protection invoked from *Siva* and *Parvati.*
Sabhanári racshanam } These two last have a Canarese *tica,* in the *nágari* letter. A few *slócas* are added from some book on law : and a few erotic *slócas* : in all 56 leaves.

The book is of medium length, and thickness; touched by worms, and a few leaves are broken.

7. No. 2190. Six sections, various matters.

1.) *Brahmáchari-vrata lóba payaschit* an expiation if a celibate student has omitted any fast, or other duty.

Asvaláyana ába stambham, a *sutra* from the *Rig véda,* on ritual sacrifice.

St'hala bhága hóma, on fire offering by man and wife from the *yajur véda*—complete.

2.) *Gayatri nyasam,* on the use of the *gayatri-mantra,* at morning, noon and evening.

3.) *Asvatta stóttram,* praise of the *arasu* tree (ficus rel.) incomplete.

4.) *'Ananta vrata calpam* incomplete, a kind of vow to *Vishnu,* with its benefit.

5.) Rules for the intonation of the *Yajūr-védam,* as to acute, grave, and circumflex accents, &c., incomplete.

6.) *Rishi panchami-vrata-calpam,* a kind of fast and observance, by women, with the benefit, incomplete: 72 leaves in all.

The book is of medium size, old, and some parts of it very much damaged.

8. No. 2191. Miscellany of twenty-three subjects.

1.) *Aslésha játashya santi; slócas.* If a child is born in the *aslésha* lunar mansion, it is a great evil, and threatens the lives of the parents: against it this is a precative office.

2.) *'Atura sanniyási vidhi,* some who have lived a secular life desire to be made strict ascetics at the point of death. This is a ceremony, *mantra* and *tantra,* for the instant initiation of any one to the order of *Sanniyási.*

3.) *Yeti samascara,* the funeral *mantras* and *tantras,* at the *burial* of a strict ascetic; and for twelve days afterwards.

4.) *Nrisinha cavucha stóttram.* An invocation to *Vishnu's* man lion *avatára.*

5.) *Sani trayódasi vrata;* a fast when the 3d lunar day falls on a Saturday.

6.) *Siva cavucha-stóttram;* from the *Scánda puránam;* a charm addressed to *Siva.*

7.) *Pránágnih'ótra vidihi,* full rituals as to offering food to the five *pránas,* or qualities of the soul, before eating.

8.) *Sómólpatti*, the origin of the moon, as to its increase, decrease &c. Said to be communicated by *Vyása* to *rishis*.

9.) *Gáta védasi nyásam*, a formule with signs.

10.) *Vibhúti dharana mantra*, a formule on putting sacred ashes on the body.

11.) *Bhù suddhi mantra*—a formule for cleansing the ground before ceremony.

12.) *Azapá gayatri*, a meditation on the *gayatri*.

13.) *Srávana sani vára vrata calpam*, a fast, with its benefit; when the *Sravana* lunar day falls on a Saturday.

14.) *Gadditart'ha vichàram*, astrological examination as to suitableness, or otherwise of intended bridegroom, and bride.

15.) *Dampadi zánti*, if a betrothed man is absent when his affianced wife arrives at puberty, then, for the interval, this averting of evil is provided.

16.) *Sarva prayaschitam*, a general expiation, for any kind of fault by surprise, or unintentional omission.

17.) *Hóma kunda lacshanam*, the properties of a pit, used for fire-offerings.

18.) *Gāyatri yentram*, a figure, so named to be used with the *sárada tilacam*, a *mantra* or charm.

19.) *Kartavìryárjuna yentra*, a magic square or figure, so named.

20.) *Saha gamana vidhi*, the mode of burning a widow with the dead body of her husband.

21.) *Pāitru méda cánda gruhiya*, the *sutrás* from the *Védas*, used in funereal obsequies.

22.) *Bâihir mátruca sarasvati mantra*, a formule or charm, so named.

23.) *Brahma-médha*—funeral rites, for a pregnant woman; for a celibate *Brāhman;* and for an unmarried girl. This last section only is incomplete; 95 leaves, in all.

The book is of medium size, old, touched by worms, and some leaves broken.

9. No. 2195. Miscellany, 17 sections, 31 leaves *nágari* letters, 8 leaves Canarese.

1.) *Ráma visvarúpa, stóttram*, said to be from the *Padma-puránam*, 5 *slócas* at the beginning are wanting. Praise of the universal form

of *Ráma*: (*visva rupa*, in some degree, corresponds with the term omnipresent.)

2.) *Ráma ashta-vimsati náma stóttra.*

Praise of *Ráma*, by 28 names.

3.) *Hanumanta-stóttram*, praise of *Hanuman*.

4.) *Ráma cavucham*, with *stóttra*, laudatory invocation for help.

5.) *Hanumat-cavucham*, from the *Brahmánda puránam*: *Hánuman's* aid invoked.

6.) *Sála grama mahatmyam*, said to be from the *Scanda-puránam*; the excellency of petrified shells, sacred to *Vishnu*.

7.) *Vishnu dwádasi náma-stóttram*, from the *Aranya parvam* of the *Bháratam*.

Praise of *Vishnu*, by twelve names.

8.) *Krishnāshtaca stóttram*, 8 *slócas* in praise of *Krishna*.

9.) *Vishnu-stóttram*, praise of *Vishnu*.

10.) *Dati-Vámana-stóttra*, praise of the 4th incarnation of *Vishnu*.

11.) *Para-Brahmā stóttram*, praise of *Brahma*, as Supreme.

From *Brahma* to *Náreda*; *Scanda puránam*.

12.) *Tulsi mahátmyam*, excellence of the basil plant (*ocymum sanctum*) sacred to *Krishna*.

13.) *Kartavíryárjuna cavucham*, with *stóttram*, *mantra*, and *yentra*, this is a magic spell, with figure, and mystic letters.

14.) *Gó-savitra stóttram*, praise of the cow, its different members are each one of them a god: the *Trimurti* being included.

15.) *Chírapdi - sayana - varananam*—Twenty-eight chapters from the *Brahmánda puránam*, description of *Vishnu*, lying asleep on the milk sea.

16.) *Chatūr vimsati múrti bhéda lacshanam.* Description of *Vishnu's* twenty-four forms, or names; as *Késava*, *Góvinda*, &c.

17.) *Krishnáshtóttra Ráma stóttra*, Praise of *Krishna*, and *Ráma*, by 108 names of each.

All but the 1st section are complete.

The book is long, thin; injured by worms, and by gnawing of rats at the ends.

10. No. 2198. Nine subjects.

1.) *Sruti gíta*, chants from the *Védas*.

Sanscrit words quoted from another book, and to each word the Canarese meaning in *nágari* letter.

2.) *Gópadma vrata*, from the ***Padma puránam***, complete ; a ceremony with 33 small figures of the lotos flower, drawn with colored powder, in consequence of a sort of vow: to be continued for 5 years, or less.

3.) *Dasā-p'hala vratam*, from the *Bhavishóttra puránam:* women fast occasionally; and daily give 10 fruits to *Bráhmans*, for 10 years, or for a series of years: supposed to be acceptable to *Krishna*.

4.) *Bhishma panchaca vrata*, a kind of homage to *Vishnu*, two modes of it stated, in two tracts, complete. Said to have been delivered by *Brahma* to *Náréda*.

5.) *Gópala yentram*, with prayer and mystic letters, and various other *yentras*, or diagrams, without name. They relate to *Vishnu*, and appear complete.

6.) *Vishnu panchacam*, from the *Bhavishóttara puránam*. Mode of a vow, or kind of homage to *Vishnu*, complete.

7.) *Nashta tora prayaschit*, if the armlet string indicating a *vrata*, a vow, or fast, be lost, a ceremony to expiate the evil.

8.) *Sálagráma púja p'halam*, benefit of homage to petrified shells, sacred to *Vishnu;* other matters as to putting the *Váishnava* marks on the body, tridental letter on the forehead, shell and discus on the shoulders, breast, &c., complete.

9.) Various short *mantras*, &c.

—*Vasudéva*, 12 lettered charm, not complete.

—On sitting upon *Cusa* grass in commemoration of departed ancestors: complete.

—*Dhanvantari mantra*, medical charm, and some similar ones, with a few *slócas* on meditation: 100 leaves in all remain.

The book is of medium size, old: narrow leaves, much damaged by worms.

11. No. 2203. Eight subjects.

1.) *Mátangi canyaca stóttra*, praise of the virgin *Mátangi*, nine stanzas called *retna mála*, or jewel-wreath, complete.

2.) *Syámala dandacam*, beginning wanting, Praise of *Syámala-dévi*, a name of *Parvati*. The above two sections are taken to belong to the *Sacti* (or female energy) system.

3.) *Ráma dandacam,* complete, lengthened kind of chant, praise of *Ráma.*

4.) *Rudra japam,* a *Sāiva* formule, complete.

5.) *Vishnu puránam,* the first *amsa,* or division—*slócas*; *20th adhyáya* complete. The excellent qualities of *Prahlada,* as *Hari bhakta,* a votary of *Vishnu.*

6.) *Brahma-stóttra, slócas*—complete.

Praise of *Brahma.*

7.) *Dévi sahita Arunáchalésa-stóttra.*

Praise of *Parvati,* together with the lord of *Trinomali,* complete.

8.) Various matters.

Hasta amayacam,

Dasa	Sloki	the undeceptive hand of Vishnu, praised in ten, six, three *slócas,* and in one *slóca.*
Shashta	„	
Tri	„	
'Eca	„	

One *slóca* on medicine, a remedy for indigestion, flatulency, bile. The book is of medium size, and in good order.

12. No. 2213. Three subjects.

1.) *Mágha cávyam,* a heroic poem, on the killing of *Sisupála* by *Krishna*; *mūlam,* or original *slócas,* a fragment, only. The 1st to 4th *sarga* complete, and again 2d 3d 4th *Sargas* complete; being parts of two copies. By *Mágha cavi.*

2.) *Nāishadam,* a classic poem on the story of *Nála-rája,* fragment only.

The second *sarga* 1st to 34th *slóca,* and 52 to 61st *slóca,* the *mūlam* or original; no *tica,* or glossary.

3.) *Vayu stuti,* and *anu védantam*—praise of the god of wind: and on the atomic philosophy; both incomplete: 65 leaves in all. By *'Ananta tirrt'ha.*

The book is of medium size, leaves not of equal length, three of them broken.

13. No. 2236. *Subhāshita-retna vali,* pearl necklace; *slócas* only without *tica* or glossary:

By *Bartri hari yógi.*

Three *satacas*, or *centos*, divided into many *padadhis*, or sections, each one of 10 *slócas*.

1. *Nîti satacam*...........on ethics.
2. *Sringara* „ ....on ornate themes *(belles lettres.)*
3. *Vairagya* „ ....on strict ascetism.

The book is one: but the contents so very different and even opposite, as to please all tastes. See No. 2238, and also *β*. b. XVIII.

The book is long, and thin, leaves numbered 77 to 106; two leaves broken, and others much eat into by *termites*.

14. No. 2238. *Subháshita trisati*, triple *centum* of elegant language.

By *Bartri hari yógésvara*, *slócas* with a full *tica*, or glossary in Canarese.

Three *centos*—here transposed 1) ornate—2) ethical—3) ascetic ; this last has only 51 *slócas*, and is incomplete.

1. *Ornate*. On the dispositions of women—on the enjoyments of youth—on aversion from all kinds of pleasure—description of the six seasons.
2. *Ethical*—on learning—on bravery—on liberality, on good and evil people—on courage &c.
3. *Ascetic*, on rejection of animal pleasure ; condemnation of begging for a livelihood, discrimination as to finite, and eternal, in temporals and spirituals—on the life of an anchorite—on homage to *Siva*—on dwelling in a state of nudity in solitary places, as devotional. See other notices, for more detailed particulars : 100 leaves remain.

The book is rather long, of medium thickness, old, but in good order.

XIX. Music and Dancing.

1. No. 2249. *Sangîta derpana*—mirror of harmony.

By *Dhermótara*—*slócas* in 6 *adhyáyas* or chapters.

Chapter 1. On notes *svara* 2 *rága*, tunes 3 *prabandha*, measure of feet 4 *vádya*, instruments, as pipes, drums, 5 *tála*, cymbals for beating time, 6 *nrictya*, motions, or gestures of females in dancing.

Each of the Chapters has subdivisions.

1. *Dvani-nátam-svaram-rága.*
2. How many *rágas*, with their names ; and at what time of the day to be used—properties of the *rágas*.
3. *tálam-gána kramam-padya-gadya-vrutta.*
4. *vîna-kinnara-vámsica-murali-maddala-chankam-tálam.*
5. *kálam-tálam-laya-tála*, *samucurya*, *varna*, &c.

6. Names, and descriptions of various attitudes, sounds—motions of hands and fingers. Seems to be complete on 40 leaves.

The book is of medium size, and somewhat damaged.

2. No. 2250. *Sangîta samâiya sára,* Spirit of harmony. By *Parsva déva,* chiefly *slócas:* but with a little prose, from 1st to 10th *adicáranam,* or chapter, complete.

—*svara,* notes, &c., *nada,* action, gesture, &c., *alancára,* ornaments, *rágas,* names of the various modes, and melodies, their nature, &c.

—*mrütta-chárana-patam-padya,* that is different kinds of metrical feet. Rules when applied to the simple chant, and when applicable to the *vîna,* or lute.

—on the exact agreement of syllables uttered with the beat and time of musical instruments; or "keeping time."

—difference of measures, or times, including motions of fingers, and hands.

—on cymbals, and mode of using them, as adapted to the sense, and to the metre by sometimes a metal instrument, sometimes by castanets. These, and a few other matters, relating to what is usually termed the *Bharata-sástram.* The three leading divisions are on singing, musical instruments, and dancing. On 53 leaves.

The book is of medium size, old, and a little worm eaten.

XX. Palmistry.

No. 2141. *Samudrica sástra,* said also to be called *strî-lacshana,* or properties of women; from the *Kási khandam* of the *Scanda puránam.*

The 37th chapter only; and this one complete. From the form, and features of individuals, aided by an inspection of the lines on the hands, the character, qualities, temper, and happiness, or misfortune of individuals, and of women in particular, are assumed to be determined: gypsy science. It may be stated to include, metoposcopy, somatoscopy, and cheiroscopy, or palmistry, in which we Europeans have made only limited, and empirical advances.

The book is short, thin, on 14 leaves of broad *talipat,* and in good order.

XXI. Pauranical.

1. No. 2127. *Srimāt Bhágavatam.*

By *Srîdharya,* hence sometimes called *Srîdharyam; slócas.*

The *Scandas* or books, from 1 to 9 complete, the 10th and 11th wanting, the 12th complete.

This is the 18th of the *puránas.* It is needless to abstract here, as a fuller notice will appear under the head of Mackenzie Manuscripts. A translation of the *Bhágavatam* also exists in the French language.

This copy has a prose explanation, or version, in Sanscrit. In all 370 leaves.

The book is very long, and very thick, on broad talipat leaves, in good order, written in a very small hand, and requiring incredible patience to copy out such a book.

2. No. 2128. *Sri-Dhariyam*, *slócas* with *vyakyánam*, or prose explanation, in Sanscrit.

This copy contains the 12th book of the *Bhágavatam*, in 13 chapters complete, save that two or three leaves are missing.

It belongs to the *uttara khanda*, or later portion: and relates to the actions of *Krishna*; not requiring detail in this place.

The book is rather long, of medium thickness, and slightly damaged.

3. No. 2129. *Bhágavatam*, *slócas* only.

The 10th *Scandam* from the 1st to the 44th *adhyáya*, or chapter on 70 leaves; the rest being wanting. The book is long, of medium thickness, old, and several leaves, in the middle, are broken.

4. No. 2130. *Bhágavatam.*

The 10th *Scandam*, a *tica* or prose verbal comment only, from the 45th to the 98th *adhyáyam*, without the *mülam* or original. The beginning and the ending of the *Scandam* wanting; and there is imperfection in the middle of the above chapters; 50 leaves remain.

The book is long, of medium thickness, in good order; except that one leaf, at the end, is slightly broken.

5. No. 2131. *Bhágavata-ticáya.*

The 1*st* *Scandam.* The poetry of the *Bhágavatam*, reduced to a plain prose version. The 1*st* *adhyáyam* or chapter wanting; a little only of the 2d and 3d: the 4th, 5th, 6th complete: 7th 8th wanting; 9th 10th complete; a very little of the 16th: 51 leaves in all remain.

A fragment of seven leaves is appended, in the Telugu language; relating to the hill temple at Tripeti, and its god; but without beginning, or ending.

The book is of medium size, the leaves, at one end, are gnawed off.

6. No. 2132. *Pata-retna-vali*, a *tica*, or verbal prose explanation of the 4th *Scandam* of the *Bhágavatam;* by *Vijaya Dévaja tirrt'ha Bhatta.* From the 1st to the 30th *adhyáya* complete, as a version of the 4th book, on 903 leaves. For an outline of the contents see McKenzie Manuscripts.

The book is rather long, and thick, touched by insects throughout: and 5 leaves are much injured by worms and breaking.

7. No. 2136. *Dévi Mahatmyam*, from the *Márcandeya puránam*; known as the *Sapta-sati*, from containing 700 *slócas*, the 1st chapter wants the first 9 *slócas*. The 1st to the 6th *adhyāya* nearly complete, the 7th, 8th, 9th wanting from 10th to 16th the end, complete.

On the exploits of *Dévi* or *Durga*. She destroyed the *asuras* named *Madhu-kâitaba; Mahishāsura; Dumbra-lochana; Nishumba;* and *Shumba*. Details also given of the excellency of gifts bestowed by her. Also on her assuming various shapes, terrible or otherwise; chiefly in disguise. *Múrti-rúpa* is her proper shape, or appearance.

There is also some matter on the *sacti rahasya*, or female energy system. See XI. 1.

8. No. 2139. *Mágha mahátmyam*, from the *ádi-Padma puránam*, from the 1st to the 6th *adhyaya* regular: the 9th, 11th, 16th, 17th, 18th, 19th and 20th are also contained in this book; but the intermediate chapters are wanting.

The subjects relate to the merit of bathing in the month *Mágha;* to the benefit derived from observing the 11th lunar day, as a fast. The merit, and benefit arising from giving marriage-portions with young women. Also a portion of the *Márcandeya-puránam*—some virtuous acts prescribed, and some considered to be evil prohibited—leaf 1—14 Telugu letter 15—30 *nagari*.

The book is of medium size, very old; and very greatly damaged, at one end, by worms, and breaking.

9. No. 2142. *Dévi Mahátmyam*, from the *Márcandeya puránam*. It contains from the 1st to the 4th *adhyáya* complete, with a little of the 5th. The subject as above; but this portion relates only to the destruction of *Mahishāsura:* 19 leaves remain.

10. No. 2145. *Gajendrópákhyánam*, from the 8th *scandam* of the *Bhágavatam*. It contains the first 4 *adhyáyas*, the rest are wanting. Subject—the delivering an elephant from a crocodile, and giving to the former beatification; supposed to be hieroglyphical.

The book is of medium length, thin, not injured.

—PURANAS local.

1. No. 2140. *Vencatáchala-mahatmyam*.

—Said to be from the *Brahma puránam*.

Three chapters complete. Delivered by *Durvasa* to *Dilîpa raja*.

The choice of that place by the god.

The speciality of the hill—and various other matters—detailed in other notices.

The causes of the god coming to dwell there explained; his glory stated.

A fragment is appended without any title containing 30 *slócas*, from some poem on the adventures of *Krishna:* seven leaves for both: the books are of medium length, and a little injured.

2. No. 2202. Two subjects.

1.) *Ganga mahátmyam*, said to be from the *Vámana puránam*, on the *manassu snánam*, or mental bathing.

By thinking or meditating on *Hari (Vishnu)* there is effected, a mental baptism, or purification; which is the chief subject of this tract, 3 leaves complete.

2.) *Dwáraca mahátmyam*, put into the mouth of *Prahlada*, details as to the temple of the town of *Krishna*, now submerged, 5 leaves incomplete.

The book is of medium length, very thin, and in good order.

XXII. Romance Historical.

1. No. 2114. *Bháratam.*

This book contains five *parvas*, at the close of the poem.

—The *asvamédhica*, on the horse-sacrifice by *Dherma rája* 1st and 2d *adhyáyas* wanting, from 3d to 115th chapter, correct.

—The *ázrama vásica* or penitential residence of the *Pándavas* in the wilderness; 48 chapters complete.

—The *maûsala*, curse of a *rishi* on the race of *Krishna*, hieroghyphical: nine chapters, complete.

—*Maha prastanica*, the melancholy journey, ending in the death of the *Pándavas;* three chapters complete.

—*Sverga róhini*, the sights witnessed by them in *Indra's* world.

4 chapters complete, the 5th a little deficient at the end. In all 78 leaves.

The book is very long, of medium thickness, *talipat* leaves; edges a little damaged on one side.

2. No. 2115. *'Ananta Bhátriyam.*

A prose version (as a commentary,) of the *Bháratam*—the 4th to the 21st chapter, the 22d being incomplete. It follows the meaning of the original: 70 leaves, See XVIII. 2.

The book is long, of medium thickness; touched by insects, and several leaves broken.

3. No. 2116. *Maha bhárata tátparya nirnayam.* By *'Ananta tirrt'-ha.*

Explanation of the meaning of the *Bháratam*, 18 chapters are complete, the 19th has 150 *slócas*, and wants a few more: the entire book is said to consist of 32 chapters.

This manuscript is short, and somewhat thick, in good order; only one leaf at the end injured.

4. No. 2117. *Maha Bharata-tatparyam, slócas.*

By *'Ananta tirr'tha.*

This copy contains 32 chapters, complete: the meaning, in brief, of some of the chief points, or most remarkable portions, not the whole *seriatim*; 135 leaves in all.

The book is rather long, of medium thickness, *talipat* leaves, very old, and much damaged by breaking of the leaves.

5. No. 2118. *Bhárata tátparya nirnayam.*

By *'Ananta tirrt'ha—slócas.*

The 24th chapter from the 19th *slóca* to the end.

25th	„	complete.
26th	„	wants a little at the beginning.
27th	„	„ the same.
28th	„	wanting in the middle.

Incomplete copy—without the beginning, and the ending, 27 leaves remain.

The book is long, thin, old, and broken at the ends.

6. No. 2133. *Uttara Rámáyana.*

110 *adhyayas*, or chapters; *slócas.*

A supplement to the *Rámáyanam*, not universally acknowledged. It commences, with the account of a visit to *Ráma*, at *Ayodhya* by *Agastya*, who recounts to *Ráma*, and others, the posterity of *Pulast'hya* down to *Rávana*, with a narrative of the principal war; and is continued down to the banishment of *Sita* by *Ráma*, and the birth of *Kusa* and *Lava*, at the hermitage of *Válmiki*; the *asvamédha* sacrifice by *Ráma*, and its becoming the means of his recognizing his two sons: 196 leaves; destroyed at one end, by worms.

The book is somewhat long, and thick, leaves narrow—very old.

7. No. 2156, Section 3. Fragment of the *Bála cándam*, or 1st book of the *Rámáyanam* by *Válmiki*, the 1st *sarga*, and wanting one leaf at the end; an abridgement of the original.

8. No. 2206. *Raghu vamsam*, the line of *Rághu*, heroic poem—*slócas*.

By *Cali dása*.

The 4th and 5th *sargas*, wanting one leaf, these belong to the original.

Sanjivini—a commentary on it.

By *Kóla-chēla malli-nat'ha súri*, prose.

The 2d and 3d *sargas* only, both incomplete, as the second wants 8 *slócas*, and the 3d wants 2 *slócas* at the beginning; also from the 22d to the 26th *slócas* wanting.

The two fragments differ in the length of leaves, book thin, and in good order.

9. No. 2207. *Raghu vamsam*, poem.

By *Cáli dása*—*slócas* only, incomplete.

The 2d and 3d *sargas* are right; the 4th has only 15 *slócas*.

The fragment describes the sitting on sacred grass, in commemoration of ancestors.

The book is somewhat long, thin, and touched by worms.

10. No. 2208. Section 1. *Raghu vamsam*.

By *Cáli dása*—original *slócas*.

Nine *sargas* only, the leaves much damaged, and glued together by insects.

11. No. 2209. *Sanjivini*—a commentary on the *Mágham*, a classic poem.

By *Kóla chēla malli nát'ha súri*, prose.

The 1st 2d 3d *sargas*, complete, 118 leaves.

This author wrote a comment on three poems, with the running title of *Sanjivini*.

The book is of medium length, rather thick, and slightly damaged.

12. No. 2210. *Mágha cávyam*—an epic poem, on the expedition of *Krishna* against *Sisupála*.

By *Mágha cavi*—*slócas*. The 1st to the 7th *sarga* of the original. The 8th has the first 15 *slócas* only; the 1st *sarga* wants 13 *slócas*: 9 leaves.

The book is of medium length, and in good order.

13. No. 2211. *Mágha cávyam,* or *Sisupála vati.*

By *Mágha cavi*—original *slócas.*

The three first *sargas* have many leaves wanting—from the 4th to the 11th regular, also 17th to 20th, 1 leaf of the 20th excepted.

—Two or three amatory *slócas* are added, at the end.

The book is short, somewhat thick, old.

14. No. 2212. *Kirártárjuna,* a poem.

By *Bháravi*—original *slócas* only, classical: on the penance of '*Arjuna* in the *Himalayas.*

Sargas 1 to 4, and 8th, 9th, 11th, 13th, 15th, each one complete—the 7th has only 30 *slócas,* the 10th has 12 *slócas,* the 12th has 40 *slócas,* the 14th has 40 *slócas,* the 16th has 56 *slócas*—and 92 *slócas* belonging to what *sarga* unknown—on 38 leaves.

The book is rather long, of medium thickness, old, damaged by worms, and breakage.

15. No. 2214. *Mágham,* a poem.

By *Mágha cavi.*—This book contains three fragments of the original; and one of a commentary, in various letters.

1.) The 1st *sarga* as far as the 65th *slóca* only, in—*Grant'ha* letter—16 leaves.

2.) The 1st *sarga* to the 49th *slóca*—Canarese letter, 9 leaves.

3.) The 5th 6th and 7th *sargas,* the 5th wants the first 27 *slócas.* The 6th is complete. The 7th has as far as the 61st *slóca;* these are in *déva nágari* letter, 24 leaves.

4.) *Vyákyánam,* or comment 1st *sarga* to the 42d *slóca;* Telugu letter, 32 leaves.

The book is of medium size, and slightly damaged, the *nágari* letter is older than the rest; all are different books put together, exciting suspicion of unfair handling.

16. No. 2215. *Bhója prabandham,* account of king *Bhója*—by *Panditya Vallabha,* in prose and verse, mixed together.

A narrative of the birth, rearing, and subsequent acts of *Bhója-rája;* who, after an interval, succeeded to *Vicramáditya;* including his partiality to *Cáli dása,* the poet: 62 leaves—complete.

The book is of medium size, old, some leaves are half broken off; others damaged at the ends.

17. No. 2216. Section 1. *Cumára-Sambhava* the birth of *Karticeya,* a poem. By *Cáli dása.* The 1st *sarga* only of the *mūlam,* or original, and this complete. This is part of another classical poem; of which four are usually reckoned—this one, the *Raghu vamsa,* the *Mágham,* and the *Kirartárjunya.* See VI.

18. No. 2218. Two books.

1.) *Kirartárjunyam*—also termed *Bháravyam,* from its author *Bháravi.* A poem on the adventures of *Arjuna* in the *Himályas;* the original in *slócas,* from the 1st to the 18th *sárga*: the rest wanting.

2.) *Kirártarjunya-vyákyánum,* a comment on the foregoing poem; also called *Sanjivini.*

By *Kóla chela malli nat'ha súri.*

The 1st to the 3d *sarga* only—left incomplete, leaves 1—21 contain the original; 22—60 the comment.

The book is long, of medium thickness, and in good order.

19. No. 2221. *Cumára sambhava,* on the birth of *Cumara.*

By *Cáli dása.*

The 1st to the 6th *sarga,* complete, the 7th has as far as to the 80th *slóca,* the original only, 17 leaves.

The book is long, thin, and in good order.

20. No. 2245. *Bháratam.*

The *ázrama-vása parvam*; *nágari* letter; but in language prose Canarese, from 30th to 40th *adhyáyam,* or 10 complete: leaves 44—146, in all 51 leaves.

Penance in the wilderness, *Dhritarashtra, Gandári,* and *Kont'hi* relatives of the *Pándavas* went to the Ganges, and left their bones there; *Dherma rája* learning this circumstance from *Náreda,* went to the banks of the *Ganges,* and performed their funeral rites.

The book is of medium size, and somewhat damaged.

21. No. 2258. *Raghu vamsam.*

By *Cáli dása,* two copies in part.

1st copy—original *slócas* only: from the 2d to the 5th *adhyáyam* and of the 6th 14 *slócas* only: in all 28 leaves.

2d copy, the original with a comment, called *Sanjivini,* both only of the 2d *sarga,* 33 leaves.

The first copy long, and thin; the 2d medium length, thin, and both slightly damaged.

XXIII. Tales.

1. No. 2219. *Púrva cádambari,* prose, incomplete.

By *Bhána cavi.*

Dhára pit'ha, a king had a son named *Chandra pit'ha,* the kings

Mantri was named *Suchanása,* whose son was *Vaïsambayana,* a brahman. The birth of these two boys, and their childish sports together narrated so far only; being a fragment on 49 leaves.

Fuller copies of the tale will occur elsewhere.

This book is long, of medium thickness, recent in appearance.

2. No. 2220. *Mégha sandésam,* the cloud messenger, a classic poem.

By *Cáli dása,* the original only; the 1st part has 67 *slócas,* and the 2d only 9, incomplete.

Vyākyánam, or comment on that poem.

By *Kóla chéla malli nát'ha súri,* prose only 4 *slócas* 51, 52, 61, 62. The poem is translated into English by Prof. Wilson.

This book is long, thin, and touched by worms.

3. No. 2228. *Bilhana cheritra.*

By *Bilhana cavi,* it contains as far as 100 *slócas;* but in this copy is not finished.

Matanábiráma, a king, had a daughter, named *Yāmuna pūrna tilaca,* very accomplished; whom he wished also to teach the art of poetry; and for this purpose he employed *Bilhana cavi* placing a screen between them as a precaution; telling her that the poet was blind, and telling him that his pupil was leprous. As some doubt on these points arose, they evaded the screen, and become mutually enamoured. The poet then composed these verses in her praise.

—At the end 3 *slócas* are added, on sexualities 11 leaves in all.

The book is of medium length, thin, and touched by insects.

XXIV. Tatva Metaphysics.

1. No. 2135. *Brahma gîta,* described as being an illustrative comment on *Suta sanhita,* a chant, by *Suta,* in the *yagnya vâibhava Khandam,* or chapter on the value of piacular sacrifice: the latter part of it.

By *Mádhvácharya;* but *Brahma* first delivered it to *Súrya* (the sun)—from the 2d to the 6th *adhyáya.*

The subject is on the (*éca paratvam*) sole divinity of *Para Brahm.* If any one wish to obtain full beatification he must seek it through the favor, and beneficence of *Para Brahm.* Other (*tatva bhōda*) mystic instructions are given, relative to body and soul; but left incomplete.

Books that bring the relative systems of *Mádhva, Sancara,* and *Rámanúja* into comparison are of great value in Southern philosophy: this is one of them. It is long, of medium thickness, on narrow leaves, old, and exceedingly damaged by worms.

2. No. 2205. Section 3. On the *tatva* system, without title, a fragment of three leaves—*slócas.* On the creation of men, animals, and inanimate things: all being from the *máyam* of *Vishnu*—the word *máyam* has three special meanings—power—form, or appearance—illusion: all seemingly combined in this philosophy: creation is from the power of *Vishnu;* it is a manifestation, of his form; it is illusive, unreal.

This is the *Védanta* system.

3. No. 2208. Section 3. *Tatva vivéca vyákyá.*

A comment on a *Sāiva* book entitled, *Tatva-vivéca,* spiritual skill.

By *Ráma Krishna-sástri,* prose, incomplete.

XXV. VEDANTIC.

1. No. 2252. *Madhva vijayam,* a *mahā cávyam* or poem of consequence, *slócas* only—1st to 16th *sarga* complete.

By *Náráyana panditácharya.*

Anciently the *Brahma-sutra (*or *gita?)* a work by *Vyasa,* on the summary sense of the *vedas,* having been by some turned to a *Smarta (*or *Advāita)* meaning, this author controverts, and condemns such an interpretation, and establishes the *Mādhva* (or *dwaita*) system, that god and the human soul are two, not one. The story or biography of *'Ananta Tirttha cara,* another name of *Madhva,* is included: on 69 leaves.

The book is long, somewhat thick, and considerably injured by insects. See XXIV. 1. and remark there.

2. No. 2253. *Madhva vijaya.*

By *Náráyana Panditácharya.*

The 8th and 9th *sargas* only; these two are complete, there are also 36 *slócas* of the 10th *sarga:* 16 leaves in all remain.

The book is long, thin, touched by insects.

3. No. 2254. *Madhva vijayam.*

By *Náráyana Pandita, slócas.*

The 1st to the 5th *sarga* correct; the remainder wanting; 47 leaves.

The book is of medium length, thin, much injured by worms, at the edges.

4. No. 2259. *Madhva-vijayam.*

By *Náráyana Pandita, slocas.*

Sargas 3, 4, 5 complete, 6th incomplete, 48 leaves.

The book is long, of medium thickness, old, broken, and gnawed in some places.

XXVI. VEDAS OR UPANISHADAS.

1. No. 2101. *Ṛig véda;* fragment of a *brāhmana,* as far as the 6th *adhyáya,* or chapter, incomplete.

A fragment is appended of a *chandasu,* or Sanscrit prosody: *varna lacshana,* properties of letters.

The book is of medium size, and injured.

2. No. 2102. *Ṛig véda,* a few *ruchs,* or portions from it; without any proper beginning or ending: some leaves in the midst being wanting; they are also of different lengths, 45 in all.

The book is of medium size, slightly touched by insects.

3. No. 2106. *Upanishadas;* the *taittirya-vēda* is on the label; but there are many of these *upanishadas,* without any distinct title prefixed.

Reference is made to a general notice on the subject of *Upanishadas.*

The book is long, and thin, old, with ends of leaves a little broken.

4. No. 2107. *Táittirya-samhita;* relates to the *yajūr-védam.*

The 1st to the 4th *candam* wanting, the 5th, 6th and 7th are complete; the remainder wanting.

The book is rather long, of medium thickness, old, and much injured by worms, near the beginning.

5. No. 2109. *Upanishadas.*

Kâivalya, Māndúca, and *Jápála* complete, *At'harva-sira,* and *At-harva sicca* both complete.

Ṛig-véda bhasma Jápála—complete.
Kúlágnya rudra............... Ibid.
Agnist'hōma...................... ib.

Rudrācsha mahima............ Ibid.
Panchácshari............ ...... ib.
Rig sac'hya, purusha súcta.. ib.
Tâittiriya-upanishada—incomplete.

The book is long, thin (32 leaves) talipat, in good order.

6. No. 2110. Various matters, but chiefly pertaining to the *Vedas.*

1.) *Tâittirya-upanishada ;* fragment of seven leaves only, from the midst; Telugu letter.

2.) *Mahalya Sráddha-vidhána.*

Obsequies commemorative of ancestors, according to lunar days of their decease, during one entire dark half in Sept.—Oct.; fragment of three leaves, (*nāgari* letter.)

3.) *Ruchs* from the *Véda,* no name given; fragment of nine leaves.

4.) *Siva sankalpam,* fragment of three leaves, not coherent; commemorative: but the sense is not clear.

5.) *Dahiya-mána-sucta,* fragment of two leaves; referrible to an *upanishada.*

6.) *Maha nyása khanda,* fragment of two leaves (Telugu letter)—position of bodily members when using a *mantra,* from the *Védas* relative to *Saiva* homage.

7.) *Rudram,* a little of *mantras* from the *Védas,* relative to *Siva,* when anointing or bathing the image: familiarly known as *namaca-cshamaca,* from beginning and ending letters: five leaves, (Telugu letter.)

The book has leaves of various lengths, is thin, leaves are not equally old, and are damaged by insects.

7. No. 2111. *Yajur véda,* the *'Aba stámbha-dhermam,* on sacrifices, *sutras,* or close sentences. The 1st and 2d *prasnas* only are complete. Attached to the *yajūr vēda* notice of the four colours; that is orders of *Brahmáchári, Grihast'ha, Vanaprast'ha,* and *Sanniyāsi;* with the daily duties, and (*satgriya*) good works, proper to each class.

A fragment of three lines only (*Grant'ha* letter) from the *'Aba stambham.*

The *Gayatri - savitri - Sarasvati - cavucha-stóttras,* or invocations complete. These, and the following are in the *nágari* letter.

Srávana dvadasi-vrata tit'hi, the proper day for the fast, on the birth of the *Vámana-avatára.*

Mahálaya sráddham-tit'hi-nirnayam. Adjustment of the lunar days in the *Bhádra pada* month, one fortnight in the year, dark lunar half; for general commemoration of ancestors: on four leaves.

The entire book is rather long, of medium thickness, slightly injured.

8. No. 2113. *Bráhmanas* of the *Védas.*

1.) *Shadrimsa Bráhmana*—6 *adhyáyas,* complete.
2.) *Sáma vidhána Bráhmana*—3 *adhyáyas* complete.
3.) *'Arusha Bráhmana*—6 *adhyáyas,* complete.
4.) *Dévadádhyáya Bráhmana,* complete.
5.) *Samîdópanishada Bráhmana,* complete.
6.) *Mantra parvam,* complete.
7.) No name—relates to the *Vēdas,* incomplete.

The book is of medium length, on 172 narrow leaves, old, but in good order.

9. No. 2179. Section 1. *Rig véda*—the *prat'hama ashtaca,* or first octave; but has only two *adhyáyas,* 1—37 *ruchs* of 1st *adhyáya.* On the putting cotton strings around the arms; on the performance of fire-offerings to *Indra, Agni, &c.* 2d *adhyáya,* 1--38 *ruchs,* with extracts from *upanishadas,* on reading the *Vedas.*

Book medium size, no boards.

XXVII. Vira Saiva.

1. No. 2149. *Mrigéndra-uttaram, slócas* from the 21st to the 27th *padalam,* or sections; the end. On the *Sáiva-nishti,* or system. Description of the size and form of the *Sáiva* symbol, and of the proper place for its location, in a pagoda, or temple. The said symbol may be as small as a finger, for a house: must be a cubit long, for a temple; and much larger if to be fixed in a wild, or forest.

Yógabhyása vidhánam, on the mode of ascetic bodily exercise, as devotion, suspending the senses, &c., said to be *advâita* in tendency.

Pūja-sátaca vidhánam, description of various kinds of homage, as in a house, a temple, a wilderness: or if mental only, without any visible symbol.

Stated to have been delivered by *Indra* to *Bharadwája-rishi.*

The 1st 20 leaves are wanting. The book is of medium size, thin, broad talipat leaf old, and slightly injured.

2. No. 2151. *Vira-Mahésvara-áchárya-sangraha*—an epitome of *Sáiva* doctrine, *slócas*. By *Nila kant'ha-nága-nátha*.

From the 1st to the 5th *adhyáya* much injured; from the 6th to 78th the end, complete.

On renouncing all family attachments, mode of initiation to the *Sáiva* way; on the attendance of a disciple upon a spiritual teacher, the excellency of the five lettered charm; on the formation of a symbol of *Siva;* regulation as to the size, and form of a stone pillar in a temple. The supremacy of *Siva;* for example, he cut off the head of *Brahma;* his amusements—in going about as a beggar; the destroyer of the sacrifice of *Dacsha;* his marriage with *Girijà* (hill-born nymph) that is *Parvati;* the birth of *Cumara;* his killing *Taracásura;* burning three towns (*tripura dahanam*) putting on a elephant's hide; bearing *Ganga* on his forehead; swallowing the poison of the serpent *kálacúttan;* by these and other examples the greatness of *Siva* is displayed.

On ceremonials, as bathing, putting on sacred ashes, bearing beads on the head, &c. The bathing is initiatory; on the excellency of the *pūja,* or homage to *Siva.* The tale of *Márcandeya* in illustration. When only sixteen years old he was rescued from *Yama* (death) by *Siva,* and is now a *chiranjìvi,* or immortal; always sixteen years of age; 115 leaves, broad talipat.

The book is long, of medium thickness, old, very much damaged near the beginning, slightly so in other places.

3. No. 2152. Fragments apparently of three books. 1) *Matanga-Paramésvara-tantra yógāpátam,slócas;* on ascetic worship of a *Sáiva* kind, many leaves lost; from the remainder thus much is gathered:

2d. *Padalam, yóga upanyasam,* on the description, and sub-homage of an ascetic.
3d. *Padalam, yóga-sara : samuchayam,* essence of ascetism.
4th *Padalam, tatva satacam,* investigation of truth.
5th *Siva-tatva-aikyam*—on unity with the truth of *Siva.*

2.) Another book.

31st. *Padalam*—On bathing, and putting on ashes of burnt Cow's dung.
32d. „ on wearing sacred beads.
33d. „ on properties of (*japa*) prayer or charms.

These may pertain to the first portion; but they seem to be different, by reason of varied arrangements, as to chapters; incomplete.

3.) No name.

The subject is a collection of extracts from (*sruti*) *védas* (*upanishadas*), supplements to *Védas*-(*puránas*) old legends, and (*vācyas*) prose authorities; intended to illustrate, or prove various *Saiva* matters; with their superior claims, when compared with other ways; incomplete.

The book is long, thin, on broad talipat leaves, old, newer in the second portion; slightly damaged.

4. No. 2153. *Dasa Grant'hiya dîpica*, comment on a book entitled *Dasa Grantha*.

By *Viranáchárya*. *Nágari* letter (Canarese language).

In order to prove the absolute supremacy of *Siva*, quotations are made, as above from *Védas* and *puránas*, as authorities, or testimony.

The book commented on is *Advâita* in class; and it is herein translated into Canarese, not complete. The main points herein are *Siva* exists—he is sole lord of the human soul, or life; the rest wanting.

The 3 first chapters complete, with a little only of the 4th 60 leaves remain. There are two leaves Sanscrit *slócas* (Telugu letter) on the *pranava* or mystic *O'm*, giving it an *advâita* meaning.

The book is rather long, of medium thickness, and very mnch injured.

β——A.

b. *Grant'ha* character.

I. ALPHABET.

1. No. 1827. *Bāla páttam*, merely the alphabet; throughout, in a large school-boy's hand-writing, medium size on *talipat* leaves, and in good order.

2. No. 2005. Alphabet.

The book is long, thin, *new*.

II. ARCHITECTURAL and STATUARY.

1. No. 1987. *Vástu-grant'ham*.

By *Mānasára*.

Instructions as to placing foundations of houses, temples, towers, walls, images. The proper dimensions, and proportions of towers, and walls of temples, and of houses. Directions as to images of *Brahma*, *Vishnu*, *Siva*, in matters of sculpture; also as to images of kings; of the *vidyádharas*;

and of other demi gods. Of the car, or vehicle of *Vishnu*; and a few other similar matters.

The book is of medium size, incomplete, very old; and much injured by worms, so as in some places to destroy legibility.

2. No. 2077. Said to be a *Saiva-ágama*; as the first leaf is wanting the precise name is not known.

The following will indicate the contents.

The proportions of an upper room in a house, or of the second story. Fire sacrifice on finishing a new house, or before entering it. Proportions of windows—of a porch to a house, or temple—of arches, and of pillars. The construction of garlands of leaves across streets, or roads, for processions: Door of a porch, properties of pinnacles on a porch, or tower, outer hall of a house, or temple. The place of an image, on its shrine, in the inner recess, place of *Nandi* opposite, place of *Ganésa*, and of *Karticeya*. On the *Rudra* image; the one brought out in public procession on the 11th lunar day, a fast. On the *sactis*—*Lacshmi*, *Sarasvati*, proportions of their statues. The great altar of sacrifice. The property, or form, or dimension of the *Siva-linga*, test of the quality of the stone forming it, rule as to the form of *Chandra*, on *Siva's* head, also of *Ganga*, near the other. Form of *Tripurantaca*, or of *Siva*, as the destroyer of the three towns; also of *Kalyána Suntara*, a mild form of *Siva*, the statue so representing him. These, and a variety of like matters.

There are three loose leaves, stating under what lunar asterisms the *'Aluvár* were born.

The book is thick, of medium length, very old, and much damaged; some leaves are only halves, and crumbling to decay.

III. Art of Poetry.

1. No. 1944. *Kavi-alancára-sútra vrutta;* an amplification of aphorisms, on ornamental poetry. By *Vāmana cavi.*

On prosody and rhetorical figures. Rules for the formation of poems, what are excellencies, and what defects. The properties of a stanza; mode of its construction. The poet should be quite alone. The morning the best time. Faults of a stanza. Difference between a long running chant, and prose. Faults as to meaning. Strictures on metaphors.

Memo. seven leaves besides—*nágari* letter; and a few loose leaves on rhetoric.

The book is long, thin, old, some leaves a little damaged.

2. No. 1945. *Nanja yashò búshana.*

By *Narasimha cavi.* On rhetoric, and poetry: in the name of *Nanja rája.*

Seven *ulásas*, on *cávyas* and *nátacas.*

On *cávyas* or heroical poems. 1) the hero. 2) how the poem must be written, faults to be avoided. 3) sounds—euphony—words having a double meaning. 4) *rasas*, or poetical sentiments, emotions or feelings. 5) *gunas*, *dóshas*, excellencies, faults.

Another portion is dramatical. See V. 1.

There is also matter on various rhetorical figures, with stanzas in exemplification.

The book is of medium length, and thickness, on *talipat* leaves, old, the 1st leaf is broken ½ gone. The leaves number from 1 to 92 complete.

3. No. 1950. Another copy of the same work.

The leaves number 5—149: it ends, but wants 4 leaves at the beginning. The book is of medium size, on *talipat* leaves, in good order.

4. No. 1954. *Kávya-alancáram.* On rhetorical poetry: complete in three sections.

By *'Achárya Dańdi.*

Properties of a poem. The members, or parts described. The measures, or poetical feet.

Faults to be avoided. Other like matters.

There is part of a commentary on this work, but not complete: the No. of the leaves is 34—95.

The entire book is long, thin, old, but in good order.

5. No. 2032. *Rasa-Gangádatariyam.* On poetical taste, or sentiment. Supposed to be by *Gangádatara.*

—The best, medium, and inferior poems.

—What are elegant words, and the opposite.

—Meanings where double, or doubtful.

—Objections, and replies, or reconciliation in matters of discourse. The work is chiefly in prose, but has some *slócas* here and there.

The book is long, thin, *recent* (which is suspicious) wants from leaf 1—14 at the beginning, has from 15—38; but is left incomplete, it is in good order.

6. No. 1953. *Sáyuctya chintámani.* On the rhetoric of poetry.

By *Víra Náráyana.*

In six *parich'hédas*, or sections.

Rasa-nirúpanam—on the nine poetical *rasas*, or sentiments—their subdivisions—the faults of poems—nature of good poems, and the like matters—a sort of art of poetry.

The book is rather long, of medium thickness, and slightly injured at the end by insects.

IV. ASTROLOGICAL.

1. No. 1739. *Góchara p'halam,* 7 leaves in the midst of a large book; on the influence of the lunar asterism in which the moon was situated at the time of birth of any person; good, or evil according to the quality of that mansion. This appears to be a leading point in the native astrology.

2. No. 1760. *Nava gr̤uha jyótishyam,* on the nine planets. The future life of a child is influenced, as to character and duration, by the twelve signs, and the planets which happen to be in them at the time of birth.

Memo. There are five leaves on other subjects, which belong to some other three books.

This book is of medium length, thin, old, and damaged.

3. No. 2025. *Jyótisha-sástram*—Astrology.

This book is chiefly occupied by the *porutana,* or proper time for marriages, and other ceremonies, astrologically determined. Favorable positions of the sun and other planets, in respect to marriage are stated. On the *shad-varga,* or six classes, a zodiacal sign is 2¼ lunar mansions. There are six modes of reckoning concerning these two; signs, and mansions, taken together, but in different ways. On the *nishégam,* the first coming together of bridegroom, and bride—what mansions are good, and bad stated. On the *simantam* a ceremony on the 6th or 8th month of pregnancy, the lunar mansion, age of the moon, zodiacal sign to be considered, as also the day of the week—not on Saturday, nor on Tuesday. Proper times for offerings at any shrine, and also for sowing seeds, and for going to live in a new house, after building one: or entering on a new village. Further, the results that will follow from journies, on different days of the week; as Monday agreeable to friends; Tuesday, thieves, or fire: Wednesday gain of property; Thursday, health; Friday, wealth; Saturday, loss of property; Sunday, sickness. Hence generally Tuesday, Saturday, and Sunday, are deemed bad days for journeying. On going to any town or place, the signs (auguries) by the way, good or bad. What signs of the zodiac are favorable for journeying; *aries* and *taurus* not so. The periods which the different planets take in passing through a zodiacal sign stated. There are other matters of like kind; but

the book is left incomplete. It shews how entire must be the subjection of any mind, if submitted to the guidance of a *jyótishya-Brahman.*

(Memo. There are seven leaves, Canarese language *Grant'hă* letter.)

The book is of medium length, thin, recent, and in good order.

4. No. 2026. *Hóra-sástram,* Astrology.

By *Varáha Mithrácharya.* It is also more popularly known by the name of *Briha játacam.*

1st Chapter the 12 zodiacal signs described, and explained.

2d „ those signs ascribed to different faculties of the human being.

3d „ On any birth being announced a mode is stated of determining, by planets and signs, if it is a man or beast &c.

4th „ imperfect, on framing a horoscope, leaves 1 to 38 the rest wanting.

The work properly contains 26 chapters.

This book is long, thin, new in appearance, 1 leaf damaged.

5. No. 2024. *Hóra-sástram.* On Astrology.

By *Varáha Mithrácharya.*—Another and fuller copy.

1st Chapter........................complete.

2d „...........................only 16 *slócas.*

3d to 6th „..........................wanting.

7th to 26th „..........................which is the end.

General substance. A science which from the state and relative position of the planets, at the time of any individual's birth, pronounces on health, or sickness, and nature of events, till that individual's death.

The following are a few particulars from this book ; on death in the womb ; death within twelve years after birth, called *bála harishta* ; when father, mother, elder, and younger brothers will die ; health—wealth—marriage—birth of children—livelihood—manner of life—various profits, or losses—*rája yógam,* or great acquirements ; women's horoscope ; to determine whether a horoscope presented is that of a man, or woman ; a mode of judging from the sight of an individual, when he was born, under what sign &c. other like matters.

One leaf is added, as an appendix, on the number of Indian hours attributed to different signs. One portion of the book has an explanation in Tamil. The book is long, of medium thickness, old, and several leaves are damaged by decay.

6. No. 2031. *Jyótisha sástram*, Astrology, *slócas*, without *tica* or explanation.

The *nimitta cándam* or chapter on indications, in four sections. Said to have been delivered by *Vrihaspati* to *Indra*.

In forming the *chacra* (wheel, or circle) for the horoscope, two single letter *mantras* must be written in distinct compartments, one is the *Vishnu-Bhîja*, the other is the *Lacshmi Bhîja*—the *chacra* is then to be *worshipped*. The nine planets—signs, culminating places—their *nadir*-places, friendly, and inimical planets (e. g. Sol in aries has two enemies, Venus and Saturn.) The influence of the Sun in different signs, according to the enemies in those signs. The conjunctions (*grüha yóga*) of planets—their influence. The rising of the planets in the ascendant. The order of the signs ; the word *cshêtram* is used, as *mésha cshêtram*. The place of aries &c. A triple division of the 12 signs as 4 *garbha* 4 *dáwára* 4 *bháya*, inner, medium, outer ; The influence of the different signs &c. Only the first ten leaves, the remainder wanting.—The book is rather long, thin, in good order.

7. No. 2027. *Jyótisha-sástram*—Astrology.

A list of *nacshêtras*—proper time to set out on a distant journey—the *nacshêtra* of the town, and that of the person compared ; and, as the number falls, so good or evil is divined. (Note—the *lunar asterisms* have certain syllables attached to them, so that, by the syllables in a word or name, it is apportioned to some asterism. Hence the name of a town, and the name of a man are determined to their respective asterisms. Next the asterisms are distributed to members of the human body, so many to the head, so many to the mouth, to the stomach &c., and as the reference or agreement happens, it is deemed good or bad ; for example, if the agreement be on the mouth, or stomach, it is deemed propitious to to go to that town or place.)

—A like divination as to the *rája* of a place to be visited, and the person going—results divined in a similar manner.

—*dasa-vidha poruttam*, ten modes of divining times—of determining agreement or disagreement between the asterisms of intended bridegroom and bride : discordant asterisms are not deemed propitious.

—The proper day for shaving the head, and also for anointing it with oil.

—The *mása p'halam*, the influence, or results of different months.

—Proper time for the *simantam*, a ceremony after pregnancy, by examination of the asterisms.

—Enquiry as to results of first menstruation, by the state of the asterisms at the time.

—How to judge of the time, or hour of the day or night.

—*nashta prasna,* questions on things lost, and determined, whether by a biped, or quadruped.

—To determine the *amrĭta,* and *siddha yógas,* as good days for journeying; the *dadda yóga,* and *mrĭti yoga* indicate evil, and death; to do anything on these forbidden.

Some other like matters, but incomplete.

(Memo. There is a very similar book No. 1208 in the Telugu character.)

This book is long, thin, and in good order.

8. No. 2028. *Jyótisha sástram.* Astrology.

Six leaves at the beginning are wanting on the *cshétram,* or place of a zodiacal sign—oppositions of planets—angular aspects; signs classed as human or feral, some are assigned to birds; male, female, neuter, signs—the *trigona,* or triangle (retained in European astrology.) Mars and the dragon's head agree with male signs, Venus and the Moon with female signs. Mercury, dragon's tail, and Saturn, with neuter signs.

Color of signs—Mesha (Aries) is blood colored, *Vrishabha* (Taurus) is white &c.

Horary questions as to thefts—replied to by determining the sign and lunar asterism, in which the moon then is: if the sign be male the thief is so, if female the thief is a woman. The enquiry how tall is the thief? is thus determined—Jupiter, Mercury, the Dragon's head, indicate, a tall person. The Sun, and Venus one of middle size; the Moon, Mars, Saturn, a short person.

There are other like matters from leaf 7 to 49—the rest wanting.

The book is long, thin, and in good order.

9. No. 2029. *Kála pracásicā,* illustration of times, 14th to 30th chapter.

1.) *Dasa-vidhá-poruttam*—ten kinds of astrological enquiry into the agreement, or otherwise of the lunar asterisms under which the man and woman were born, before forming any marriage contract—and on other matters.

2.) Examination as to the proper time for a marriage ceremony.

3.) The indication from the state of the planets and asterisms, on a first menstruation, as to good or ill results, in future life. The color of the cloth proper to be then given, and other matters.

4.) The proper times for sowing corn, and other seeds.

5.) *Dhánya-sangraha*—on what day it is proper to begin to cut corn; so as to secure the greatest advantage by it.

6.) The proper time for taking an intended journey.

7.) The proper time for putting on any jewel newly made.

8.) The proper time for beginning to build a new house.

9.) For entering to dwell in a newly built house.

10.) The good time for pouring water over the head of a king, or newly formed idol; equivalent to anointing.

11.) From the state of the heavens at the time of a disease coming on, to determine how long it will last.

12.) The proper time for taking medicine to cure any disease.

The book is of medium size, recent and in good order, leaves 22—65 not finishing.

10. No. 2033. *Ganita-sástram;* calculation.

The mode, or form pursued for calculating the customary *Pán-chāngam,* or Almanac.

The five members are 1) *tit'hi* 2) *váram* 3) *nacshetra* 4) *yóga* 6) *karanam ;* or moon's age, day of the week, moon's place, each $\frac{1}{27}$, or $\frac{1}{11}$ of the zodiac, astrological divisions.

The work is in Sanscrit prose; with a *tíca* or explanation in Canarese.

It also shews how to fix the *Saca* year; and thereby immediately to determine the year of the *cali-yuga;* and how to calculate the exact place of the moon; whence the beginning of each *tit'hi* is determined.

It gives the mode of calculating solar, and lunar eclipses, and a few other like matters. Leaves 1—30 one or two deficient, in 4 Chapters. The 5th left incomplete.

11. No. 2034. *Jyótisha-sástram*; Astrology.

Eight chapters on horary questions.

1. Will such a proceeding be followed by profit, or not ?
2. Will an enemy come, or not come ?
3. Can any one now go to a certain place, or not ?
4. A woman is supposed to ask when her husband, who is absent on pilgrimage will return ?
5. Passed by.
6. Will the result of war be victory, or defeat ?
7. Omitted.
8. When will such a one, imprisoned be released ?
9. Only ½ leaf—book incomplete. It is long, thin, and in good order.

12. No. 2075. *Shadpanchasati,* on Astrology. (56 stanzas by the title.)

By *Varáha Mithráchárya,* supposed to be a part of the *Hóra-sástram,* No. 2024, 2026.

On the regent, or lord of each *bhavam* sign, or house.

Mesha........................	Aries	its lord is.........		Mars.
Vrishábha...	Taurus	,,	......	Venus.
Mit'huna.....	Gemini	,,	......	Mercury.
Cartaca	Cancer	,,	......	Moon.
Sinha	Leo	,,	......	Sun.
Canya	Virgo	,,	......	Mercury.
Tulám........................	Libra	,,	......	Venus.
Vrishica	Scorpio	,,	......	Mars.
Danusa	Sagittarius	,,	.....	Jupiter.
Macara	Capricorn	,,	......	Saturn.
Cumbha	Aquarius	,,	......	Saturn.
Mína	Pisces	,,	......	Jupiter.

Each planet, in its own house, is deemed favorable. The opposition, termed *looking at,* is good, or evil, as the planets are good or evil.

Good Planets.	Bad Planets.
Sucra—Venus.	*Surya*—The sun.
Vrihaspati—Jupiter.	*Ráhu*—Dragon's head.
Indu—Moon.	*Sani*—Saturn.
Budha—Mercury.	*Kétu*—Dragon's tail.
	Cuja—Mars.

The opposition of a planet to any *house* (i. e. sign) is good or evil, on the same principle.

On horary questions as to journeyings.

—On employment profitable, or not, result of wars, victory or defeat. On detecting a thief, shewing his race, age &c. The colours ascribed to the zodiacal signs ; and other matters.

The book is long, thin, old, a little damaged, leaves 2—74 80—91. The chapters are confused, may be improved by collation.

13. No. 2096. *Játacam,* a horoscope.

On the birth of some person of distinction, named *Tali-maldi-Rama-chandra-náyaca.*

He was born in the *Nandana* year Sal. S. 1574 *pratásā* month 18th (or 28th) day (October 1652.) The various prosperous, and ad-

verse events of his life are stated; as also that he would die in the 66th year of his age, at noon of a day; specified in technical and astrological terms. In prose complete; the leaves are numbered 1—19, and 1—25 =44. The book is of medium length, thin, *recent*, and in good order.

14. No. 2097. *Pánchángam, Kíláca samvatsara.* An Almanac (65 years since) incomplete, calculated according to the *Siddhántam,* followed by *Saivas* and *Smártas* (lunar months:) another mode is termed *vácya,* followed by *Vaishnavas,* (solar.)

Containing the 5 members, to wit *tit'hi, váram, nacshetra, yóga, karanam.* Passage of the 9 planets through the 27 lunar asterisms, *nava graha chára.*

—Good, and bad times for any work.

—Solar, and lunar eclipses.

—Indication of fasts, and festivals, and other matters. Leaves 1—16 : 3 irregular, and other leaves deficient. The book is small, and in pretty good order.

V. Dramatic.

1. No. 1791. 1.) *Mahá Nátacam—slócas only.*

A collection of verses by eminent authors, made by order of *Immadi Déva raya.* These were before loose, and scattered; but were gathered into one and called the great drama. The subject is that of the *Rámáyanam,* epitomised; and adapted to stage representation: complete in 479 *slócas.*

2.) *Agnidhra Rámáyanam.* An epitome of part of the *Rámáyanam,* from the *Bála* to the *Suntara-cándam,* so far complete the remainder wanting: 65 *slócas.*

3.) *Chambu-Rámáyanam,* the last section or *uttara Cándam.* The events subsequent to *Rama's* return to *Ayódhya,* in a sort of drama, *slócas,* with a *Churnikâi* or lengthened prose explanation. There is said to be a supplement to the *Chambu Rámáyanam,* by *Vencata Kṛishna dhara,* but not here.

This book is long, of medium thickness, old, but in good order.

2. No. 1793. *Chambu-Rámáyanam, slócas,* with a *Churnikâi;* also a chorus in *anapaest* or rapid metre. This is from the *Bāla* to the *Suntara Cándam.* Adapted to public representation, in the manner of a drama; it is ascribed to *Bhója-rájà,* after hearing the *yuddha cándam* by *Lacshmana.*

The book is long, thin, old, and very much damaged.

3. No. 1945. Sect. 2. On *Nátacas* or dramas. By *Narasinha Cavi.* The first section treats of the art of poetry in historical, or heroical pieces. This section relates to the drama. The author composed a dramatic piece entitled *Chandra-Kála Kalyanam,* in 5 *ancas* or acts, in order to exemplify his rules.

This work is a mixture of *slócas* and prose with *pracrüti,* or vulgarly spoken language by inferior characters. The author describes the various portions of a play, the kinds of actors, including the (*vidúshaca*) buffoon ; the costumes, and the kind of language proper to each part, or *role.* He dwells on rhetorical figures, as *parináma-upamánam-sandéha-brandinat-ulúka-apanava-utpracsha-smarana-drishtanda-art'hánta-myásasu,* and others ; and gives *slócas,* or distichs, in exemplification. See II. 2.

4. No. 1957. Two *nátacas,* or dramas.

1.) *Lacshmi-svayamvaram.* The marriage of *Lacshmi.*

By *Srînivása Cavi.*

The guardians of the eight points went to the *Samudra-rája* (or sea-king) after the churning the ocean, and asked him to whom he was going to give his daughter *Lacshmi,* born from the sea. He replied he would not interfere, but leave her to choose. They asked her for *Vishnu,* and gave their benediction. The marriage with *Vishnu* ultimately took place. (The sea king herein is not *Varuna,* the god of the clouds, or of rain.)

Many instances occur of the *patra-pravésham* or change of dress, *pracrüti* is also intermingled with the composition.

2.) *Náráyani-vilása nátacam.* A drama founded on another part of the *Kūrma avatáram.*

The *asuras* had stolen two vessels of *amrita ;* and *Indra* was intending to fight with them, but was directed rather to go to *Brahma* and complain. *Brahma* referred him to *Náráyana* ; who promised to accomplish the desired result by stratagem. He assumed the form of *Móhini* a female ; took the *amrita* from them ; and upset the vessels. *Vipra-chitta* is the name of the *asura* that stole the *amrita* or nectar. Prose and *pracrüti* are used in the composition, and many changes of dress occur.

The book is short, of medium thickness, old, and damaged.

5. No. 1959. *Subhadra-dhananjaya-nataca.*

By *Ráma cavi.* A drama founded on the elopement of *Subhadra;* and subsequent marriage with Arjuna. It is written in mixed language, *slócas,* prose : and *pracruti,* or vulgar dialect. It is complete on 70 leaves ; the last one only injured : the book is long, but thin.

6. No. 1961. *Ananta jivanam*, a *bhánam*, or monologue drama.

By *Atréya-Varata-cavi.*

This is a loose drama, on the adventures of one styled *Vasanta séc'hara* at the Conjeveram May-festival. He heard of the fame of *Vasantica*, a *danseuse*, and went to see her performance; leading to an intimacy with her. Her person, and dancing described.

A description of dawn, and of sun-rise. The names of some men there, with particulars of their debauched characters. A specification of streets, wherein *dasis* live. The play of *chandra-vati*, with a ball, described. Cock-fighting described, and praised. A description of many *figurantes*. Quite a profligate book, small, worm-eaten.

7. No. 1964. *Nágánanta-nátacam*, a drama.

By *Srî-Harisha-cavi.*

The subject is a fictitious marriage between *Jimuta váhana* and *Malâiya vati*, worked up with persons, and incidents in the usual manner of dramas; but profligate in kind; the dialect is *pracruti*: it has five *ancas*, or acts, and is complete.

The book is long, thin, old, a little worm-eaten.

8. No. 1985. *Prasanna-Rághavîya*, a drama on the story of the *Rámáyanam*. The book is labelled *Bála Rámáyanam*, which is wrong.

It includes adventures from the bending the bow, at the court of *Janaca*; to the defeat of *Ravana*. In six *ancas*, or acts; with many changes of dress, and variations of character.

The book is long, thin, old, and much worm-eaten, at the end.

9. No. 2046. *Sóma vallica yágánanta Prahasana-nátacam*, a comic interlude.

By *Dindima cavi*. This is not a uniform dramatic piece; but a series of tales, or verses for public recitation; to excite mirth, and made up of *slócas*, and prose *pracruti*. For example;

A *Sanniyasi* with his disciples are introduced. The disciples ask whether amatory matters are not most interesting, and whether a continual reciting the names of god does not make the head ache? But there are other matters, much more gross. A few medical *slócas* are written, on back leaves.

The book is long, thin, and gnawed at the ends,

VI. Ethical.

1. No. 1817. *Sabha-ranjana-nîti.* Assembly rejoicing ethics. By *Nîla k'hanta dîcshata.* It is presumed, from a cursory view, that the subjects are jejune ex. gr. Though a *mantri* (minister of state) be ever so skilful; yet without the name and authority of a king he cannot govern a country. The book is long, and contains 6½ leaves; is complete, and in good order.

2. No. 1942. *Itihasa-samuc'hayam,* a winding up of the *Bharatam.*

Váisambayanar narrates the consolation offered by *Vyása* to the *Pándavas.*

After the battles narrated in the *Bharatam* the sons of *Pándu* being distressed by the death of so many of their relatives, friends and children *Vyasa* came and variously consoled them, relating many narratives, contained in 33 *adhyayas* or chapters. Complete on 114 leaves. Among other matters —*Gaûtami-upakhyanam mutgala-déva-dúta-samvada,* conversation between two divine messengers; *Ganga mahatmya,* legend of the Ganges; tale of a king who gave his own flesh to protect a bird that had flown to him from its devourer. A detail of sins leading to *naraca*; a detail of virtues tending to *sverga.* On gifts, as the gift of land, of cows &c., with much other matter.

The book is long, of medium thickness, and in good order.

3. No. 1762. *Dhermákiya prasna pratiyucti.* By *Haridattácharya.* The duties of an unmarried *Brahman,* while a *Brahmáchari*; treated in the way of question, and answer.

A fragment of 15 leaves, of medium length, broken at one end.

4. No. 1785. *Bhagavata gîta*: *slócas,* with *tîca,* By *Késava-sácshi.* An abridged explanation of the chant, by *Kṛishna,* from the *Bháratam.*

Arjuna, while acting as the charioteer of *Krishna,* objected to slaying his own relatives. *Krishna* taught him to the contrary, explaining the nature of the *jîvatma* and the *paramátma,* or human and divine soul: the foundation of the *Vedanta* system.

From the 1st to the 18th chapter complete; except the 48th—52d, and 103 leaves; which may perhaps be found. The book is long, of medium thickness, on *talipat* leaves, injured.

5. No. 1788. *Bhagavat-gita, slócas,* or original only. The 1st and 2d chapters (wanting only one leaf of the 2d) from the 3d to the 18th chapter, complete—54 leaves are wanting: the remaining leaves are numbered 55 to 94.

The book is of medium size, old, and much damaged.

6. No. 1789. *Bhagavat-gîta; mûlam,* or original only, in *slócas.* The *Grant'ha* and *Telugu* characters are intermingled, in different leaves. From the 1st to the 6th chapters wanting; what remains is from the 7th to the 18th chapter.

It is prefaced by seven small leaves; containing directions as to the mode in which the *Bhagvatagita* should be read; that is, seated on the *padmanâsanam* (lotus-seat) upon the hams, the feet folded underneath.

The mental preparation, by *mantras,* and motions of the fingers stated.

The book is of medium size, thin, old: and a little injured.

7. No. 1790. *Bhagavata-gîta*; *mûlam* only in *slócas.* From the 1st to the 18th chapter, complete on 76 leaves, regularly numbered. The book is short, thick, one or two leaves injured.

8. No. 1848. *Brahmáradiyam*—on homage.

This book contains some ethical matter; but is more suitably referred to the head of *ritual.* See XVI. 22.

9. No. 1967. *Subāshita-sucta-mukta máldi*; or pearl necklace of good words; *slócas* without any comment. Compiled from various other books; the compiler's name does not appear. The work relates in some degree to rhetoric, and the art of poetry; but its chief matter is ethical.

Praise of a poet—condemnation of the false critic—disposition of a good man; the nature of the medicant orders of kinds—disposition of the bad man. The miser, the caluminator; description of a king; of an elephant; of a river; of a woman of high birth; and various other matters; referring to the animate, or inanimate creation, as the source of poetic descriptions. From p. 1 to 38 not finished.

The book is long, thin, and in good order.

10. No. 1968. *Kámandiki*-on Ethics.

On the proper qualities of a king, and also of his minister; a

work on political ethics. In sixteen *sargas,* or sections ; chiefly prose, but of a recondite kind.

The book is long, old, has narrow leaves, and is damaged at the end.

11. No. 1969. *Nîti-sáram* ; essence of morals. Stanzas on ethics, in 186 *slócas,* with a *tica* or explanation in Tamil, and with quotations from other books. Many orthographical errors by the copyist, who appears to have been a schoolmaster. The following is a sample of the contents.

Satyámo sárini Lacshmi hihi.	He who is faithful, will possess wealth.
Kîrtí st'hyáganu sárini.	He who gives largesses will have fame.
Sraddhana sárini vidya.	He who uses application will acquire learning.
Buddhihi karmánu sárini.	Wisdom comes from merit of a former birth.

12. No. 2045. *Bhagavata-gîta,* chant of *Krishna* ; 18 chapters, complete, leaf 1—43. From the *Bhîshmu parva* of the *Bháratam,* before the contest with *Bhîshma.*

The metaphysical counsels of *Krishna* to *Arjuna* to remove the latter's scruples against killing his own kindred, and various ethical matters from the *Vedas ;* basis of the *Védanta.*

The book is of medium length, thin, and in good order.

13. No. 2061. This manuscript has, at the beginning, 15 leaves, on the duties of women who profess the *Vaishnava* credence ; the early morning, and other daily offices, and repetition of the names of the 108 *Vaishnava* shrines.

14. No 2071. *Nîti sáram,* on ethics.

This is a work on moral subjects—as the vanity of life—the need of giving alms, and the like matters. Each sanscrit word is accompanied with its meaning in Tamil.

It is complete—of medium size, old, and slightly damaged.

15. No. 2072. *Nîti-slócas,* stanzas on ethics.

Only four *talipat* leaves, without boards, long, and slightly injured: at the end one leaf of an almanac, on *Mārgala* month, November December.

The two following lines may be be taken as a specimen of the ethics:

Sa srí yár namatam karódha.
That is real wealth which does not puff up with pride.
Sa snicto vyasanà nivirtti yeti yahà.
He is a true friend that removes sorrow.

VII. EROTIC.

01. No. 1116. *Sravánandini,* a commentary.

By *Cási Pandita,* on the *Rasa Gangadhara* of *Nanja cheti pála;* composed in *slócas,* stanzas, and prose mixed.

Some prefatory verses to *Siva,* on his adventures with the wives of *rishis,* in the *Tarucà-vana.*

On ornamental poetry, and poetical measures. Description of the *rágas* or musical modes.

On *tálas* or musical tunes, as marked by beating cymbals. On amatory poetry. On the person of the *nayaka,* or hero, or gallant. On female beauty as to fine proportions. Various feminine actions; smiles described: Indications of anger in women. Description of a tune termed *Bhâiravi.* On the desire of women for dress, and ornaments; known by the term *chapalyam.* Modes of salutation. Description of the chaste woman.

The book is long, of medium thickness, nearly *new*—and put with the old books, in the Telugu letter; doubtful.

1. No. 1118. *Vásava dhattâi*—a romance written in *slócas* a few of them explained in prose.

A King named *Kandapa ketu* had a beautiful daughter named *Vásava dhattâi.* Another king named *Chintámani* had a dream, in which he saw this female; and became enamoured, and sick. A friend of his named *Matana kétu* suggested an embassy. He went, and succeeded in bringing about the marriage of *Chintàmani* with *Vasava dhattâi.*

The book is long, of medium thickness, and in good order.

2. No. 1806. *Amarükam,* an erotic work in 100 *slócas* complete; and a commentary on it, entitled *Sringāra - rasa - dîpica. By Diva Bhúpalan,* also complete. The original is sometimes ascribed to *Sancaráchárya,* but erroneously; the writer seems to have given it his own name, put into the neuter gender.

The kinds of women, under the titles of *mukta - syáma - praudha - próshida - bhartica - abisárica - sviya - parakiya - sámanya;* or girl, young woman, matron, *grasse veuve,* adulteress, own wife, other's wife, common.

The kinds of men are specified, and language of conversation, with much other matter, altogether at variance with the western delicacy, or sense of propriety. This work is a corrupt fountain from which many streams have descended into southern lands. The book is long, thin, in small close writing not old, but injured by wear.

3. No. 1812. *Gita Góvinda*—the chant of *Krishna*. By *Jaya déva*.

Twelve *sargas*, or sections complete, in *slócas*, and some other versification.

On the amours of the *Krishna* and *Rádha*.

Translated by Sir W. Jones, and published in the Asiatic Researches.

4. No. 1814. *Rati-rahasyam*, or *Sringára bandhu dipica*. On sexual intercourse. By *Hari-haran*. The first *parich'heda* complete, the 2d do. only 56 *slócas*.

On the *mukta* girl; *madhyama*, young woman; *prakalbu*, matron; the dispositions of these and other classes of women. The qualities of gallants, or lovers. On the four classes—*hastini*, *chittréni*, *sakhini*, *padmini*, their attributes or qualities, and various other matters; which, among Europeans, would be rated as obscene.

The book is long, thin, in good order, very slightly injured by insects.

Memo. 1 leaf of the *Mégha sandésam* or cloud messenger and 1 leaf *Jyotisham*, on horary questions should be collated to some other books.

5. No. 1815. *Mégha-sandésam*. The cloud messenger. By *Cálidása*. The 1st *asvásam* complete; the 2d has only to the 25th *slóca*: It is the *múla*, or original only, without commentary.

A *yacsha* banished for a year by *Cuvéra*, charged a cloud to carry a message to his wife at *Alacapuri*, he being unable to come.

Translated and published by Professor Wilson; but with greater delicacy, as to description of the female person than in the original.

This book is long, thin, and in good order.

6. No. 1839. *Vasanta-tilaca*. The pride of spring. By *Varadácháryar* of Conjeveram. This is a *bhánam*, or monologue, designed for public recitation; but not a regular drama. The author is popularly called *Ammàl*, and the book *Ammāl bhánam*; said to be written in the author's old age like Voltaire's *Pucelle d'Orleans*.

The subject is as follows. The hero of the piece is fictitiously named *Svisigara sec'hara*, who formed intimacies with *dasis*, or pagoda *figurantes*, and their companions at Conjeveram, and with other strange women. He attended cock fighting, and fighting by rams; and is, in all things, with minute particulars, made out to be a model of depravity, in a tone of praise. The

work is in prose in the narrative portion; but mixed up with *slócas* in the descriptive, or ornate part. As the alleged author was considered to be of the strictest *Vaidica* class, or non-secular, a fiction has been raised to account for his writing such a book; but of doubtful authority. Possibly the real author may have added sarcasm to buffoonery, in fixing it on him.

The work is complete, on 42 leaves. The book is long, thin, gnawed by rats at the beginning.

7. No. 1943. *Rasa-manjeri*, or garland of sentiment. By *Bhanucavi.*

On the *nayak* and *nayaki*, or man and woman. Women are classed generally as *sviya* own, *anya* other, *samanya* common; and these are subdivided into other orders: their several properties stated. Some detail is given as to the qualities of men. The work is chiefly in *slócas*, with some little prose, on 34 leaves.

The book is long, thin, and touched by insects.

8. No. 1947. Section 1, is *Sṛingárâ-dipica*, a lamp, or comment. It contains a poetical description of various kinds of females; but from being incomplete, and much decayed, it cannot well be determined whether it is original, or a commentary. See 2 and 11.

9. No. 1956. *Gîta Góvinda*—chant of *Kṛishna*. By *Jaya déva.*

Complete in 28 leaves, in 12 *sargas*, or sections, and 24 *pātas* or chants, in the *ashta pati*, or octave metre.

On the amours of *Krishna*, and *Radha*, the *gópi* or female cow-herd; her pains, messengers, description of the seasons, &c.

Translated by Sir W. Jones.

10. No. 1958. *Matana Gópála vilása*, a *Bhánam* or monologue, by *Guru Rāma cavi;* on the sports of a mimic *Kṛishna.*

A *vittan* (*vaux-rien*) at the time of the Tripeti festival, in September, puts on the disguise of *Krishna* named *Matana Gópala*, from one sun-rise to another sun-rise. In that interval, of one complete day, he plays all sorts of tricks; talking with *dasis*, with female messengers, with bad associates; holds intercourse with many women, grossly described; and is made out a complete blackguard, in detail. The work may illustrate the influence of the *Krishna avatara*, and of pagoda festivals. It is complete, but as the leaves are numbered 116 to 131 it must be taken from some larger book.

The book is long, thin, and in good order.

11. No. 1963. *Amarúkam*, original. *Sriṅgára-rasa-dîpica*—commentary by *Déva Bhupála*, a king; also termed *sarvyákyánam.* See 1806, *supra:* this book has only 65 *slócas*, on 45 leaves; other 35 *slócas* are wanting.

The work is before described with sufficient minuteness. This book is of medium size, one leaf is only ½, the others a little injured.

12. No. 2048. *Chambu Krishna-vilása.* By *Lacshmana Cavi*, prose, and verse mingled.

1st and 2d *st'hápacam*—not complete.
3d wanting, 4th wants the beginning.
5th the latter part wanting.

Being so imperfect the contents cannot be fully defined. This fragment has a description of *Chenji*, or *Ginjee:* a description of *Canchi nagara*, or Conjeveram; with much of ornamented hyperbole, as to both places. On the birth of *Krishna;* on female flower gatherers; on sports in the water, or bathing; on the youthful sports of *Krishna*, and other matters, pertaining to him; erotic in kind.

This book is of medium length, thin, and slightly damaged.

VIII. Fables.

1. No. 1965. *Pancha-tantra*, Five devices.

A fragment only of this popular work.

Part 1st. *Mitra bhédam*, complete.
„ 2d. *Sucrïta lábham*, complete.
„ 3d. *Zánti vígraham*, incomplete.

The book is of medium size, and very much injured.

2. No. 1966. *Pancha-tantra*, Five devices.

By *Vishnu Sarma*, or so ascribed. The 5 parts are complete.

1. *Mitra bhedam*, division.
2. *Sucra lábham*, benefit of allies.
3. *Zánti vigraha*, peace, or war.
4. *Labda nása*, loss of possessions.
5. *Asampréeshya káriyatvam.* } on acting with rashness, inconsiderately.

Page 106—111 again from 95—117.

The book is long, thin, and a little worm eaten.

3. No. 1970. *Pancha-tantram*, Five devices.

A fragment—it contains,

2d. *Sucra lábham*, a part only.
3d. *Zanti vigraham*, only 2¼ leaves.

The book is long and thin, with only one board, and damaged leaves.

IX. Grammatical.

1. No. 1772. Section 1. *Véda lacshanam.* On the mode of chanting the *Védas,* slow, quicker, very quick. Prose, incomplete.

2. No. 1795. Section 1. *Háriya Rámayanam anwâiya rūpa vyakyánam.*

By *Pandita Surya.* A commentary on an epitome of the *Rámáyanam,* unfolding the meaning of compound, or difficult words, in plainer ones ; from the *bála,* to the *yuddha cāndam,* complete.

Section 2. *Chátu slócas,* fifty of them : enigmatical verses concerning any one ; as *Vishnu, Siva,* on kings, on ethics, &c., with the explanation.

3. No. 1836. *Rāghava Pándavâiya Kávyam.*

By *Cavi-raya Pandit.* An elementary book for advancing a scholar.

The verses are so contrived as to relate the story both of *Ráma,* and *Krishna.* This is effected by a play on words, in one sense expressing something proper to *Krishna,* and in another sense, what is proper to *Ráma :* hence a whetstone for the wits of young beginners, and requiring great command of language in the poet.

The book is long, thin, old, and much damaged, the leaves broken at the ends.

[It is not easy to find any better classification for 2 and 3.]

4. No. 1838. *Sabda vibhacti,* on cases of nouns, *slócas* with prose ; a work on parts of speech, and declension of words. It has the appearance of a school book. It is long, thin, and in tolerable order.

5. No. 1873. *Kaûmudi-vyakaranam,* a grammar, fancifully termed 'moon-beams.'

On the *sandhi,* or coalition of words, ending in vowels, complete. The other part on words ending in consonants is incomplete, leaf 1—44 the 7th wanting.

Other 9 leaves, on collation, should be transferred to some other books. The entire work is long, thin, but in generally good order.

6. No. 1874. *Pracriya-Kaumudi,* on Grammar.

Of the five kinds of *sandhi,* or coalition of vowels, and consonants. On the declension of nouns ending in vowels, this is complete ; on nouns ending in consonants, incomplete.

At the end 5 leaves in *nagari* letter require to be transferred. This book is long, rather thin, old, and damaged at the ends of the leaves, so that the numbers are cut off.

7. No. 1875. Grammar.

1.) On the affixes to Sanscrit roots, 5 leaves (15, 16, 17, 18, 18) from *Bhù* to *Pach,* fragment.

2.) On the three genders, with examples of various nouns, and *slócas* exemplifying the vowels, 24 leaves.

3.) *Samása-chacram,* combination of words by *Sandhi* &c., two copies on the same subject, 10 leaves complete.

In the middle, a leaf from the *Nâishada* requires transfer.

The book is of medium size, and in good order.

8. No. 1876. *Prakriyā Kaûmudi.*

By *Ráma chandra.*

On various kinds of *sandhi,* or coalition of vowels : on the declension of words, ending both in vowels and consonants. *Samása* or modes of compound words, carrying the declension at the termination of the last word ; so far termed *subandham.* Complete, except as to verbs, p. 1—88.

On verbs, root, and affixes, this part is incomplete, on 3 leaves, not in regular order.

The book is of medium length, old, thick, very much damaged by *termites* at the edges, and by breaking of leaves, leaving ½ ⅔ &c.

9. No. 1877. *Bhásya pradîpa-pracasa.*

—An illustration or commentary on grammar.

By *Pravart'haca,* School-master.

On *Sandhi* or coalition of vowels and consonants. Five kinds of such coalition. This work is a commentary, or explanation of *sutras* on the subject : paged 1—156, and afterwards 38 leaves are irregularly strung, not coherent ; incomplete.

The book is long, thick, old and in good order.

10. No. 1878. *Patanjali-mahābhásyam-vyakaranam.* On Grammar.

This is a fragment of the great work of *Patanjali*, the best work on Sanscrit Grammar; though ancient, and regarded as very difficult. The *sutras* of *Pánini* are brief in comparison.

This fragment has the 6th *adhyáya* or chapter complete, and part only of the 7th. The subject on *Dhátus*, or roots, and on *Samása* compound words. The writing on the label is erroneous.

The leaves are paged 1—168; but with the following wanting in the midst 71—90, 121—125, 135, 144, 145, 154, 162—165.

The book is long, of medium thickness, old with only one board, and one leaf damaged.

11. No. 1879. *Pracriya kâumudi.* On Grammar. The foregoing seven are chiefly on *Subanta*. This portion is chiefly on *Tighanta*, relating to verbs. It treats of the letters, and meaning of various roots, and how verbs are formed from them. Words traced to their roots, with the affixes of moods, tenses, and persons.

Also on some indeclinable words, used as affixes; giving the force or meaning of such words; incomplete, p. 1—89, also 99, the 69th wanting.

The book is long, of medium thickness, old: and, except two broken leaves, in good order.

12. No. 1880. *Patanjali Bhásyam.* On Grammar, by *Patanjali.* The 5th and 6th chapters so far complete. On forms of words. On declension of nouns, &c. This is part of a high, and difficult book, only studied by advanced scholars: its difficulty is said not to arise from any obsoleteness of language.

As the name of the author is an epithet of *ādi séshan*, a fiction has been founded thereon, ascribing the work to *ádi séshan.*

Note.—The *vācya-kára* is by *Vara ruchi;* the *bhásya-kára* by *Patanjali;* and the *sútra kāra* by *Pānini.*

This book is of medium thickness, long, old, damaged. p. 1—125, 4 loose leaves.

13. No. 1881. Fragment on Grammar, leaves 1—23, complete on the roots only. On ten kinds of roots, and their meaning.

The book is long, thin, a few leaves a little injured.

14. No. 1882. *Siddhanta-kâumudi-vyákyánam.*

By *Prâudha manóramăi.* A commentary on another grammatical work.

From 1—25 complete on vowels, and on the coalition of vowels throughout. This is the first section. There are four other fragments.

15. No. 1883. *Vyákaranam,* grammar.

On the different *sandhis* or coalition of words ending in vowels, and in consonants, and on the three genders; also on indeclinable words. On *Samása* or compound, words, and their declension. On roots, and how treated in the formation of words. The work is in prose 1—108, unfinished. The book is long, of medium thickness, and in good order.

16. No. 1884. 1.) *Sabda pustacam,* on words.

A grammatical work, having the several words that are declined in the seven different cases, and also on the three genders; but only of such words as end in vowels, three leaves only.

2.) *Samása chacram*—2 leaves only. The mode of compounding words. A list of several words shewing how they are united, when following each other, so as to form a complex term.

3.) *Samása-chacram,* 1½ leaf, *slócas,* Telugu letter, ½ leaf distinction of genders, a verse for school-use.

4.) Telugu letter—On roots, the crude form, and the grammatical forms, examples given in various words. On indeclinable words.

5.) *Samása chacra,* in Tamil words, and character; it exhibits various forms of compound words, some affirmative, some negative.

The entire book is long, thin, in good order, some portions new; not homogeneous in appearance.

17. No. 1885. *Vyākarana sara-sangraha;* epitome of grammar. It is also known as *Casika-vrutti.* In the 1st chapter the 1st and 2d *patam* each one complete, the 3d *patam* incomplete.

On the crude forms; the various terminations of the different cases; the changes of which they are susceptible, until they assume the full grammatical form.

—The *sandhi prakernam,* or section on the coalition of letters.

—The *samása vidhi*—on the collocation of compound words.

On roots.—Also some matter on tones, or accents (*svara*) pertaining to right enunciation—leaves 1—57—at the end 3 broken, the rest in good order—the book is long, and thin.

18. No. 1886. *Pracruti kaûmudi vyákyánam.*

A commentary on the *Pracruti-kaûmudi.*

It treats of the *Tinganta* roots with their affixes, modes of attaching them.

The book is a fragment—the following leaves are wanting 20, 27, 28, 29, 30, 31, 36, 38, these are diverse, 39—48, seven leaves are without any number. Some other matters connected with substantives.

—Also a fragment of the *Tarkha-sastra,* or logic, from the *anumána khandam.*

The book is long, of medium thickness, in good order. It is nearly homogeneous in appearance, but needs collating with others.

19. No. 1887. *Pracriya kaûmudi.* On Grammar.

This is only a fragment of the work, and needs collating with other books in the collection: 193 leaves are wanting at the beginning, and it does not finish. Matter on the *subanta*—some on the *dvandara* dual form; 207—222 is on the *tadjitan,* another class, not complete.

The book is long, and thin, and in general good order.

20. No. 1994. Sect. 2. *Mahā Bhásyam.*

By *Patanjali vîra sidhan.*

Words are divided into *pūrvādham* and *uttarádham.* The *purvádham* contains an enumeration of 6000 roots. This book relates to the *uttarádham,* the subjects being the formation of words from roots or primitives, or compound words from simple ones, including the declension of nouns, examples in a great number of words. *Dhátu,* the root; *krîya* various practical words thence formed; *art'ha,* the meaning of each formation.

Thus much from the *múlam,* or original, is followed by a more lengthened commentary, or explanation. The work has some complete distinct portions; but, as a whole, it is incomplete. It is long, of medium thickness, old; and, in some places, damaged by wear. See preceding notices.

21. No. 2058. *Vyákarana zástram*—On Grammar.

By *Pānini.* This is a portion of the popular work in *sútras.* It relates to the formation of full meaning words from the roots; pages 1—22—beyond 11 leaves not numbered.

The leaves differ as to age, and they are gnawed off at one end, as if by rats.

The book is of medium length, thin, damaged.

22. No. 2059. *Vyákarana zástram.* On Grammar.

On nouns—on *sandhi* or coalition of letters—words ending with vowels, and with consonants; the three genders. On affixes, on cases, on roots of verbs, and some other matters; but left incomplete. The leaves are numbered 1—26, and 20 other leaves are not numbered.

The book is very long, and thin, on broad talipat leaves. The writing very close, and extremely small.

23. No. 2073. *Linga nirnayabhushanam.*

On genders in grammar, chiefly in prose but examples in *slócas* are given of the *pulinga, strílinga,* and *napunchaca linga,* or masculine, feminine, and neuter genders. Some words are of two genders, and are exemplified.

The work is by *Ráma-surini* (poet.) It is a fragment, and seems taken out of some book, and made up by itself. The leaves are 1 to 4 —thence to 133 wanting, thence to 146 the end.

The book is of medium length, thin, touched by worms: it will need collating with other books; and it seems to have been subject to dishonest treatment.

24. No. 2085. *Bála pódhaca káraca sangraha,* child's instruction on grammatical forms of words, leaves 1—28 ; and 55—76.

Shadkara vivaranam; the six cases in grammar: *Samása chacra* collocation of words, with mode of declension.

On affixes, *kriyamála,* list of verbs. On the three genders.

Another list of verbs—leaves 1—27, 9 leaves *deva nágari* writing. The book is long, of medium thickness, and in good order.

25. No. 2055. Chiefly on Grammar.

The *Samása chacra,* combination of words; mode of uniting nouns by omitting the sign of the genitive case, as *Ráma bhána* for *Rámasya bhána; Pitambara - Vishnu,* yellow garment *Vishnu,* and the like, 3 leaves only; then 7 leaves. *Kriya malá* on the conjugation of verbs, deficient at the beginning, 9 leaves on *sarva nama sabda* or nouns and pronouns, incomplete. Other two leaves contain a *slóca* in praise of *Siva,* and a *tíca* or explanation of its meaning; these belong to some other book: 21 leaves in all.

A book without boards, of medium length, thin, on *talipat* leaves in good order.

X. Historical, or Genealogy.

1. No. 1157. *Gótra pravara nirnayam.*

An arrangement of the order and descent of *rishis*, or celebrated seers, by their tribes.

The descent of the existing *gótras* (tribes) of *Brahmans*, and the connected races traced up to the seven *rishis* of the present *Manuwantera* ; divided into nine *prakaranas* or sections, and complete. I took out the name of *Mandúri Raghunát'hácharya's* son *Náráyanárya* because it implies that he lived in *Mandúr*, of which little is known, except its ruins in the North.

If this genealogical table could be at all depended on, it might be of use towards untying some difficult knots in past history.

The book was found amongst those in the Telugu character. It is of medium length, thin, and in good order.

2. No. 1983. *Vasu déva sudódaya.* Some matters on the *yadu-vamsa.* The son of *Nahusha* was *Jéyádhi*, and of his race *Vasu-déva* the father of *Krishna* was born, incomplete ; other matter is *Vedantic.*

XI. Hymnology.

1. No. 1741. *Stótras.* These are short chants, each occupied with laudatory homage of some one deity. Of those in this book the first is praise of *Siva*, ascribed to *Sancarácharya*, complete, all *slócas.*

2.) Praise to *Siva* by *Mallana—slócas*, complete.

3.) *Amanâiya-stóttram*—praise to *Siva* by *Dandi*, complete.

4.) *Haláyuta-stótra*, on *Siva.* By *Bala Ráma-slócas* complete.

5.) *Maliya rája stuti*, on *Siva; slócas, grant'ha lipi*, with an explanation in *nágari* letter, complete, book medium size, good order.

2. No. 1754. 1.) *Siva sahasranámam*, a series of 127 *slócas* complete, reciting the thousand names of *Siva* panegyrically.

2.) *Siva náma stóttra sataca*—only one leaf out of a centum of verses in praise of *Siva.*

3.) *Siva stóttra* by *Marcandeya*, an *ashtacam* of eight *slócas*, praise of *Siva*, another *ashtaca*, fewer feet to a line ; same subject.

The book is long, thin, old, but in good order.

3. No. 1755. Chants from the *Vedas* supposed.

These consist of Sanscrit, and Tamil intermingled, and belong to the work, usually styled *Náláyira prabandam*, or collection of four thousand stanzas by the *'Aluvár*.

In the first thousand by *Namáluvàr* otherwise called *Jada gópálvar* 10 hymns including the *Tirupálánda*—"may'st thou flourish many years." Also 10 hymns of *Kurukúr nambi*, who was otherwise styled *Puttúr - vîràn*. Twenty hymns of *Periyálvár*, and thirty hymns of *Kurúr nambi*, 10 hymns by *Tondaradipode 'Aluvàr*, who derived his titular name from the dust of the feet of the votaries of *Vishnu*.

30 Hymns by *Chudi-kodutta Náchiyar*, to awaken *Vishnu* in the morning.

120 Hymns by *Sada gópálvàr*.

100 Stanzas with *da-capo*, by *Ramanúja*.

30 Hymns by *Periyachan pillái*.

4. No. 1756. Panegyric on the 1008 names of *Vishnu*, in verse, with a prose explanation; the latter in the Telugu character.

—*Siva sahasranama*—the 1000 names of *Siva* panegyrized. The handwriting of this book varies; some is old, and rude.

The book is of medium size, and in good order.

4½. No. 1759. *Subrahmanya sahasranáma*.

The 1008 names of *Karticeya*; *slócas*, with meaning in prose, complete.

The book is of medium length, thin, old.

5. No. 1771. Various panegyrical chants.

—*Njása - dāsacam*, a decade of *slócas*, the original only—to place the soul, or mind, at the feet of *Vishnu*.

—*Sudarisanāshtacam* an octave of distichs; praise of the *chacra* of *Vishnu*.

—*Yeti-rája-saptati*—70 *slócas*, original only, incomplete.

This is in praise of *Ramanūja*, by his disciple *Védanta désikar*, the two first also. The Tamil name of *Yeti-raja*, or *Rámanūja*, is *Yemperumánar*.

—A few loose leaves, not connected, and requiring collation with other books.

—'*Ala-vantar-stóttram*, praise of an *Aluvār*, whose Sancrit name is *Yamunácharya*. This piece contains from the 18th to the 60th *slóca :* it is by the said '*Aluvar* in praise of *Vishnu*.

—*Bhásya-cárá-stóttram*, two copies of 10 *slócas* each, in praise of *Ramanūja*, the title meaning learned in languages ; applied also to *Sancaracharya*, and to *Mádhvácharya*.

—*Mangálam*, 10 *slócas*, without comment, in praise of *Rámanúja*, writer unknown.

—*Mukunda málâi*—praise of *Vishnu* by *Kulasec'hara áluvar*—complete, in all 28 leaves.

The book is long, thin, in some places broken, with ½ leaves gone.

6. No. 1775. Various tracts.

1.) *Rangha nát'ha stóttra satacam, slócas*, 3 leaves, complete. A *centum* of stanzas in praise of *Vishnu*, at *Srirangham*, near *Trichinopoly*.

2.) *Hanumat-cavucham*, *slócas*, incomplete.

Praise of *Hanumān*, and after it a *mantra*, or invocation for protection : this form is used as a defence against any evil, on a journey.

[The word *cavucham* means a coat of mail, as a literary term; it differs from *stóttra* in having also a *mantra*, and from *mantra* by having also a *stóttra*. It is also used with some ceremonies and motions of fingers, not employed with the simple *stóttra*.]

3.) *Vishnu-panjaram*. The nest of *Vishnu*, *slócas*, incomplete—praise imploring to be under *Vishnu's* care.

4.) *Vishnu sahasranámam*, *slócas* incomplete. The one thousand names of *Vishnu*. It is used daily after evening homage by *Vaishnavas*.

5.) *Garuda cavucham*, *slócas*, complete.

Praise to the vehicle of *Vishnu* for protection, as to the body only.

6.) *Vishnu-stóttram*, *slócas*, incomplete.

Praise of *Vishnu*.

7.) *Vencatésvara-stóttram*, *slócas*, incomplete.

Praise of the form of *Vishnu* at Tripety.

8.) *Panjayuta - stóttra,* five *slócas,* complete.

Praise of the five emblematical instruments of *Vishnu*—1 discus, 2 shell, 3 club, 4 sword, 5 bow.

Various detached *slócas* follow, 23 in number, on different matters, e. g. when the soul departs where does it go ?

The book is of medium length, thin, and in good order.

7 No. 1973. *Savuntaryalahari, slócas.*

By *Sancaráchárya.* Praise of *Parvati,* and a prayer to *Parvati.* Also—*Mrïtanjeya japa,* prayer to *Siva,* complete. A few distinct various *mantras.* The leaves are numbered 99—123, hence it is taken out from some other book. This one, as a whole, is of medium length, thin, damaged by insects, and by breaking.

8. No. 1976. Various hymnology.

—*Rudi stavam-slócas*—praise of all the attributes, or properties of *Vishnu,* two leaves complete.

—*Ashta slóki* eight stanzas, explaining the meaning of the *Vishnu mantram,* the 8 lettered one.

—*Sambat- cumára prabhati,* homage to the form of *Vishnu* at *Tiru náráyana puram,* near Seringapatam, Mysore.

Girìsha-svami-mangala sássanam. Praise to a form of Vishnu, lord of the hill.

—*Sambat cumara mangaláshtaca stuti.*

Eight *slócas* in praise of the aforesaid *Sambat cumáran,* popularly known by the corresponding Tamil name *Chelva pillay.*

—*Gópala mangala sássanam,* praise of *Krïshna.*

—*Vencatáchalésvara mangalà sássanam.*

Praise of the form of *Vishnu* at Tripeti.

—*Hasti giri ìsha mangala sássanam.*

Praise to the form of *Vishnu,* at little Conjeveram.

—*Prát'hana panchacam,* five stanzas of prayers.

—*Srî stavam,* praise of *Lacshmi*—so far each one complete.

—*Sudarisana ashtaca,* two stanzas only, praise of the *chacra,* or discus of *Vishnu.*

The entire book is of medium length, thin, and in good order.

9. No. 1989. *Pátuca-sahasramána, slócas* only.

By *Vedantáchárya,* head of the *Vadagalas.*

In 32 *padáhis,* or sections.

One thousand *slócas,* in difficult language, are occupied in common places on the slippers of the image of *Vishnu* at *Srírangham,* near Trichinopoly ; such as—the formation—the cleansing with water—the covering with flowers—the embroidered ornaments &c. It is difficult to think of puerility going so far in recent idolatry.

10. No. 1991. *Srî-guna-retna kósham.* The jewel casket of *Lacshmi's* disposition, *slócas,* and some comment in Canarese, but *grant'ha* letter.

Praise of the excellent temper of *Lacshmi* at *Srî-rangham,* near Trichinopoly, complete. The book is long, thin, recent, gnawed by rats at one end.

11. No. 1996. *Sudarisana stóttram,* praise of the *chacra*—mark on the shoulders of *Váishnavas.*

Praise on making the *námam* on the forehead.

The same on marking the middle line with a *mantram.*

—The mode of offering sacrifices, p. p. 5—9 not complete.

—Praise of *Krishna*—leaf 1—7.

These would seem to be fragments of two books.

This book is long, very thin, and in good order.

12. No. 1998. Various hymnology.
By *Srî Vatsángam.*

1.) *Srî Vâicont'ha stavam,* praise of the lord of *Vâicont'ha,* that is *Vishnu.*

2.) *'Adi manushya stavam,* praise of the first man, which is, it seems, a title of *Vishnu* at *Srî rangham,* near Trichinopoly.

3.) *Srî rangha rája stavam,* praise of *Vishnu,* at the same place, 1st and 2d *satacas,* complete.

4.) *Vencatésvara mangalam,* praise of *Vishnu* at *Tripeti,* complete.

5.) *Srî guna-ratna-kosham,* praise of the temper of *Lacshmi* 'the jewel casket of her excellence,' complete.

The entire book is long, thin, old, in good order, and in small neat writing.

13. No. 2003. *Cshama-shódasi,* 16 *slócas,* complete—on the clemency of *Rangha nat'ha* at Trichinopoly. By *Vedantáchárya* son of *Véda Vyāsa Bhatta:* of the *stottra* class, praise.

There is appended *adhyátma chinta, slócas,* wanting 5 leaves in the middle. It contains addresses to *Vishnu* on the soul, and its safety, with replies from *Vishnu.* It is of the mystic theological kind, and resembling the German manner on religious topics.

The entire book is of medium length, old, and damaged.

14. No. 2021. Two connected subjects.

1.) *'Alavantár-stôttram,* praise of *Vishnu,* as *Rangha nát'ha* at Trichinopoly by an *'Aluvar* otherwise named *Yamunáchárya.* The *slócas* have no *tîca* or comment. The leaves are numbered 69—79.

2.) *Srî guna retna-cosham,* praise of the temper of *Lacshmi* as consort of *Rangha nát'ha.*

By *Parāsara Bhatta,* 61 *slócas,* complete.

The leaves are numbered 80—92 in continuation of the above, but shewing both to be part of some larger book. This portion, as a whole, is long, thin, and in good order.

15. No. 2042. Various hymnology.

Two leaves marked 46, 47 contain the last part of a *sahasranama* or praise of the thousand names of *Vishnu,* and a portion from the *anusásuica-parvam* of the *Bhâratam,* 227th *adháyaya.*

—2 leaves praise of the 108 names of *Ganésa,* complete.

—2 leaves praise of *Sri Ráma,* complete.

—1½ leaf praise of name of *Siva,* complete.

—1½ *mental bathing,* by thinking on sacred rivers, with praise of them.

—2 leaves praise of the name of *Lacshmi,* complete.

—1 leaf the great *mantram,* to the *siddha Lacshmi,* or success giving goddess.

12 leaves—*âditya hrüdayam,* heart of the sun; that is, agreeable to the sun, or to *Vishnu,* as residing therein; *slócas* only, and from the *aranya parvam* of the *Bharatam, Krishna* to *Arjuna.*

½ leaf—praise of *Siva, slóca.*

1 leaf—*aditya cavucham,* praise with invocation to the sun—to defend.

1½ leaf—praise to the name of *Narasinha, slócas.* On the 108 names of *Vishnu,* complete.

1 leaf—praise to the 108 names of *Dévi* or *Parvati.*

1½ leaf—praise to the name of *Siva,* 108 names, complete.

1½ leaf—praise to the 108 names of *Narasinha*; common stanzas. In all 31 leaves, numbered 46—76, as if part of some other book.

This, as a whole, is of medium length, thin, and in good order.

16. No. 2047. Various panegyrics, chiefly of the *sacti* of *Siva,* under different names.

1.) *Gâurî - dasacam,* 10 *slócas* (wanting the 1st) in praise of *Parvati,* the white goddess.

2.) *Anna púrni - dasacam,* part of 10 *slócas* (wanting at the beginning) in praise of *Bhavani,* with promise of plenty of all things to him who uses it.

3.) *Vidya-dasacam,* 10 *slócas,* nearly complete; addressed to *Parvati,* to give the knowledge; which is lauded.

4.) *Sarasvati mantra japam,* charms, with prayers of low muttered utterance, invoking *Sarasvati,* the *sacti* of *Brahma,* and patroness of learning.

5.) *Anna pūrna stóttram*—praise to *Parvati* the giver of plenty, complete.

6.) *Tripura suntari stóttram,* praise to the *sacti* of *Siva,* as the destroyer of three towns.

7.) *Savuntariyalahari*—100 *slócas* in praise of *Parvati,* complete: ascribed to *Sancarácharya.*

8.) *Chámalā dandacam,* lengthened lines in anapaest measure, praise of *Parvati.*

The book is small and old, but in good order, small hand writing.

17. No. 2061. See. VI. 7. The rest panegyrics.

2.) Praise to *Vishnu* in *dandacam* lines *ut supra.*

The general subject is homage to *Vishnu.*

3.) *Srî rangha-gadyam,* panegyric in prose, on the form of *Vishnu* at Trichinopoly, complete.

4.) *Vâicont'ha gadyam,* panegyric, in prose, on the paradise of *Vishnu,* complete.

5.) *Srî guna ratna kósham, slócas* in praise of *Lacshmi,* jewel casket of her qualities.

6.) *Srî-rangha nát'ha suprabádam,* very early homage, at dawn, to *Vishnu* at Trichinopoly, complete.

7.) *Srî rangha rája stóttram, slócas,* in praise of the same.

8.) *Srî Vencatésa suprabádam*—early dawn homage to *Vishnu* at *Tripeti,* in *slócas* complete.

9.) *Srî Vencatésa mangala sássanam,* praise to the same of the epithalamium kind.

10.) *Varada-rája suprábádam*, early dawn homage to the form of *Vishnu* at *Cānchi* (or Conjeveram) in *slócas*, complete.

11.) *Varada rája stóttram*, praise to the same, in *slócas*, complete.

12.) *Paráncusa-pancha-vimsati*, 25 *slócas* in praise of *Nam-alvar*, as a polemic.

13.) *Paráncusa - ashtacam*, an octave of 8 *slócas*, complete, in praise of the same.

14.) *Srí-stavam*, praise to *Lacshmi*, in *slócas*, complete.

The book is of medium size, and in good order.

The leaves numbered from 7 to 30, the last 15 containing the above panegyrics.

18. No. 2062. *Srí rangha nat'ha stóttram.*

—*Slócas* in praise of *Vishnu* at Trichinopoly, including also an incomplete copy of the *Cāveri mahatmyam*, or legend of the river Cavery ; in other books termed *Sri-rangha mahatmyam.*

This book is of medium length, but thin, in good order, the leaves numbered 35—50 less 43d. It hence appears to have been taken out of some other book, and made up distinct ; though incomplete.

19. No. 2063. Praise of *Vishnu*, and *Siva.*

1.) *Vishnu-bhujangam*—praise of *Vishnu*, in a kind of stanza ; so written as to give the form of a serpent : complete in 16 *slócas*, on 7 leaves.

2.) *Siva-bhujangam*, praise to *Siva*, like stanza ; 24 *slócas*, complete, on 9 leaves.

The book is of medium length, thin, and slightly injured.

20. No. 2064. *Raghu-víru-gádyam*, praise of *Ráma*, in prose, by *Vedantácharya*, head of the *Vadagala* sect ; complete, the leaves numbered 58—68.

21. No. 2065. Various panegyrics.

1.) *Varada-rája-Panchasat*, praise of the form of *Vishnu*, at Conjeveram, in 50 stanzas, complete, 4 leaves. By *Védantácharya*, head of the *Vadagalas*.

2.) *Sampat cumára-stóttra*, 10 stanzas on one leaf, in praise of a deity in Mysore ; termed *Chelva pillay* in Tamil.

3.) *Yeti rája saptati*, 70 stanzas, complete, in praise of *Ramanūja* the '*Aluvár*.

4.) *Cshamà shódasi,* 2½ leaves, 16 stanzas complete; on the compassion of *Ranghanát'ha,* a form of *Vishnu* at Trichinopoly.

By *Vedántácharya,* son of *Véda Vyasa Bhatta.*

5.) *Rangha nát'ha mahishi,* 1 leaf, praise of the *sacti* of *Rangha nat'ha,* or *Lacshmi:* 10 stanzas, not complete.

6.) *Bhágavat-dhyána-sóbana,* steps towards a meditation on deity: otherwise termed *antar-jyóti-stuti,* or praise of the inward light 22 stanzas, complete, by *Vedantácharya.* In all 17 leaves, but of different length, and sizes.

The book is long, thin, damaged by worms.

22. No. 2066. *Vishnu-sahasra náma stóttra—mantras,* praise of the thousand names of *Vishnu,* with invocation; *slócas,* without comment, incomplete. Ascribed to *Vyása*; and said to be from the *anusásnica parvam* of the *Bhágavatam*; leaves 43—50, as if part of some larger book. This one is of medium length, thin, and in good order.

23. No. 2068. Various panegyrics.

1.) *Dasavatára vishayaca suprabádam.*

One *slóca* to each of the *avatáras* of *Vishnu,* in praise for reciting in the very early morning, 4 leaves complete.

2.) *Vara mangaláshtacam,* 8 *slócas,* complete, used as salutations, on approaching any very great man; wishing that *Brahma, Vishnu, Siva,* the celestials, seers, hills &c., may convey benefits, and benedictions.

3.) Four *slócas,* from the *vairága satacam* of the *Bhartrï-hariyam,* 2 leaves.

4.) Five leaves, praise concerning *Siva,* 9 *slócas,* complete.

5.) *Krishna gadyam,* prose, panegyric on *Krishna,* 5 leaves, incomplete.

XII. Incantations; that is, *mantras,* sometimes with *yentras,* or diagrams.

[These according to the object to whom addressed; the subject matter; and effect sought to be obtained; may be either benevolent or malevolent: simply precatory, or maledictory.]

001. No. 1206. Section 2, leaves 2—13.

Sudarisana hóma vishayam, on sacrifice offered to the *chacra* (or missile discus) of *Vishnu;* the *mantra,* or symbols, *tantra,* or diagram

and formule ; *srüti* or authority from the *védas ;* and prose accompaniment.

This is the larger part of a book long, thin, touched by worms. See A. *c.* XII.

01. No. 1359. Various miscellany, on 26 leaves, from different books, differently paged—containing chiefly panegyrics, and charms.

2—5. *Nava grüha stóttra, slócas,* by *Vyása.* Praise, with a sort of adoration of the planets (Sabaism.) It includes praise of *Vishnu,* dwelling in the sun.

4 leaves, *'Aditya-hrüdayam,* "heart of the sun," *Agastya* told this to *Sri Rama ;* it includes a *mantra,* an address to the sun, by the use of which he would overcome *Rávana ;* said to be taken from the *Rámáyanam.*

1 leaf, some *slócas,* a devotee praises the sun, as *Náráyana,* and *Dherma putra.*

2 leaves, *Garuda Cavucham,* complete : a charm to secure protection from snakes, with long life, health, &c.—*slócas,* and prose ; addressed to the vehicle of *Vishnu.*

1 leaf, *Súrya Cavucham, slócas,* with prose—praise to the sun, with a charm : the benefit being to remove disease.

2 leaves, *Sudarisana Cavucham,* praise and charm, addressed to the discus of *Vishnu, slócas* and prose. The object to attain things desired.

7 leaves, *Vishnu Cavucham,* and *Ráma Cavucham,* by *Visvamitra,* complete. The object of both is to secure possession of things desired ; very extensive, sometimes meaning the death of enemies.

Also *Krishna-ashstóttra sata-náma stóttra, slócas.* Praise of *Krishna* by 108 names, said to be from the *Brahmánda-puránam,* the *aparâkkhanda ;* a discourse between the earth-goddess, and the serpent *Sésha ;* the object, to remove all sin.

5 leaves, *nágari* letter, containing octaves in praise of *Lacshmi,* of *Ráma,* of *Parvati,* and of *Vencatésa,* the god at Tripety.

The leaves are of various lengths, a bundle of different tracts ; but with unity of matter.

1. No. 1723. Contains, in the middle—*Ráma cavucham,* two leaves, praise, with a charm to secure the protection of *Ráma.* Also the *Gayatri cavucham,* a charm to secure protection by means of the *Gayatri,* or primary *mantra.*

2. No. 1750. *Yentras.* This is a small book on talipat leaves, it consists entirely of diagrams; squares subdivided into smaller squares, and with numbers on some of the squares; in one on all of them. Such are the squares used in spells only; but spells have letters, not numbers. Hence the squares in this book have been conjectured to be plans of the *pít'ha*, or seat of the images of various gods within the *garb'ha-mantapa*, or last recess in temples. There is however no writing to guide to a decision. The leaves are in confused order.

The book is in good preservation.

3. No. 1740. Three books, or sections of books, on various magical matters.

1.) *Prapanja sáram, sútras* with explanation.

In the beginning it is stated that the different letters of the alphabet are the bodies of the gods. Fifty letters are classed into fourteen *svaras* sounds, or modes, to be written on sixteen squares, or other forms with the name of a god, and a *japa dhyánam*, or muttered meditation, as a mode of homage.

—Whichever god's name is used—as *Ráma Krishna* &c. the assistance of that god will be procured.

Various *mantras*, or spells, and mode of writing—in the letters used as such. The forming squares (magical); certain modes of calculation, if the amount, or difference, or quotient, as the case may be, comes out right, the god invoked will appear, if not right will not appear.

—*Snána pújādhiti*, bathing in water, with appropriate *mantras*, or muttered formules.

—*Jnana sacti prat'hána mantram*, a special charm, to procure the power of knowledge.

—*Ráma prat'hána mantram*, a special *mantra*, to procure what is desired *sexualiter*.—*Mócsha prat'hana mantram*, a special prayer to procure beatification.

—*Varahi-mantram*, charm addressed to a *sacti*, and *Narasinha mantram*, one addressed to the fifth *avatára* of *Vishnu*, for special objects.

—*Pancha vactra Siva mantram*, a charm, addressed to the five faced *Siva*; and various other charms.

This section, or book is from 1st to 36th *padalam*, or chapter, leaf 1 to 101; but remains incomplete.

The preceding are wholly in prose.

2.) *Mántra sáram*—essence of charms by *Damótara*, 13 *padalams*, *slócas*, with some prose. It contains *mantras* named after different deities as *Vac-Dévi*, or *Sarasvati*, for riches; *Indrāni*; *Vira-Bhadra*; *Hanumān*; *Sarab'hesvara*, a beast; *Varáhi*, the *sacti* of the 3d *avatára*, given also to *Parvati*. The fruits of the different *mantras*, that is, intended effects, are specified.

This section, or book is complete.

3.) *Yêntra-sáram*, spirit of diagrams.

Various squares, and other more complex figures of magical purport, and known by different names; as *purusha zūcta*; *strî - sútra*; *racshógini* (to kill savages) *Gópála-yentra*: *Sūrya yentra*; *Santána gópála yentra*; *Dhara-yentra*; *Hanumat yentra*; *Varáhi-yentrā*; *Ráma yentra*; and many others. These are in the form of *slócas*, and the section remains incomplete.

The entire book is long, thick, rather old, but in good order.

4. No. 1764. *Mantra* and *cavucham*.

The *Sudarisana jválā mantram*, the fiery discus charm, used against evil spirits, against goblins, devils, wild-beasts; so that no evil may befal from any of them. The *Ráma cavucham*, *Ráma's* coat of mail. In this, with the charms, signs are made on the different members of the body, to be protected in those members.

4½. No. 1766. *Mantras* &c.

1.) *Kartavîreyarjuna mantram*, 7 leaves.

2.) „ *yentram*, 2½ „

3.) „ *mála mantra*, incomplete.

5. No. 1775. The second section is *Hanumāt-cavucham*. Hanuman's coat of mail, *slócas*, incomplete.

—Praise of *Hanumān*, and then a *mantra*, or spell, directed to him; the whole used as a defence against any evil, as when on a journey, or the like.

6. No. 1860. *Rudra - yámalam*, *dana prakarnam*. By *Yámala*. This book is ceremonial, with gifts; but it is difficult to find for it a better location.

Reference to the sacrifice of *Dacsha*, and origin of *Vira Bhadra*. If stars are seen during the day, or if a tree be cut, and blood flows from it, some evil is prognosticated, for which ceremonies with *mantras* to be used, are prescribed. Gifts specified, in order to remove any severe disease. Ceremonies, with spells, to destroy the troops of an enemy; others to avert untimely deaths.

A variety of cases considered to be indicative of ill: some of which appear in other books, some not—for every such evil, either a suitable gift to a *Brahman* is prescribed, or else a *zánti*, or expiatory ceremony to avert, or prevent the evil. In these respects the book partakes of the *prayaschit* part of *sacerdotal* law. [These aforesaid cases are so numerous that a livelihood to Brahmans would not be wanting from this source alone, were it fully obeyed. It is artful cunning, operating on superstition; ruling, and living upon people by means of superstitious fear.]

7. No. 1869. *Nâityica mantra vyákyánam,* explanation of *mantras* used at special seasons. The *Sandhya vandana mantra* is used every morning, in household worship. The book contains the meaning of various forms of muttered prayer, at meals, on sacrifices, and many other occasions. It contains verses from the *Védas, slócas* and prose intermingled. By *Varada raja,* 16 leaves, incomplete.

Another 12 leaves contain the *Sāvitri vidya. Agastya* in discourse with *Náreda,* a special *mantra,* accompanied by certain motions of the fingers, feet &c. This is of the precatory, or *devotional* class; not incantation of evil.

The book is long, thin, and in good order.

8. No. 1921. *Ashta sloki,* complete.

Chattu sloki, incomplete.

The book contains some *mantras* of the *Váishnava* class, with an explanation in the Canarese language. It is long, of medium thickness, and in good order.

9. No. 1979. Commentary on *mantras.*

1.) *Mantrárt'ha priti bataka tatva dîpica.*

An explanation of the *Vaishnava múla mántra* of eight letters, or syllables; that is *O'm Náráyana námaha.*

2.) *Dvayárt'ha priti bataka tatva dîpica,* an explanation of another *mantra,* termed *dvāyam* containing twenty-five syllabic letters.

3.) *Charama slóca priti pátaca tatva dîpica,* explanation of the *charama mantra,* of thirty-two syllabic letters, and others, put into distichs, and here explained in prose.

[These *mantras* are of frequent use, precatory, and the explanation is serviceable. It is impossible to overlook the coincidence with the Hebrew *Cabbala.*]

The book is long, of medium thickness, and in good order, recent in appearance, and complete.

10. No. 1999. *Mantras,* three books.

1.) *Sudarisana Mantram, slócas,* seven leaves, complete. Praise of the missile weapon of *Vishnu,* as burnt in on the shoulders of votaries; and by them used as a charm: evil spirits and devils, it is stated, will depart.

2.) *Aúpavasam krama, slócas.*

Telugu character, complete, the ritual of fire-offerings, or *homam,* with the customary *mantras.* These are daily observances.

3.) *Aghóra níla - kantha mantram,* prose, Canarese character, incomplete. Charms, including praise, addressed to *Siva,* in his terrible, or destructive form.

1) is long, thin, in good order. 2) is short, thin, touched by insects. 3) two leaves, good order.

It might be well to separate them, as being written in three distinct characters.

11. No. 2095. *Mantra sástram,* Incantations, fifteen leaves, incomplete. Various charms or formules, for health, or for protection, or for wealth, or destruction of enemies. These are mostly addressed to *Parvati,* under various names. One is addressed to *Bhairava,* a form of *Siva,* and is intended to procure wealth.

The book is short, thin, in good order.

It appears to be part of some larger book, the leaves being numbered 37—51, without beginning or end.

XIII. Lexicographical.

I. No. 1905. *Amaram.* Two fragments of a Lexicon.

The *Amara cosha,* or *Amara sinha,* from the name of the author: who was a *Jaina.* First fragment, contains parts of the 1st and 2d *cándams,* or books; the 1st *cándam* from *sverga* to *dic,* 10 leaves, incomplete; the 2d *cándam* from *bhú-varga,* five other *vargas,* or sections, but not in regular order, intermediate *vargas* are wanting.

Second fragment, 2d *cándam* wants the *vanâushadi-varga,* the rest are complete, being nine in number: 3d *cándam,* only 2 *vargas;* the *viséshanigraha,* and *sangírna,* 3 are wanting, as this *cándam,* when complete, has 5 *vargas.*

The book is long, of medium thickness, and touched by insects throughout.

2. No. 1906. *Amaram*, a Lexicon.

The 1st *cándam*, from *svarga* to *vári* complete.

The 2d *cándam*, from *Bhū* to *sudra varga*, complete.

The 3d *cándam*, 5 *vargas* complete. The work is in 3 books, and this copy would be complete, only that leaves 14, 18, 51, 76 are wanting. There remains 93 leaves. The book is of medium length, and thickness; small hand writing; old, and injured.

3. No. 1907. *Amaram*, a Lexicon.

The 1st book complete in 12 sections, from *sverga* to *vári-varga*.

The 2d book, from *Bhū*, the 6th or *manushya varga*, is wanting, thence to the 9th *Vâisya-varga*, which is defective; and the following *Sudra varga* wanting. The book is of medium length, and thickness, and much damaged.

The latter half differs in size, and appearance, from the first one.

4. No. 1908. *Amaram*, a Lexicon.

This copy has three books complete.

1st. *Sverga* to *vári.*

2d. *Bhú* to *sudra*, 10 sections.

3d. *visésha nigraha* to *Lingádi* 5 sections.

The book is of medium length, and thickness, on broad talipat leaves, and in good order.

5. No. 1909. *Amaram*, a Lexicon.

A nearly complete copy, but not homogeneous.

1st book *sverga* to *vári*, Telugu letter.

2d book *bhū* to *cshétriya*, the 8th, two more wanting.

3d book *visēsha nigraha* to *lingádi sangraha*. The 2 last books in *grant'ha* letter.

The book is long, of medium thickness, old, and a little damaged; the leaves are of different lengths.

6. No. 1910. Part of a Dictionary, on the label erroneously *Retna cosham*. It is a fragment, containing some words, with criticisms on the *Amrita cósha*: where that affirms a word to be used only in the plural, this asserts a singular also; and where the *Amaram* says singular only, this asserts a plural also. Some words in the *Amaram* are without genders defined; this book gives the gender. It wants the proper beginning; has two books; but does not finish; and is without the author's name. Authorities are quoted; among them are *Cáli-dasa's* poems.

The book is long, thin, and touched by worms.

7. No. 2074. *Náma lingána sássanam,* a Dictionary.

By *Amrita sinha—slócas* without any *tica* or comment.

The 1st *candam* from *sverga-varga* down to *vári-varga,* complete so far, on 25 leaves, not numbered. The book is of medium length, thin, without boards, and in good order.

XIV. LOGIÇAL.

1. No. 1901. *Nyáyasástra dipica,* lamp of logic.

By *Sassa Dhara;* leaves 1 to 70 of the *mūlam,* or original. Of this *múlam* the book contains the following divisions.

Mangala vátam, on prefatory praise of any work by others.

Andhakára vatam, asserts nine *padart'has,* or general classes, and that *andhakáram,* darkness, is *not* included in *téjas* light.

Káranatá vátam, on causation, primary and secondary.

Sacti-vátam, on the negative principle, or female energy in creation.

Manónútva vátam, on the power of *mind;* mind is its own rule, glances to great distances at pleasure.

Mócsha-vátam, absence of pain, or sorrow is bliss, there is none other.

With portions of other divisions incomplete.

Prabhā, light, a commentary on the foregoing on the *mangala vátam;* that on the *andhakára vátam* very deficient; only 11 leaves in all.

The entire book is long, of medium thickness, slightly touched by worms.

2. No. 1903. *Tarkha bhásha,* on Logic.

By *Késava Misra,* the original only.

This fragment contains 1. *pratyacsha,* or self evident proof 2. *anumánam,* doubtful, or inferential proof—this very incomplete; 12 leaves only in all.

Another book.

Sassa Dharyam—part of a work by Sassa Dhara of which the proper title is perhaps *Nyáya sastra dipica,* as in the foregoing. This fragment contains the *mangala vátam,* the *andhākára vátam,* the *kárana-ta vátam,* and the *sacti vátam,* the rest wanting.

The *sassa dháryam* is a sort of scholastic disputation. 1. Whether any laudatory poem should be prefixed to any work; denied; affirmed as needful. 2. Whether *darkness* is to be added to other general categories; affirmed, but by some denied, as necessarily included under *téjas,* being simply the absence of light. 3. Whether there is, or is not a First cause; denied by some; but here affirmed. 4. Whether there is a female energy (negative principle) in creation, denied by some, but here affirmed: much beyond is wanting. This 2d fragment contains 16 leaves, shorter than those of the first portion. The two books, taken together, are rather long, thin, and in good order.

3. No. 1904. *Tarkha básha tica,* commentary on a logical work. By *Góverdhana.* Four *khandas,* or divisions, are complete, 1 *pratyacsha.* 2 *anumánam,* 3 *upamánam,* comparison or analogy, 4 *sabdam,* testimony.

Besides there is the *átma vátádi,* polemical, to prove that there is a difference between the *paramátma* or heavenly soul; i. e. God, and the *jîvatma,* or human soul: consequently the discussion is opposed to the *Védanta,* or *advâita* system.

The book is rather long, thin, and in good order.

4. No. 1911. '*Ananta dipica vyákya,* a commentary on another book, entitled *Vishnoya drishti.*

By *Srîmat Rámanát'ha vidvān,* two *adhyāyas,* two more wanting. Discussions, in a logical form, on subtle positions; confuted with equal subtilty.

Sva pracásata-vátam, asserted that *Isvara* (the moon ?) does not shine with his own splendor; this book maintains that he does.

Pramána vátam, the *Védas* by some are denied to be a *rule,* this book asserts that they are a rule.

Véda abâurushéyatva-vátam, asserted that the *védas* are the work of men; this book denies, and maintains that the *védas* proceed from God.

Brahma is asserted to be the first cause of the world, this book denies and affirms that *Isvara* (applicable to both *Vishnu* and *Siva*) is the First cause.

Sanniyási kramam, the rules or observances of the class of strict ascetics. These are confirmed by authorities from the *Védas,* the *Smritis* or law books, the *Bhagavat-gîta*; and there is some similar matter.

The leaves number from 1 to 211, but 174, 175, 198, are wanting. The book is long, of medium thickness, touched by insects, towards the end.

5. No. 1917. *Tatva chintámani pracásam.*

A commentary on a work called *Tatva chintámani.* By *Ruji datta.* On Logic, in prose.

It relates only to the division termed *pratyacsham,* which is complete.

It contains the following *vátas* or discussions *mangala—pramánya—sama-váya—abhávam vaya-pratyacsha—manóvata.*

The book is long, of medium thickness, (148 leaves) and in good order.

6. No. 1886. At the end of this book is a fragment on the *Tarkha sastra,* or Logic; from the division termed *anumánam:* some unconnected leaves. They look nearly homogeneous, with the other leaves; but may perhaps belong to some other book.

7. No. 1888. *Mani sáram,* jewel essence.

By *Gópi nāthan.* The following matters are contained.

1—6 *mángala vátam,* about prefaces.

7—23 *pramánya vátam,* on the standard of duty.

24—89 *pratyacsha parich'hédam,* on discriminating substantive things.

90—181 *anumána khandam,* on arguing from doubtful things, or circumstantial proof.

182—186, on inference from comparison ; proof from analogy.

The work remains incomplete. The book is long, thick, and *new.*

8. No. 1889. *Shadkarica vivéchanam.*

By *Bhavánanda Vāgīsa Bhatta.*

Leaf 1—21 complete ; *vibhacti,* effect of the union of words in regimen or concord. 22—67 *anumati vichâram,* on the consent, or freedom of the will.

The leaves 34, 57, 58, 60, are wanting : leaf 68—83, various matters on logic ; beyond 10 leaves *parámarisa vátam*—on the will. One leaf on *sungati vátam,* or agreement. Three leaves *vishayata vátam,* on sensation and perception. Two leaves on the *anumána khanda, anumati vichâram,* and *parámarisa vichâram.* Leaves numbered 2, 6, 8, 10, on logic without coherence. Beyond 1—13 *vitpatti vátam,* and *sánta bhóda.* Three leaves on *Bhagavata árádhna,* worship of deity, this complete.

Three loose leaves beyond on the *anumána khánda,* unfinished.

The latter, and more miscellaneous portion of this book has leaves agreeing in size with No. 1900 ; collation is needed.

9. No. 1891. *Tarkha bhásha múlam.*

By *Késava misra.* An original work on logic, with an explanatory commentary following : leaf 1—6 *pratyacsham.* 7—12 *anumána cándam,* 12, 3 lines only *upamána cándam,* 13—31 *sabda-cándam* so far the original.

The commentary or explanation.

Leaf 1—18 on *practyacsham,* 19—34 *anumánam,* 35 *upamánam,* 36 *sabda ;* the rest wanting.

This book, in the commentary, maintains that there are only seven *padarthas,* or general categories. Other miscellaneous matter follows, apparently an intentional appendix. A *slóca* on *Ráma,* sleeping on the hand that protects the world. Another *slóca* praise of *Ráma.* In another a *désika* (spiritual teacher) reproves a waiting on princes ; when a handful of rice can be begged ; water can be sipped from a brook ; and a rag for the loins procured ; *therefore why* wait on princes, to get hundreds of rupees, fine food, and fine clothes. Book long, medium thickness, and in good order.

10. No. 1892. *Tatva prabódhini,* a commentary on *tarkha-sástra,* or logic.

By *Ganēsvara-dîcshada.* The work has three chapters, but is left unfinished.

1. *Pramána parich'héda,* discrimination as to the rule of duty, page 1—20.
2. *Prameya parich'héda,* difference as to sensible objects, not finished, p. 21—41.
3. *Samsaya parich'héda,* discrimination as to doubtful things, p. 42—46.

The book is long, thin, and in good order.

11. No. 1893. *Nyáya pracásam,* splendor of wisdom, a book on logic, prose.

By *Narahari misra.* It contains part of two *cándas.*

1. *Pratyacsha,* visible, or certain things.
2. *Anumána,* doubtful, or uncertain things.

(*upamána* and *sabda* not here.)

The first is complete, the second not so ; several leaves are imperfect, damaged, or wanting ; some blank leaves.

The book is long, thin, worm eaten, and some leaves broken.

12. No. 1894. *Tark'ha-sangraham,* a compendium of logic ; the *múlam,* or original, in prose, the explanation attached. By *Anam Bhatta.*

The work treats briefly of the four leading divisions, 1. *pratyacsham,* 2. *anumánam,* 3. *upamánam,* 4 *sabdam.*

Some writers speak of sixteen general categories, this writer considers several of those to be included in others, and maintains the modern division into seven, as comprising all substantive things.

13. No. 1896. *Nyāya sástra,* that is *Tarkha sastra,* on *logic.* Apparently three fragments, from different books.

1. By *Gópi nat'ha*—some things on the *sabda candam,* p. 1—10, rest wanting.
2. By *Srî Sâilam,* the *sabda cándam,* complete ; other parts wanting p. 1—30.
3. A few matters from all four of the leading divisions ; but not coherent, and two leaves on the *pramána vátam.*

The book is long, of medium thickness, and in good order. It needs collating with others.

14. No. 1897. *Nyáya siddhanta dîpam.*

Illustration of true logic. By *Dherma rāja,* a *Smárta Brahman.* This is not a work on the science, with its four divisions and various subdivisions; but a series of eleven discussions, on disputed points, with reference to the system, each one termed *vátam.*

1. *Támo vatam*, p. 1—17, 2. *pata sacti v. p.* 18—29, 3. *Sacti v. p.* 30—37, 4. *Mano-nuttama v. p.* 38—45, 5. *Sabda sváta trîya v. p.* 46—49, 6. *Nyána carma samuchaya v. p.* 50—52, 7. *Mócsha v. p.* 53—60, 8. *Siddhart'ha v. p.* 61—62.

There are not 16, but only 7 general categories.

9. *Vayu pratyacsha v. p.* 63—67. 10. *Nirica packa v. p.* 68—74, 11. *yóga rudi v. p.* 75—78—the work remains incomplete. I think it safest to leave these technical terms untranslated.

The book is long, thin, in good order; only leaves 77, 78 are broken.

15. No. 1898. *Nyāya siddhanta tatvam.* The quality of right knowledge. By *Srînivásáchārya, complete,* in prose.

The four chief divisions, or sources of proof in logic.

These are 1. *pratyacsham,* existing visible things, direct evidence, 2. *anumánam* doubt, inferential proof, 3. *upamánam* comparison, analogy, 4. *sabdam* the word, the authority of *védas, smritis,* or others commonly admitted as testimony.

There are seven *padart'has* categories, or common places, 1. *dravyam* which has nine subdivisions.

1. *prithivi* 2, *appu* 3, *tejas* 4, *vayu* 5, *akaza* 6, *kála* 7, *tech* 8, *átma* 9, *manam.*
2. *guna,* with twenty-four subdivisions.
3. *carma,* with five subdivisions.
4. *samanya,* with two subdivisions.
5. *visésha,* 6. *sama-vata* 7 *abháva* with four subdivisions.

The book is of medium size, and in good order. It may be regarded as a good compendium of the established system.

16. No. 1899. *Nyāya kusu mānjeri*—"The *kusu*-flower garland of knowledge"; on the *tarkha sastra,* or logic; from leaf 1 to 14, regular; and relating to the *anumána khandam.*

Four loose leaves 36,—39, on the same general subject: in all 18 leaves.

The book is long, thin, rather old, but in good order.

17. No. 1900. *Nyāya dîpa prabha,* torch of knowledge; being a commentary on a work entitled *Sasha dhara,* or the "hare-bearing moon"—on logic.

This commentary is by *Déva raja.* It is not complete, but the following are the numbers of the leaves, with the contents, 1—10 *mangala vatam,* whether invocation of a god, addresses to the author, and other matter should, or should uot, be prefixed to any book.

10—20—*tamo - vátam,* argued that darkness is not a distinct thing from light, as *tejas* is *bhava* positive, and *tamas* is *abhava* negative; threfore the one is included in the other.

21—26—On causation, from the First cause downwards.

27—41—*Pata - sacti - vátam,* on any substantive word, when giving a general definite sense.

42—48—*Sacti vatam* on specific names not applicable to any other thing ; negative causation.

49—57—*mano-nutva vatam*, on mental discrimination of things.

58—63—*sabda vatam* on proof from authority.

64—70—*mocsha-vatam*-on beatification ; the work remains unfinished. See remark XIV. 8.

This book is long, of medium thickness, nearly new.

18. No. 1928. *Nyáya kusu mañjeri vyákyánam.* A commentary on the *kusu* flower garland of knowledge, by *Varada rája* ; in five *parich'hédas*, or sections.

—*Purva pacsham*, denial of an argument, and objurgating, or confuting it.
—*Siddhantam*, correcting the objurgation as improper.

These two are illustrated by various rules.

Among the *padarthas* or general divisions of existing things, the *jivatma* or human soul, and *paramatma* divine soul are proved to be distinct, in opposition to the *advaitas*.

Other matters pertaining to this science, leaf 1—160 but wanting 122, 123, otherwise complete.

The book is long, thick, old, the ends of some leaves broken.

No. 1933. *Chitra Mimamsā.* This book has some relation to logic ; but is best referred to XXII. 1. *q. v.*

19. No. 2057. *Anambhattriyam*, Logic.

By *Anam Bhatta.* Fragment of a commentary.

The *pratyacsha khandam*, as far as to *tejas* light ; only 5 leaves, recent, yet bitten by rats.

20. No. 2086. *Tarkha bhásyā, Vyakyanam.*

A commentary on the *tarkha bhásya.*

On the four leading divisions.

1 *Pratyacsha* 2 *Anumana* 3 *Upamanam* 4 *Sabda v. Supra.*

There are subdivisions to each. It is marked *finis* at the close ; but appears to want something at the end.

The book is long, of medium thickness, touched by worms.

21. No. 2099. *Tarkhabhasya.* On Logic.

This is an ancient work on logic ; of which the foregoing is a commentary. The author's name is not given ; but he states, at the opening, that he writes for the easier instruction of young persons. This work enumerates sixteen *padarthas* ; while later works admit only seven.

There are four general divisions.

1 *Pratyacsha* 2 *Anumana* 3 *Upumana* 4 *Sabda.*

The seven, or sixteen *padarthas*, are distributed among these four. The seven *padart'has* are 1 *dravya* 2 *guna* 3 *carmá* 4 *sámànya* 5 *visesha* 7 *autabhava.*

The sixteen *padarthas*, are.

1 *pramana* 2 *prama yeyya* 3 *samshaya* 4 *prayojana* 5 *drishtanda* 6 *sid'dhanta* 7 *avaiyava* 8 *tarkha* 9 *nirnaya* 10 *vata* 11 *jalpa* 12 *vitanda* 13 *hetva bhasha* 14 *chala* 15 *jati* 16 *nigra hastana.*

There are nine supplementary leaves, with various *slocas* and stanzas on logic.

The book is of medium size, rather old, but in good order.

XV. Medical.

1. No. 2035. *Vāidhyam,* on medicine : fever pills.

A kind of balsam, very composite, for arthritic pains ; an electuary, also composite—on fits or epilepsy, a remedy for it called *manduram.* On *vishajvaram* or dangerous fever—On diarrhœa—on the bite of rats, and of snakes. Various other diseases—the diagnosis, and remedies.

The Sanscrit *slócas* have their meaning given in Tamil ; but the book is incomplete.

It is long, thin, rather old, some leaves are damaged.

2. No. 2037. *Vāidhyam,* on Medicine.

Slócas, with *tîca,* or explanation, in Tamil.

The work contains a description of diseases, with the remedies, and treatment, proper to be used : among the diseases are sarcocele, strangury, colic, flatulency, bile, phlegm with treatment ; fevers, epilepsy, heat, of skin, and other medical matters—60 leaves incomplete.

The book is long, thin, without boards, and damaged by breaking of the leaves.

3. No. 2039. *Vâidhyam,* on medicine.

Slócas, with *tica* or explanation in Telugu, from leaf 58 to 80. Description of diseases, with remedies ; as epilepsy &c. indication of disease, by the sound or tone of voice—by an inspection of the tongue—fever caused by indigestion—fever of skin—fever in the bones ; fever from leprosy—flatulency—bile—phlegm—signs of disease by inspecting urine. Various remedies for diseases indicated. The book is long, thin, and in good order.

4. No. 2038. *Vâidhya-sāstram.*

Homage to *Sénésan,* the general of *Vishnu,* as *Ganésa* with the *Sâivas.* Also to *Lacshmi,* and *Narasinha,* one *slóca.*

—The *Ráma chacram* astrological, with *slócas*; these have a *tica*, in Canarese.

Vaidhyam proper.

—Properties of the pulses—indication of feebleness, or bad health—symptoms of epilepsy, and of fevers—and of dysentery, with fever—a disease called *chardi*—fever with phlegm—(*sléshma jvara*) desire of water in fevers—on consumption; and on other diseases, with the suitable remedies to each. The foregoing has a Canarese explanation. There follows in the Sanscrit, but Canarese character, recipes for making medicines from a large gourd *cúshmándam* (*kalyāna pūshni-kāyi* in Tamil.)

—Praise to *Indrácshi*, a goddess—complete.

—The *kadi-kāyi-chūrnam*—the effect of the astringent *myrobolam*, if the powder is swallowed, whether beneficial, or not as the case may be.

—*Kant'ha màli*, a kind of disease, of the ring worm description—also on consumption; remedies for these two, and various other medicinal preparations described.

There are also 95 *slócas*, with an explanation in Canarese, on ethics: not properly one with the medical work.

The book is of medium size, old, a little injured in some places; and the leaves, towards the end, are not all alike.

5. No. 2040. *Dhanuvantari Nigandu.*

A medical vocabulary.

—Different names of medicines, as sold in bazars—a *Materia Medica*—(the indications by the pulse—3 leaves, this has a *Tíca* in Telugu). The whole leaf 1—57, but unfinished. [*Dhanuvantari* the physician of the Gods—was one of the products of churning the sea, in the *Curmavatàra*; but ancient names are given to modern books without much scruple.]

The whole book is long, thin, and in good order.

XVI. Mimansa, with the Pancha Ratram.

Ancient ceremonies, united with later *Eikonical* observances.

1. No. 1147. *Bart'ha Rahasyam.*

—*Dherma sabdart'ha Vichára*, enquiry concerning active virtue, and equity.

—*Dana priti griha*, on gifts and mode of receiving them, with other matters.

—*Jateshti adhicàrana*, a chapter on the sacrifice termed *Jateshti*: there are one thousand *adhicaranas*, connected with the *Carma Mimansa* or ritual.

—*Vrihaspati sarvátikaranam*, a chapter on the sacrifice (*Savam*) termed *Vrihaspati*.

Utpatti Kála tikaranam, on the beginning of any sacrifice. *Agniyanayam*, relating to the fire of sacrifice, *Sanniyasi atikaranam*, a chapter on the ascetic life. *Parama hamsati sanniyasi chatur-dasi kramam*. The order of fourteen classes of strict ascetics, beginning with the *parama hamsati*.

These, and the like matters are discussed, and proved, by extracts from *smritis* law-books; *sruti* the *veda*; with *slocas* from *smritis*, but generally prose. Incomplete, leaf 1—166, does not finish.

The book is of medium size, old, and touched by worms.

2. No. 1729. *Râudram*, on rituals.

This is a prose work, on certain motions of the hands, and fingers, used by *Brahmans*, in early morning, and other devotions.

Anga nyasa. The members, or fingers, touching, and variously combined.

Kara nyasa, the hands touching. In both cases certain *mantras*, as the *gayatri* and others, are used, at the same time.

Púrvaca, ancient, and different modes of ritual homage, addressed specially to *Siva*. There are some extracts it seems from the *yajur vedam*, though the *yajur veda* is said to condemn the use of *mantras*.

The book is long, thin, and complete.

3. No. 1733. *Stâuta bhāgam*, a chapter on sacrifice. By *Sóma prayóga*. In prose language, or similar to that of the *Védas*; which have no *slócas*, the measure of heroic poetry.

The general subject is the *agni stómam* or sacrifice by fire, whether of ghee poured on flame of a sheep, or otherwise; but the language is such as to be unintelligible; except to those who are, by office, sacrificers.

The book is long, of medium thickness, not old, yet a little touched by insects, leaves 1—108 complete; except that 102—105 are not written on, and the subject there is left imperfect.

4. No. 1734. *Aba-stambha sutra prayógam*.

On sacrifices at the full and new moons; and on other sacrifices. Their order, or mode of performance. Some extracts, or portions of the *Véda* are added; incomplete.

—Some matters in praise of any one who is declared, by competent persons, to be fit to bear the expenses of a sacrifice. Also praise of *rishis* who attend it.

Extracts from the *Asvamédha-parva* of the *Bháratam*, on the subject of sacrifices, in the *Vaishnava* mode. Condemnation of any one who slights or despises the appointments of the *Védas*.

The book is long, of medium thickness, *recent*, and in good order.

5. No. 1735. *Staûta prasna*, on sacrifices, in prose: *Prasna* here means ordinance, or appointment. There are fourteen *prasnas*, or regulations, with a little of the 15th which is not finished. The general subject of sacrifices occupies the book, which contains 159 leaves: wholly of the ritual, or *Purva mimamsa* class.

The book is very long, thick, old, at the beginning several leaves gnawed by rats.

6. No. 1737. *Asvaláyana—sütra-prayoga.*

By *Trâi-vidya vriddha*, in 8 *adhayas*, or chapters. On the new moon, and full moon, sacrifices. Various others; as *ágrayanam—putrakámeshti-pasu-bandham-vatipēyam-ādi-ráttram-uptoriyamam-visvajit*; these, and other modes of sacrifices; the order of proceeding explained; selections from the *Védas*, and from some other works, in prose are added.

The *maha vrittam-páûndarícam*, these, and some other ritual observances, explained. The whole chiefly in prose.

The book is long, thick, old, and at the end very greatly damaged, only small parts of the leaves remaining; it is incomplete.

7. No. 1742. *Bráhmana carmam*, Brahmanical ceremonies, (See. 11 No. 1749) a glossary, or definition of terms is prefixed.

On fate, or *vidhi*, also termed *carmam*, as the result or fruit of virtue, or vice, in a former state of being; *Nava-griha-sandhya*, homage to the nine planets. *Vastu sandhya* an image of a man is made, and then carried around a house, and set up outside, intended as preventative of ill from the effect of evil eyes.

Nacshétra sandhya, homage to the 27½ lunar mansions.

Yóga sandhya, homage to the astrological *yogas*, *caruna-sandhya*. There are eleven *carunas* (favors) represented by different animals, relative to divinities. Also the *upanâina-mantra*, or prayer when putting on the brahmanical thread.

The book is said to be a *vade-mecum* for Brahmans, in the foregoing matters.

It is complete, of medium size, and in good order, save the edges.

8. No. 1743. *Brāhmana carmam.* This book contains two portions, the first on the sacred thread in the Telugu letter. See *β.* A. *c.* XVII.) the other, in the *grant'ha* letter, is on *vivāha*, or the ceremonies connected with marriage. The book is of medium size, old, yet in pretty good order.

9. No. 1744. 1.) *Krishnajayanti mahatmyam.*: Said to be narrated by *Vyāsa.* It contains a detail of the various rites, fastings, and other ceremonies, practised by Brahmans and others, on the anniversary of the birth of *Krishna:* which falls on the *Rohini nacshetra* of the month *Srāvana* (lunar). Up to a certain point fasting is observed: when the god, being supposed to be born, rejoicing, dresses, feasting, processions occur. It is a leading festival with modern *Vaishnavas* at Madras.

2.) *Srāddha vishayam*, matters connected with the twelve days of mourning observed by Brahmans, (16 by Sudras); the ceremony, or ritual observance of each day described.

The book is long, thin, nearly new, yet slightly touched by insects.

10. No. 1745. *Mantra ruch.* Ritual forms, said to be taken from the *Yajur vēda.* The book contains chants, or forms of homage to *Brahma, Vishnu, Siva*; to *Indra, Agni,* and to all deities: also praise of, or by *rishis.* The *Brahma yagnya,* homage by Brahmans on taking up water in the hand; sipping it with both hands; pouring it out &c. when bathing.

The book is long, of medium thickness, and in good order.

11. No. 1748. *Pānchanga pūja*—homage with five members to *Siva* corresponding with the five heads of *Siva* one member to each; this is complete.

There is appended a *sakasranama* of *Vishnu*, or his 1008 names, and a portion of the *yajur vedam,* 5th *prasna,* of the 4th *cāndam.*

The book is of medium size, some leaves broken.

12. No. 1749. *Brāhmana Carmam*: Brahmanical ceremonies. This work contains the *Sandhya-vandanam,* or customary homage, at the morning, and evening twilight with, *madhyanîcma* or that observed at noon. The *Brahma yagnyam,* a *mantra* or prayer, from the *Veda, O'm,* the *gayatri* &c. See 10.

The book is thin, and new.

13. No. 1752. *Sáiva kriyai,* ritual observances by *Sáivas,* in two divisions; the first funereal, and the second partly on that subject, partly on purifications, and expiations.

1.) Funereal observances. It contains detail, as to the burning of the body of a deceased Brahman, and the rites for twelve days afterwards.

Dahanam—the burning, and on coming back to the house making a hole, placing an image in it, and dropping water thereon, from a saturated cloth while repeating *mantras.* Then the *pinda bali,* or offering of a ball of food; a man is placed to represent the deceased one. This first day's ceremony is called *uchina-sraddham.* Next is the *hasti sanjayanam* or going to the ground gathering the bones, putting them together, with various attendant ceremonies. From this time to the 10th day giving food to one person, in all nine different persons; and every day repeating the *pinda bali.*

On the 10th day a larger eating party The image is taken out of the hole, and carried away. Bathing—shaving—again bathing—making a homa or fire-offering in the house; and then going about the usual business.

On the 11th making the image of a bull; giving largely food to 16 persons. The *sóta cumbha sraddha,* a ceremony with a pot of water: given to a Brahman, with a cloth for his waist, sweetmeats, rice and betel nut.

On the 12th day the *sapinda,* a great ball of food, offered to ancestors; afterwards food given to seven persons; another ceremony with the *pinda. Gò-dánam* gift of a cow. *Sverga patayam,* final gift of a cloth to a *Brahman*

2.) Other observances.

Vidvaragni santánam, if the widow of a Brahman die, being six months pregnant, or more, a special observance, and that which would be done on the birth of a child is done then. *Sutica rajasvalyo-marana-samascáram,* a ceremony if a woman die during the time of menstruation, and when put outside the house. A *mantra samascara vidhi,* if a brahman die, while ceremonially unclean, by reason of the place; the usual ceremonies are performed by substitution at the place, where he died, not in his house. If a great way off, an image of *darbha* grass is made to represent him, and the usual ceremonies are gone through, this is called *punah-samascáram.*

Saha gamana-samascáram vidhi. The sacrifice of *going along with,* or of a widow consenting to be burnt with the dead body of her husband.

Durmarana-samascaram, if by accident, or evil-cause, any one die, the suitable observances. Also ceremonies attendant on dying on any unpropitious lunar day or *tithi;* much the same as in the books which treat of *zantis,* or expiations.

End of the *káttiyāyanar,* the book is commonly so called from the name of the writer. Some Telugu letter is mingled with the *Grant'ha.* Three leaves, containing praise to *Ganēsa* are prefixed. The book is long, and of medium thickness.

14. No. 1753. *Brāhma-carmam.* It contains seven *vidhis,* or ceremonial modes: being the *sîmantam,* six months after conception, *jata-carmam,* at birth &c. See XVIII No. 1746. It wants the *srāddham;* for which see above No. 1752.

The book is small, complete as far as it goes, rather old, and a little damaged.

15. No. 1758. *Mudrā lacshanam,* signet-signs.

It contains the 8th 18th and 21st *adhyáyas,* said to be from the *Mahōpanishada,* revealed by *Vishnu* to *Brahma,* by the latter to *Náreda;* and by *Náreda* to mortals. The subject relates to the various motions on, or with the fingers, in the performance of various Brahmanical rites; especially those practised in the early morning. (In the Library of the Madras Literary Society there is a folio book, by a Bengal Officer, containing drawings of those signs.)

The book is small, and nearly new.

16. No. 1761. *Saiva-rituals.* The *anga* and *kara nyásanam,* or motions of the fingers and hands, touching the body &c. when repeating *mantras,* or doing homage. Also the *tithi-prayógam,* or certain monthly funereal observances, during the first year after any one's death; and the *varusha srāddha* or annual commemoration of the death of an ancestor. Both of these last contain *mantras,* or formulas from the *Védas.*

The book is very small, and greatly injured, at one end.

17. No. 1763. Various ritual homage and ceremonies.

Vignésvara-pūja, homage to *Ganésa.*

Shódasa upasára pùja, sixteen kinds of respectful offerings.

—*Gaûri-puja*---offerings to *Parvati,* 108 expressions of homage.

—*Sarasvati puja,* homage to the *sacti* of *Brahma, Krishna,* and his son *Pradhyumna,* homage to them, *Rama-jayanta púja,* homage on the birth day of *Ráma.*—*Sravana dva-dasipuja,* a special fast on the 12th lunar day, in the lunar month *Srávana.*

—*Carticeya-sóma-vara pûja,* homage on the Mondays of the month *Carticeya* (November 11 December 12) *Siva-rattri-püja*—commemorating *Siva* suffering at night, through swallowing the venom of the ser-

pent *Vasuki* in the *curma avatara;* a strict fast, the day before the new moon, in the lunar month *Mási* ; certain cakes &c. are then offered, but not eaten till the next day.

—The *écadasi calpam* fast and its benefit, on the 11th lunar day, in each ½ month, it should be a strict observance.

—*Nara sinha jayanti*, on the birth-bay of the *Narasinha avatára* of *Vishnu*.

The book is long, thin, and in good order.

18. No. 1765. *Bráhmana carmam*, Ritual.

The *pâitru-mética*, or duty of a son towards a deceased father. The *prēta-krutyam* or funereal rites, from the *dahana*, or burning, and to the end of 12 days after the *karmántaram* ; as already indicated *supra* No. 1752.

This book is small, old, and damaged.

19. No. 1767. *Brahmana-carmam*, Rituals.

1.) The *Srávana dvadasi*, fasting and other ceremonies on the 12th lunar day of the month *Srávana;* they are herein stated.

2.) *Srávana dvadasi utdyápanam*, the closing portion of those observances.

3.) *Dhána p'hala vratam*, various modes of giving alms, or presents to *Brahmans*, with the beneficial results stated.

4.) *Kat'ha Srávana p'halam*, the benefit of attending pagodas on the 12th lunar day of the month *Srávana*, and hearing the legends connected therewith read.

5.) *Svarna Gâuri vratam*, fast and devotion to *Parvati*.

6.) *Svárna-Gâuri kat'ha*, tales connected therewith.

7.) *Vara Lacshmi vrata calpam*, devotion to the gift bestowing *Lacshmi*, with benefits thence flowing, and illustrative legends.

8.) *Yamuna nadî pūja*, the ceremony of bathing in the *Jumna* river.

9.) *Sarvatóbaddam*, the safety thence arising.

10.) *Ananta vrata calpam*, legends as to the worship of *Ananta*, or *Vishnu*.

11.) *Dora nashta puja*, the ceremony to be used in the event of losing the cord bound round the arm, or body, in the time of homage.

12.) *Mahá navami puja*, the ceremony in honor of *Sarasavati* and *Durga* at the *Dasra*.

13.) *Krishna jayanti,* the birth day of *Krishna* (see 9 No. 1744.)

14.) *Rishi panchami calpam,* tale of the 5th lunar day (once a year) some name is attached to every *tit'hi.*

This relates to a dead *Brahman* being raised to life by a *rishi*; the circumstance has a yearly commemoration, under the name of the *rishi panchami.*

15.) *Lacsha vatti udyápanam,* the effect of lighting a lakh of lamps.

16.) *Siddhi Vináyaca pūja,* the prosperous result of worship to *Ganésa.*

The book containing this multifarious collection, on rituals, is small, ; and, the edges excepted, in good order.

20. No. 1768. *Various ritual observances.*

1.) *Sri mahā Ganapati calpam,* the benefit of homage to *Ganésa.*

The book assumes a discourse between *Uma* and *Mahésvara.* In 35 kinds of discourse *Siva* tells *Parvati* the 35 kinds of *Brahmanical* observances of which those in this book are a part.

2.) *Srávana-dvadasi vidha,* fast on the 12th lunar day of the month *Srávana.*

3.) *Ananta vratam,* fast to *Vishnu.*

4.) *Siva rátri-mahima,* fast to commemorate the suffering of *Siva,* by swallowing venom in the *cúrmávátára.*

5.) *Ishti kálam,* during any great sacrifice, on the new moon, and day after it, and on the full moon and after, the *Brahmans* perform some peculiar ceremonies termed *ishti*; this tract contains the *mantras* or forms then used.

6.) *'Eca-dasi nirnayam.* There is a difference between the *Saivas* and *Vâishnavas* as to the exact beginning of the 11th *tithi* or lunar day ; the *Saivas* begin a little earlier, after that both go on together.

The *Saivas* leave off a little earlier, the cause of this difference is contained in this tract.

7.) 'Eca *dasi-srăddhá.* The 11th *tit'hi* is a strict fast by *Brahmans*; but if the annual commemoration of funeral rites to ancestors fall on that day, they are allowed, by rule, to eat of the funereal offerings.

This book is long, of medium thickness, one half old, and one half new, and in good order.

21. No. 1773. *Vaidica* carma, rituals founded on the *védas.* On offerings by fire. Also various Brahmanical ceremonies at birth, naming, first feeding, shaving &c.

A fragment of another book, attached to this, contains twelve *rigs*, or sections from the *Rig vêda.* The book is composed of fragments of various sizes, and as like subjects are found in other incomplete books, the need of being collated with them is indicated. It is of medium size, and in good order.

22. No. 1848. *Brāhmanaradíyam.*

For the ethical portion at the beginning See. VI. 8. Stated to have been first delivered by *Bhrigu* to *Nāreda,* and afterwards narrated by *Súta* to *ascetics* in the *Náimisha vanam.* It contains *Vaishnava* matters from the 1st *adhyaya* to the 38th nearly complete in 38 sections, and includes details of proper ceremonies, adapted to certain days; as the new, and full moon ; also the *Sràddha* or funeral ceremonies ; and states that beatification will be attained by duly performing them. The book is old, and somewhat damaged, one leaf is gone.

23. No. 1890. *Sastra dipica.* The Scripture lamp, being a commentary on the *karpura vartiká* or camphor-torch. By *Sri-raja chúdámani dîcshata.* The subject of this book is wholly on the ritual of sacrifices. Said to be a rare, and very valuable work, not usually to be met with, except at Benares. But it is not complete. The 1st and 2d *adhyáyas* (or chapters) are wanting. From the 3d chapter and 6th *patam* or paragraph down to the 8th chapter and 4th *pura* is found, the remainder of the 8th chapter is deficient. The 9th, 10th and 11th chapters are wanting. The 12th chapter, the proper close of the book, has a different appearance from the rest. The leaves are numbered up to 320; though of course not in regular order.

The following is an outline of the contents as they herein appear :—the nature of sacrifice—the sacrificer—the proper position for placing the *three védas* herein named *advarya, utgáta* and *hóta* or the *yajur, sàma* and *rig.* The proper places for the attendant *Brahmans* that officiate; the order and manner of the *sóma yajéni* or drinking the acid juice of the *asclepias* plant—the persons who partake of it *equally.* The *yûpa stambha* or sacrificial post—the washing that post—the raised earthen terrace around the place of sacrifice, how formed —the *jyotisht homa,* a kind of astrological sacrifice—the *vati péya* another kind —*aptoriyámam* another—*adi rattram* another—*visva jitu yagam* another— *Darisi púrna másam* another—*raja süjyam* another—these and some other modes of sacrifice. The specific purpose stated, for which each sacrifice is

performed. The *drishta phalam* visible or worldly result—the *adrishta p'halam*, the unseen, or result in another world. The sheep used for offering—women must not repeat the *mantras* at a sacrifice:—proper wealth must be expended on a sacrifice, not ill-gotten wealth. The proper times for the different sacrifices. The general bathing of all, without exception, of those who were present at a sacrifice—washing of all utensils employed; and various other matters, connected with piacular sacrifices.

The book is long, very thick, and in good order.

24. No. 1895. A. Fragment, leaves 45—70.

It contains *vidhi-vātam*, on imperatives, or orders to do &c. and a *purva vātam* on claims established to futurities, as by sacrifices; thence after death beatitude.

There are matters on sacrifices mixed with others in this book. It is not so much a logical treatise as philosophical, allied to doctrines and rites. It is of little use, but for collation, and filling in deficiencies in other copies.

The book is long, thin, and *recent*.

25. No. 1927. *Agah nirnayam*, on pollution.

It contains one hundred *slócas*, without quotation from authorities. The uncleanness of children by death of parents, and of parents by death of children, stated, complete on 17 leaves; others left blank. See 28 No.1934.

Vâishva déva hóma kramam, the name of a fire-offering, and the mode of performing it, four leaves complete. The book is of medium size, and recent.

26. No. 1931. *Mîmāmsa nâiyā vivēcam.*

By *Bhava nát'ha misra.*

It contains the 2d, 7th, 8th *adhyáyas*, or chapters, the three have deficient leaves in the midst.

Matters pertaining to sacrifices—*nitya* or daily ceremonies, household or otherwise, *nâinitya* special ceremonies, the *agni-hotra*, or *homa*, is a daily household fire offering.

Special are *játashti*, and others, *câmya carmam* voluntary duty that may, or may not be performed, at liking.

Agni-stoma-neshyam- shodasi-atti-ráttram aptomiya - yamam—these and other ceremonies.

The book is long, and of medium thickness in good order, only incomplete; many leaves in different places, in the midst, being wanting.

27. No. 1932. *Mimámsa - sastram.*

By *Appâiya dicshata*—(does not appear in the book.)

The label bears an erroneous title.

There are a thousand chapters in the *Mimámsa.*

This book contains one chapter—the *upa krama parácrama*—on exceptions to general rules concerning sacrifices; *upa-krama* being an inferior point, or exception. Also part of another chapter *upa-samhá-ram*; on some particulars, in a general list, that are of more than common consequence.

The book is long, thin, nearly new, and must be part of some larger book. The leaves number 1—17, left incomplete.

28. No. 1934. *Agah nirnayam*, discrimination of ceremonial pollution.

By *Haritah Vencatácharya.*

By many quotations from *Smritis* and *puránas* it is shewn that if father, or mother die the children are unclean. There is a ten day's pollution, and one of three days. The former on account of near relatives, and the latter for those who are related by marriage or by distant remove. If the two happen to concur the lighter one of three days is first removed.

The book is long, thin and in good order.

An *addendum* of eight leaves, in Tamil contains a story of a king eating with an invisible *pariah*; and burning himself in cow-dung when it was discovered—which might be disengaged, and transferred.

29. No. 1935. *Achárya vishayam* on doubtful points in ritual observances.

1.) On the birth-day of *Krishna* termed *jayanti.*

There are doubts as to which of two days is proper; and this book discusses the subject by extracts of *slócas*, and comments on them.

2-) *Sri-Rāma-navami.* The birth day of *Ráma* is commemorated on the 9th of *Chitra* (23d or 24th April.) This is also subject to a doubt between two days, owing to astrological niceties; the doubt is herein discussed, as above.

3.) *Srāvana-dva dasi*, so called if the 12th *tit'hi*; or lunar day, fall in the lunar mansion *Srâvana.* This is held to be special, as a fast. Two days here also are in dispute; this tract discusses the proper time of the fast, and other observances.

In the above three cases the subject is argued from the *smritis*,

puranas, and *pancha-rattram*: leaves 1—49 incomplete. This book is long, thin, recent, yet damaged, one end gnawed by rats.

30. No. 1940. *Apara vishayam*, on obsequies, and other matters.

Leaf 1—41. On this subject, according to the *Vadagalas*; or a strictly *Vaishnava* book. In the event of a father, or mother dying the eldest son must perform the required duties; especially in the cremation of the body. In defect of an elder son, then other sons; if none, then by relatives: so far *slócas* comprising various details.

Leaf 42—130. The same with other rites in prose.

Brahma mêdha samascàram, a *mantra*, or prayer, to be used only by one acquainted with the *Vedas: ahîtagni samascáram*, on the keeping the sacred fire burning from the time of marriage till death. *Yeti samascaram*, rule for burying a *sannîyasi*, who wholly relinquished family cares, and duties.

Garbhini samascaram, rules for burning a pregnant deceased woman. Repetition of obsequies from the 1st day to the twelfth; when any death occurs in a household, rules given, prose with a few *slócas*. The book is complete, long, thin, and in good order.

31. No. 1977. Fragments, chiefly on the *Pancha rattram*, or ritual of processions---4 leaves---*mantras* on the *Vishnu abîshégam*, or pouring water on the image of *Vishnu*.

—*Vishnu utsava-aróhanam*, daily observances with *homas* or offerings by fire during the festival processions (*Vaishnava*) for ten days after hoisting the umbrella, or flag. *Aróhana* lifting up, *avaróhana* taking down.

—*Vishnu, cumbha—avahanam*, the *mantra* and ceremony used on transferring an image of *Vishnu* from a statue into a pot of water. On some special occasions; after which ceremony the statue is no longer a god but common material.

—*Vishnu púja*—daily homage to *Vishnu*.

—*Vishnu sahasranáma*, the one thousand names of *Vishnu*, as daily repeated by votaries.

All the foregoing are fragments.

—*Kara nyásam*, motions of the hands, or fingers on reciting *mantras*, complete.

—*Vishnu-púja* by *Ramanújáchárya*, daily homage, which is more lengthened on ordinary days, and a little abridged on procession-days; but the same *púja* uniform—not various kinds.

—*Pratyahan Brahmana charitram.*

The proper conduct of a *Brahman* every day, and every hour of the day, as to rituals; incomplete.

Two grammatical fragments are inserted.

—*Kriya-mála,* list of roots, for the formation of verbs, 2 leaves incomplete.

—*Sarva-Ráma-sabdam,* on cases of nouns, incomplete.

The book is long, thin, old in part, and slightly damaged; one part recent, touched by worms; the leaves are of different length, age, and writing; and, as a whole, require comparing with other defective books, so as to make it, as much as possible, complete.

32. No. 1980. *Pancha-ráttram*:

Details, according to the *pancha ráttra* system, of modes of *pūja,* or ritual homage. In prose, with some *slócas*; and complete on 9 leaves; long, and in good order.

33. No. 1985. *Sa-Brimha gosham*—relating to the *Pancha ráttram,* prose of a difficult kind.

The subject relates to the close of festival processions; when, on the *avaróhana,* or taking down the umbrella on the last day, the people who came to the festival to do honor to *Vishnu* are to be allowed to depart to their various countries, or places of abode. Said to be prescribed by *Vishnu;* so at least the presiding hierophant declares to the people.—Two copies, one complete; another in a rude boy's hand, incomplete.

The whole book is long, thin, and in good order.

34. No. 1992. *Pancha rattram*—on ritual *Vishnava* matters;—divided into *padalas,* except the last which is called *adhyāyam.* The 1st has a prefatory discourse relating, as stated, to *Sri sailam,* a discourse between an ascetic and a *Siddha.* The latter relates his coming from *Vishnu's* world to see a *rishi* who died before he could fully instruct him. A voice revealed to him the *O'm mantra.* He repeated the *Brahma mantra*; Brahma appeared, the *Siva muntra* and *Siva* appeared. The *Vishnu mantra* and *Vishnu* appeared. Each one stated the particulars of his own worship.

The 2d *padalam* introduces the *Vaishnava* system in particular.

3d. The greatness of Vishnu stated.

4th and 5th not particularly examined.

6th. The mode of ritual worship *(puja vidhi.)*

7th. *mudra lacshnanam.* The mode in which officiating Brahmans use their hands and fingers, changing the signs in the ritual of *Vaishnava* homage.

11th. *abishega kramam* pouring water &c. on an image.

18th. *pradishta krama* mode of consecrating an image.

20th. The mode of conducting processions, *or utsava vidhi.*

24th. *jirna udana vidhi* mode of repairing broken images.

The above is a specimen ; every section was not examined ; and there are others, down to the 30th *adhyáyam.* Many leaves are wanting in the midst ; perhaps they might be made up from other miscellaneous fragments.

This book is of medium length, thick ; and, in places, a little damaged.

35. No. 1993. *Pancha ratram, slócas.*

Related by *Capila* to *Cásyapa.*

A few miscellaneous matters are prefixed.

1 *Leaf—hattri mantram,* against venomous reptiles, or insects, or evil spirits.

1 *Leaf—critica tit'hi nirnayam,* enquiry if one half of this lunar day fall on one solar, and another half on another solar day, on which of the solar days the observance is to be made.

2 *Leaves, shodasa upacharam,* on sixteen ceremonies, in homage to *Vishnu.*

2 *Leaves, Narayana bali,* ceremonies on the 10th day after the decease of a *sanniyási.*

—*Gangésa Tatva Chintámani*—a little on the *mangala vátam,* connected with logic, and in the Telugu character.

Then follows the *pancha rátram*-leaf 1—32 unfinished.

1st. *Adhyáya,* introductory, as to the subject.

2d. „ The same continued.

3d. „ The proper conduct of a *Vaishnava.*

Other Sections not particularly examined.

10th. „ On the construction of walls around a pagoda (or temple.)

11th. „ Rules as to the size, and relative proportions of idols, or images ; such as to the different members of the body. &c.

12th. „ On the consecration of images.

Other connected matter.

Sanatcumáras instructions as to the proper preparation before a procession ; such as fillets bound round the wrist &c.

Vastu zanti, a form is drawn on the ground of some being intended : the *zanti* or averting prayer is used, and the being is told to depart, as a pagoda, or house, is going to be built.

—Some matters, by *Visva sena,* on consecrating an image of *Krishna.*

Paramesura samidayam, on cars &c. ascribed directly to God.

Other matters on *Vishnava* consecrations, and processions in the *Critica tit'hi,* and lights, in the *Kartikeya* month.

Garuda pratishtha consecration of an image of *Garuda:* and a few like matters which all pertain to the *Pancha ratram;* a supplementary " theory of devolopement" as to idolatry.

Be i:'es *Sudarisana stottra, slócas,* praise of the *chacra,* or discus of *Vishnu.*

Lacshmi Cavucham, charm for preservation by *Lacshmi,* ½ leaf astrological.

36. No. 1997. *Pancha rátra grant'ham,* a work chiefly relating to the said system : 5 leaves incomplete.

By *Jayanti.*

It contains quotations taken from the *Padma, Agni,* and *Náreda, purànas* in support of the *Pancha rátri system* ; a variation or developement of the *Vaishnava* mode of worship. This book is on *talipat* leaves, very old, and damaged.

By the same author—Extracts from the writings of *Rámanújáchàry,* in favor of the same system ; 8 palm leaves.

—One leaf settling the true date or *tithi* of *Rúmás* birth day.

—Also the exact date, or *tit'hi* of the birth of *Narasinha,* or *Vishnu,* as man-lion.

The above quite distinct, on palm leaves, very old, and damaged.

The fruit or benefit of marking the shoulders with the *chank* and *chacra* of *Vishnu,* The same as to the putting on the *úrdhva* or trident on the forehead, with a few unconnected *mantras.*

This latter portion, on talipat leaves, very old, and damaged.

There is a unity of intention throughout. The book is long and thin.

37. No. 1994. *Visvācsena samidha, slócas.*

This is the 1st section in this book; for the other one see IX. One leaf is prefixed, on modes at processions ; the remainder is *prōcshana vidhi,* the mode of sprinkling water, with other rituals, as to an image ; *Samprócshana* is said to be the first purification, when the image is new : this article relates to the customary purifications afterwards. The tract is incomplete.

38. No. 2000. *Pancha rattram.*

By *Padmaha,* prose, and *slócas* mingled.

The order of ritual worship—ritual homage by many persons—and by one person—homage to the *vahana* or car and attendants around the image—p. 1—127 ; some leaves defective in the middle.

39. No. 1988. *Páncha rattrágama prámánya kanta kódára sangraham.*

By *Vadugala Varadácharya* being *an epitome to draw out the thorn of those who deny the authority of books on the pancha rattram.* I thought to class this book as *polemical;* but perhaps it may come in here.

The *pancha rattram* is not acknowledged by by all *Vaishnavas*; those who maintain it are *ritualists.* As there are those that deny the authority of the system, as a *rule*, the author opposes them by a variety of arguments, and labors to establish the authority of that system.

The book is of medium size, recent, and in good order.

40. No. 2001. Ritual observances.

Urdhva punra vidhi—mode of fixing the *nama*, or mark on the forehead, and other ritual modes.

—*Sandya vandana vidhi,* morning, noon, and evening prayers or *mantras*, with cermonials.

—*Yagnya upavita vidhi mantra,* prayer on putting the *thread* into order for wearing it.

--*Pápa vimochana art'ham sacala hóma vidhi,* all kinds of offerings by fire, for the remission of sins.

— *Vaishva déva homa vidhi,* a particular kind of offering by fire.

Mantra snana vidhi, if any sudden pollution have occurred, then to go to a tank and sprinkle a little water over the head, with this prayer as an expiation.

—*Pancha maha yagnya vidhi,* mode of five great purifications by water.

'*Adhara sacti terpana vidhi,* On taking up water in the hands, and offering it to *Vishnu* &c. &c. The above are mostly daily Brahmanical observances.

— *Vishnu dvadasacshara japa vidhi,* prayer (muttered) by means of the twelve lettered charm.

—*Pradosha nirnayam,* explanation of the bad time for prayer, which occurs on some lunar days about sunset. The book is of medium size, and in good order.

41 No. 2015. This book consists of various tracts put together; and is somewhat miscellaneous; but chiefly relating to ceremonials.

1.) *Pancha rattram.* Ceremony of purifying a place before making processions, by putting rice under a pot of water, performing *mantras* and sprinkling the consecrated water. Also preparing a large urn filled with water, for tranferring the deity to it, by *mantras*, on special occasions. The consecration of a small image of *Vishnu.* to be put into the pot of water, duriug the ten days of a festival, at the end of which the deity is again transferred by the power of *mantras* to the *mula bimbam*, or great image in the temple.

2.) The order for performing the ceremony of marriage with the *mantras* then used. It contains *slócas*; and also *sutras* from the *Vedas*. 19 leaves incomplete.

3.) *Pancha ratram*—the ceremony of hoisting the umbrella, or flag (*dwaja*) on festival occassions: with that the festival begins.

4.) *Vishnu pradisht'ha*; another copy of the mode of consecrating a small image of *Vishnu*, to be put into a pot of water. Also *Vishnu puja*, ritual homage to *Vishnu*.

5.) *Pancha ratram*,—the mode of beating the great drum at festivals; the man employed to do so must be at band during the ten days; if he hear the sound of that drum he must come into the temple, and must be especially present on the closing day.

6.) Mode of putting a cotton bracelet on the arm, during the festival. This is complete.

7) *Sálagrama mahatmyam*, the fruit, or benefit of using the petrified chank, in any act of worship to *Vishnu*.

8.) The *tulsi mahatmyam*, said to be from the *Scanda puranam*, value of the *tulsi* plant, sweet basil, (or *Ocymum sanctum*) and benefit of using it.

The book is long, of medium thickness, and in good order. It consists of different kinds of leaves, seeming to belong to various books; but perhaps was a *vade mecum* of some Brahman for constant practical use.

42. No. 2016. Two subjects relating to the *pancha rátram*.

1.) *Snabana vidhi* p. 1—13 complete. Certain materials are connected with water, and poured over the head of the idol in case of defective service. If any defect exist as to prayer (*mantra lóba*) or as to work needful to be done (*kriya lóba*) or as to money that ought to be expended (*dravya lóba*) then for such defect as a *prayaschit*, or expiation, the said bathing is to be used. Also if any one walking in the temple defile it by spittle, or any like oversight the above ceremony is to used. The mode of doing so is explained at length, by *slócas*, and prose.

2.) *Rat'ha pratisht'ha*, consecration of the car, an adjunct of the *pancha ráttram*: leaf 14—29 one *adhyaya* complete. Before any newly made car is used in the *Vâishnava* processions some ceremonies occur of preparing water as above, and sprinkling it over the car, a *hóma* or fire offering is then made for the removal of evil. Some other connected matters. This tract is complete; in all 29 leaves. The book is short, of medium thickness. The 1st tract a little bitten by rats at one end—the 2d in good order.

43. No. 2019. *Akar vivéchanam*, on the periods of ceremonial uncleanness.

By *Ráma chandrádvati.*

On the death of a son the father and mother, the brothers &c. are ceremonially unclean; in what relative degrees, and in how many days removed, stated.

On the birth, or death of a child ten days uncleanness are reckoned to the father &c. also to partners in business. In the case of a daughter the pollution does not attach to partners, but to the father only. Some rules are given, 9 leaves prose, and incomplete.—The book is of medium length, thin, and worm eaten.

44. No. 2044. *Sandhya vandanam,* morning and evening homage, by *Varadácharya,* prose.

Tbe customary morning and evening devotion, with *mantras* &c. of the *Vaishnava* kind.

Aúbasam - vidhánam, putting rice twice a day on sacred fire, with appropriate *mantras* recited.

Vâisva-dévam, ceremony at noon, *mantras* then recited, with attendant ceremonies described. The book is of medium length, thin, incomplete, and worm eaten.

45. No. 2067. *Páncha ráttram.* Fragment on temple rites, *slócas* with some prose. Two leaves at the beginning deficient. The putting on bracelets before great ceremonies; attending to arrangements, as to *Garuda* the vehicle of *Vishnu* ; on hoisting the flag at festivals ; this portion complete at the end. Another fragment (Canarese language, *Grant'ha* letter) on some of the *Aluvár* of *Vishnu* said to be *Ayóniján,* appearing of themselves, not born of women. Description of their persons; incomplete, leaves 2, 4, 5, 6, 7, 8, no others. The book is long, thin, and in good order.

46. No. 2069. *Sravana dwádasi mahatmyam, slócas,* incomplete.

The *Sravana nacshétra* is known in Tamil by the name of *Tiruvana nacshétra,* and when the 12th lunar day from the new, or full moon falls in this lunar mansion, that is the *Sravana dwádasi,* of special observance as the date of the birth of the *Vāmana avatáram.* On that day fasting is prescribed, with special homage to the *Vámanāvatáram* ; the result is *punyam,* moral merit—will tend to obtain either *Sverga* or *mocsham,* the world of *Indra* or of *Brahma.* To this is added the *Vámana púja,* or form of homage to *Vishnu,* on that special day. One leaf, a fragment, seems to be part of an account of *Ugra-sena* a king of Madura who, from his great cruelty, had become a demon, and was restored to his senses by observing this day. The book is of medium length, thin, and a little injured.

XVII. Mineral Conchology, or fossils.

[It is known that *ammonites* are found at a great elevation in the *Himályas,* and other fossil shells in various parts of this country. In

this article however there is only respect to *sálagrámas*, or petrified shells dug out of the bed of rivers near the foot of the *Himálayas*, and used emblematically in the worship of *Vishnu.*]

1. No. 2023. *Sálagráma lacshanam*, properties of petrified shells.

At the beginning two leaves are wanting. The fossils are dis-scribed as having the *mūrti*, or form of various deities, or of their incarnations, as *Matsya--Cūrma--- Varáha--Narasinha—Trivicrama-Janarjana Sudarisana—Ráma---Párasu Ráma---Krishna-Purushóttāma*; these, and their properties; and also the various *colours* of the shells, which may mean *castes*; and their appropriate use, in *pújas*, or worship. Incomplete at the end. Half a leaf on *japa*, or muttered prayer. Other matter on the *Sálagráma*—properties—kinds, or colours—used in *pùja*. This seems to be part of a different book, from the 1st fragment; though the same in subject. The whole book is long, thin, and in good order.

2. No. 2052. *Sálagráma lacshanam*, on fossils as above.

Bráhma delivered this to *Náreda*, as having been narrated by *Vishnu* to *Garuda.*

Partly to the South and partly to the North of *Himálaya* there is an especial tract of land of twelve *yójanas* (circiter 120 miles) in extent, this excels all other places whatsoever. The *Sálagráma* was first found there. The *chacra-nadi* is a river formed by *Brahma*; on the north of it, in the ascent of *Himálaya*, there are petrified shells (*sálagramas.*) They are of two kinds, one called *St'halaján* or formed in the earth, the other *jalaján* or formed in the water. They have differences of *múrti* (forms) as the *Matsya-murti*: *Cúrma-m, Varáha-m, Narasinha-m, Jamadagni-m, Ráma-m, Krishna-m, Santána-Gopala-m, Buddha-m, Lacshmi Náráyna-m, Màdhava Govinda-m, Aniruddha-m*: these and various others. The properties of each described. (Possibly various species of *Buccina*) complete.

If any one read the *Sálagráma stóttra* he will attain to *Vishnu's* world.

The paging is from 48 to 68. The book is of medium length, thin, and in good order.

XVIII. Miscellaneous.

01. No. 1093. *Various matters.*

1 leaf—*slócas* on astrology, Canarese letter.

1—21 *Tarkha bhashá*—on logic:

The original system which maintains 16 *padart'has* from 1 *pramána* on the authoritative rule, down to the 16 *jata nigraha,* and distributed into four *khandas.*

That is 1 *pratyacsha,* 2 *anumána,* 3 *upamána,* 4 *sabda* incomplete.

---7 leaves, *slócas* on *Vaishnava* subjects; so far in *Grant'ha* letter.

---Astrological matters on the lunar mansions, good and bad; but 3¾ Indian hours, or one *muhurtam* is reckoned to be bad in every lunar asterism. In general *Asvini* is good, *Bharini* bad, *Critica* bad, *Rohini* good, *Mrigisiras* good &c. Telugu letter, two or three lines *nágari* writing, and 1 leaf a *sancalpam* with praise to *Párvati.*

The book is of medium length, thin, and in good order.

1. No. 1730. Miscellaneous—chiefly fragments.

1.) One leaf at the beginning---the *mantra* used in taking an oath accompanied with only a small portion of water in the palm of the hand (no *tulsi*) in morning devotion of *Brahmans.*

2.) *Vedanta subjects* in Tamil, mingled with *véda-srutis* in *Grant'ha* letter, and extracts from the *divvya-prabandhas,* or sacred books by the *'Aluvár* of *Vishnu,* incomplete.

3.) *Purusha súcta bhásyam,* an explanation of a section in the *yajur véda* entitled *purusha sucta* by *Sri Rangha nát'han.*

Concerning *Vishnu,* as Supreme, and as the Creator of the world, also residing in man; incomplete.

4.) *Sri Rangha nāt'hà stóttra,* praise of *Vishnu* at Trichinopoly, or Seringapatam.

By *Bhásya cára* a title of *Ramanùja* the *Aluvár* of *Sri Permattùr.* It contains *gadya treya,* or three paragraphs of continuous writing.

5.) Some loose irregular fragments, on *Védanta* subjects; *slócas,* with prose intermingled.

6.) *Védánta tátparyam,* meaning of the *Vedantam* by *Bātula Varādáchárya.* Special sentences, and a few *slócas* are extracted from other books, and used to extol the *Védántam.* It contains the *Brahma-surūpa-tatgunas* or true nature, and properties of *Bráhma,* or *Pará Bráhmam,* applied to *Vishnu.* Incomplete.

7.) Three leaves, in the Tamil language and letter, from the *divvya prabandham,* or writings of the *'Aluvár,* special disciples of *Vishnu.*

2. No. 1738. Miscellaneous, mostly ceremonial.

1.) *Griha prayógam*, household observances, a few *slócas*, but chiefly *sutrās*.

1st. *padalam*; *vâidîca* observances—the preparing a pot of water with *mantras* to be used in sprinklings for purifying—consecration of fire offering—pouring ghee thereon—the modes used.

2d and 3d *padalas*—marriage ceremonies (*anga* and *angi*) these are *angi* special—many things relating thereto.

6th. *padalam*—household matters—*rudi zánti*, an expiatory ceremony on a man, and his wife first living together---*pumsa vana* a ceremony after the third month of pregnancy, *simantam* another in the 6th or 8th month ; *játa carma*---ceremony on the birth of a child ; *náma carma*, the same as to naming it ; *anna prásana* on giving the first food---shaving. in the fifth year.---these and other like matters.

7th and 8th. *padalas*. *Grīha samárjana carmam* ceremony of sweeping, or otherwise cleaning a house on entering it for the first time, that is on bringing a bride home : *mási stát'ham* monthly observances, of constant use, and other matters.

2.) Matters more varied.

Jvara vidhi—this is a *mantra* which if repeated, it is said, will expel or cure fever *vapana vidhi*---marking the proper time when to shave, and when not as applicable to all ages ; *tulsi-uttarana nishadinam*---the proper days for gathering *tulsi* not on Friday, nor on the first day of a month, nor on a new moon day. If gathered on improper days evil results will occur—*poruttam* examining the horoscope of parties purposing to be married to see if they accord, or are propitious to each other.

Nacshetra nigandu—the various names which are used for the twenty eight lunar mansions.

Rási-nigandu the various names used for the signs of the zodiac : *danta karstâranam* —how to observe the ceremony of cleaning the teeth. Other ceremonials herein contained are—mode of sipping water—stopping the nostrils when repeating *mantras*—anointing with oil—offerings to ancestors, made daily—bathing at the time of an eclipse, its reward is beatification, not so if neglected---selecting a good day, in order to put on a new garment ; the *mahályam* a ceremony between the full and new moon in the month *piratási* (12th September 12th October) homage to ancestors, according to the lunar day on which they died, and other like matters. Also a little on astrology, as to proper times for making a journey. The book remains unfinished.

The first half might be separated, and made a distinct book. As the whole is homogeneous, and has all the appearance of having always been one book, the most probable mode of accounting for its varied contents is to suppose that it formed a *vade mecum* of some *vāidìca Brahman* ; in the habit of conducting the various ceremonies indicated. The book is of medium size, rather old, and in good order.

3. No. 1746. Three quite different books.

1.) *Matuna sastra* ascribed to *Sancáráchárya*, but most probably spurious. It is erotic in kind : not needing detail ; it might be separated and put with that class, it wants seven leaves at the end.

2.) *Bhagavat-gita* the 10th and 11th *adhyayas*, or chapters; which perhaps might fill up some other imperfect copy.

3.) *Brahmana carmam* household ceremonies. This might be separated and made a distinct book.

It contains the ceremonies used from the birth of a child, down to the funeral obsequies.

Játa carmam, on birth; *námakarmam* naming; *annaprásanam*---first food; *chavulam*, shaving the head; *upanáinam*, putting on the thread; *viváham*, marriage, *simantam* on the sixth month after pregnancy; *maranam* on the death, and for 12 days after the *Sráddha* and *karmántaram*. The rites in every case stated.

The whole book is small, old, and damaged.

4. No. 1770. Chiefly *Stóttras*, and *cavuchams*.

Homage to *Ganésa* by manual, and other signs, and *púja*. *Ganapati stóttra*, praise to *Ganésa*, by means of his twelve names.

Said to be from the *Brahmánda puránam*, a discourse between *Brahma* and *Nandikésvara*.

The *Yuddha cándam* of the *Rámáyanam*, the 9th *sarga* only, containing homage to *Sūrya*, the Sun.

The following are also stated to be from the *Brahmánda purānam*.

Múkambica stóttram praise to *Parvati* as being dumb; or while not speaking, for some cause or purpose; *Brahma* to *Náreda*.

Hánumát-Cavucham; *Ráma* speaks, and explains the finger-signs and words of homage to *Hanumàn*.

Daddhi Vámana stóttra—The *Vámana-avatara* holding sour curds in his hands, and uttering praise to *Dattátréya Mahà-muni*.

Narasinha cavucham, homage to the man-lion *avatára*, by finger-signs; also *stóttra* or praise to the same, *Dattátréya cavucham*---homage by *Nareda*.

Attached is a *mantram*, or charm, and a *stottra*, or chant of praise---the whole forming the *cavucham*, or call for protection.

Tulasi cavucham, The sweet-basil plant is placed in front; and homage, by means of the fingers applied to various parts of the body, is used.

Garuda cavucham, homage &c. to *Garuda* for protection, against snakes.

Srî Ráma cavucham, invocation for aid to *Rámá*.

The following one is taken from the '*Aranya parvam*' of the *Bháratam*---3d chapter related by *Vyasa*.

Súrya-stóttram, praise to the Sun.

Vencatésa stóttram, 2 leaves, praise to *Vishnu* at *Tripeti*.

The following are stated to be from the *Brahmánda puránam*, *Brahma* and *Nareda* discourse.

Asvata-náráyana stóttra; *Náreda* praises the *Arasu tree* (fic: rel:), in using this form a bunch of *Veppa* (Mimosa) leaves is added; but is not essential.

Art'ha narîsvara-stóttram—praise to the form of *Síva* and *Parvati*; this is defective.

Srî-Ráma-stóttram---praise to *Rámá*, defective.

The book is small, old, in good order.

5. No, 1774. Seven tracts.

1.) *Gangāshtaca,* eight *slócas* in praise of *Ganga,* as a goddess, 1 leaf.

2.) *Chātu slòcas,* various distichs, some amorous, others miscellaneous: 12 leaves.

3.) *Ashtapati-kîrtna,* an octave verse on 1 leaf.
By *Jaya Déva.* Praise of *Krishna*—an extract.

4.) *Kîrtanas*---two chants, on two leaves.

The language Canarese, and Telugu; the letter *Grant'ha* form.

5.) *Jyòtisha*—astrological *slócas* 1 leaf—on the origin of the *muhūrtam,* a division of time; but here meaning the *suitable* time: for any affair, astrologically determined.

6.) *Krishna---stóttra,* praise of *Krishna,* 6 leaves *Grant'ha* letter Canarese language.

7.) *Subháshita sudádala hari*—a peculiar kind of metre 22 leaves. On suitable speech according to times, and circumstances.

The book is long, thin, and in tolerably good order.

6. No. 1786. Various matter.

1.) *Sri dháriyam*---comment on part of the *Bhágavatam,* text, and paraphrase.

The 11th *Scandam,* from the 1st to the 29th *adhyáyam* or chapter; but with only 44 unconnected leaves, others deficient. It has matter about the deluge; no rain for 100 years previously, and then it rained for 100 years overflowing the world. (11th Scandam doubtful.)

2.) Other intermediate matters.
úrdhava bhadricásrama.

3.) *Amar a cosha,* incomplete portions.
1*st Cándam* 1 leaf, 2d *Cándam,* 28 leaves.
3d *Cándam* 26 leaves: in all 55 leaves.

4.) On the soul—1 leaf Tamil language, *Grant'ha* letter.

The book is of medium size, talipat leaf, old.

7. No. 1882. Varieties.

1.) *Siddhánta caúmudi vyákyánam.*
Commentary on a Sanscrit grammar.
By *Praúdha manórammai.*

From 1st to 25th leaf. On vowels, and the *sandhi* or coalition of vowels: so much complete.

2.) *Yága prakriya prakaranam,* chapter on the mode of conducting a sacrificial offering---simply stated, incomplete, 7 leaves.

3.) The *chandra-vamsa,* from *Brahma.*

'Atri-Chandra-Budha &c. 4 leaves.

4.) *Nátacam,* a drama, no beginning nor end: so that the name cannot be determined, two leaves.

5.) *Slócas* on the *chank,* and *chacra* of *Vishnu,* one old leaf.

This book is long, thin, and in good order.

It needs to be collated with other books.

8. No. 1894. Three subjects.

1.) *Tark'ha sangraha*—See XIV.

2.) *Sandhya vandana bhásyam,* on the morning and evening homage. The *rüch* or verse of the *Veda,* with the *bhásyam* or meaning of the *mantra,* used before sprinkling water on the head: praise of water. A little water first sipped by *Brahmans;* then sprinkled on the head.

3.) *Rámáyana vyákhyánam,* comment on the *Rámáyāna.*

By *Nrïsinha Brahma vidhya váttyar,* incomplete, 6 leaves.

This is not a running comment, but only on some verses that are subject to doubt, or difficulty.

The latter section is dissimilar in appearance from the former.

9. No. 947. Various subjects.

1.) *Sringára dîpica*—see VII.

2.) *Purusha varna, chandra varna,* poetical description of the male of the human species, and of the moon, incomplete.

3.) *Sóma vára púja,* homage on Monday to *Siva* 1 leaf.

4.) *Subháshita grant'ha, slócas* on ethical subjects, incomplete.

10. No. 1971. *Bartru hariyam.* On various subjects.

By *Bartru—Hari.*

This is a popular work; one as to author, and design: but so miscellaneous in contents, as not to come under any other separate head. It is divided into three *satacams* or parts: and these are divided into *padhatis,* or small sections: each on a distinct, but included topic.

1.) *Níti satacam*, the ethical part.

(1.) *Agnya padhati*, on the ignorant.

(2.) *Vidya* „ on the learned.

(3.) *mana saurya padhati*, on the sense of shame.

(4.) *páróbasara* „ on doing good to others.

(5.) *dâirya silan* „ on fortitude.

(6.) *dâiva pavadhiti* „ on fortuitous events.

(7.) *karma* „ on the fruit of good deeds, received in another life.

(8.) *deficit.*

2.) *Sringära satacam*, erotic, and ornamental.

(1.) *Strî parasamsa*, praise of the female sex.

(2.) *Sambhógadhi prasangam*, discourse on the sexes.

(3.) *yuvana prasangam*, on youth.

(4.) *Pacshi dwâiya nirupanam*, on two kinds of affection, for women, and for gathering flowers to offer to the gods.

(5.) *Kámini nirharanam*, rejection of lust.

(6.) *Suviracta padhaditi*, on the aspirant for beatitude.

(7.) *Vasanta samahayaha*, vernal dispositions, gathering flowers &c.

(8.) *Grishma samahayalu*, summer affections.

(9.) *Varusha samahayalu*, The temper in cold, and rainy times.

(10.) *Sharat samahayalu*, Winter dispositions.

(11.) *Himanta samahayalu*, feelings in very cold weather.

(12.) *Sisira samahayalu*, on the departing of winter, 95 stanzas ; should be 100.
The seasons are termed *rutu* and form a common topic in Hindu poetry.

3.) *Vairágya satacam*, on ascetism.

(1.) *Drishná dushanam*, abuse of desire.

(2.) *yáchama dâinya*, „ of begging alms.

(3.) *Bhogati stâiryam*, sensuality opposed, as brief, finite.

(4.) *Kála mahima*, the shortness, and value of time.

(5.) *yeti nripata samvátam*, discourse between an ascetic and a king.

(6.) *nityánitya vichâram*, discrimination as to temporal, and eternal things.

(7.) *Sivárchana mahimá*, the excellence of homage to *Siva*.

This last wants some stanzas.

There are 86 in this *satacam*,—should be 100.

The book is long, rather old, and touched by insects.

11. No. 1974. Various matters.

1.) The authors of *dherma sástra* or law books enumerated—as *Menu—Atri-Vishnu-Haridása-Yágnyavalca-Suna-Angîrasa*, these and some others—1 leaf incomplete.

2.) *Gîta kramam*, mode of singing.
raga kramam, modes of music.
svara kramam, notes, or inflexions of voice, as practised in temples.

3.) *Ashtadasa gana,* eighteen orders, or bands of celestials.

4.) *Trái sanchya,* three. *vedas.*

Yóga sanchya, ascetic modes.

Sastra sanchya, six arts.

Nareda asks, and *Siva* states the foregoing.

5.) *Mátru ganam.* The divine mothers.

A list of the 14 *Manus.* These, and a few other matters ; said to pertain to the *Pancha rátra* system ; as a sort of developement to the *Vaishnava* creed.

6.) *Hôma-krama,* mode of fire offering by pouring on ghee, or oil of butter.

7.) *Bali prát'hana krama,* placing a large handful of boiled rice on the altar, after sacrifice done.

8.) *Váisác'ha paùrnami,* the *p'hala utsavam* at the full moon in May, the procession termed *p'hala* its fruit, or benefit stated.

A few other matters on male and female (or major and minor) modes in music, and on beating time by cymbals.

Some leaves are wanting in the middle ; and the book does not finish. It is long, thin, old, and damaged by wear.

12. No. 1972. Five subjects.

1.) *Veda lacshanam,* prose, incomplete.

On the mode of chanting the *Vedas*—slow, quicker—very slow ; and with differing intonations.

2.) *Agni-kárya-vidhi,* prose, preparation of the sacred fire, with all attendant circumstances.

3.) *Sráddha vishayam,* prose mingled with *slócas,* incomplete. On funereal ceremonies.

4.) *Subrahmanya stóttram, slócas,* incomplete.

Various stanzas in praise of *Karticeya.*

5.) *Chátu slócas,* incomplete, *chátu* means various.

These are of a serious kind.

e. g. *Advâita :* " as in the obscurity of night a rope on the ground is mistaken for a serpent, and fear is induced, but when the doubt is removed, and it is found to be only a rope, fear departs ; even so, in the obscurity of this world, the *jîvátma* (human soul) mistakes the *paramátma,* thinks it distinct, and is afraid ; but on obtaining greater light, it sees the human soul and the divine soul to be one and the same ; then fear departs, and it says *aham Siva*—I am *Siva.*

13. No. 1975. Various subjects.

1.) *Sacuna sástra, déva nágari* letter.

On signs, or omens—on breathing through nostrils, right or left, different import :—on sneezing &c.

2.) Praise of *Sîta* and *Ràma*, two leaves incomplete.

3.) *Védânta vizârâm*, on the *Védanta* system 1 leaf.

4.) *Vishnu púja, slócas*, complete.

By *Rāmanújacharya*, leaf 58—74—leaf 75—99.

5.) *Vátsya—slócas*, complete.

By *Varadácharya*, homage to *Vishnu* leaf 100—103.

6.) *Prapatya vishayam, slócas*, appeal for protection addressed to *Peru. màl*, or *Vishnu*.

Leaf 104—105. *Prapatti nishta*—complete, homage to Vishnu.

The entire book is long, and of medium thickness 2) 3) seem a different book, old, and broken.

14. No. 1982. Various tracts.

Ascribed to *Rámánūja*.

1.) *Asani páta prócshanam*, ceremony.

If a thunderbolt fall near any one.

2.) *Márgasirasótavam*, ablution and homage to *Vishnu*, in the *Már-gali* month, at the procession.

3.) '*Ecadasi nirnayam*, rule of fasting on the eleventh *tit'hi*, or lunar day.

4.) *Prána prátish'ta*, transfusing life (i. e. Deity) into any image, by consecration.

5.) *Vára sangya*, account of time, from a moment to an Indian hour of 20'.

6.) *Agni nava gigha*, fire personified, its members stated ; nine tongues to fire.

7.) *Mali-másam*, when two *amavásis* or new-moons occur in one month, the ceremonies then to be observed.

8.) *Lacshmi puja*, homage to *Lacshmi*.

9.) *Sancránti nirnayam*, the commencement of each month stated.

10.) *Kṛishna jayanti*, the numerous ceremonies on the birth-day of *Kṛishna*.

11.) *Déva pūjā*—homage to *Vishnu*.

These so far complete, the book is not so.

The entire book is long, and of medium thickness.

The 1st part is old, and injured by worms the other, half recent; but the whole is only one work, the latter part having been copied after the first one.

15. No. 1990. *Srî bhásya,* a collection of Tracts; part of them being prefatory praise of *Vedántácharya,* the author of the remainder.

The first five by *Srînvasáchárya.*

1.) *Ráma chandra-ádiya mangalam* praise of *Rama chandra* complete. 1st preface.

2.) *Vedanátchárya-prab'hútanam,* homage and praise, referring to a celebrated man, named *Vedantáchárya* complete.

3.) *Vedantáchárya saptati,* seventy stanzas in praise of *Vedantácharya,* complete.

4.) *Vedantachárya dinácharí,* the daily habits of *Vedantáchárya,* complete.

5.) *Vedantáchárya vigraha dyána padhati.*

His gestures, or bodily position in meditation.

6.) *Vedantáchárya tára hávali,* the order of the lunar mansions; so ordered as to panegyrise *Vedantáchárya* complete.

By *Jaganát'háchárya.*

7.) *Vedantáchárya mangala dvádasi.*

By *Srînivása*—Twelve stanzas, in praise of *Vedantacharya's* works.

These works, or tracts follow.

8. *Yeti-raja saptati*—seven stanzas in praise of the chief of ascetics, i. e. *Ramanúja*—the *álvár* of *Vishnu,* complete.

9.) *Srî stuti,* praise of *Lacshmi* 1 leaf only, incomplete.

10.) *Njása tilacam,* praise of the god, incomplete.

11.) *Abîdi stap'ham,* praise of peaceable times. The contrary exhibited the case of *Combhaconum* (near Tanjore) when through fear of the Mahrattas, or Mahomedans, the Brahmans fled away, leaving the temple gods behind: complete.

12.) *Bhayavata dyána sóbánam.*

Steps in meditating on deity, complete.

13.) *Daya satacam,* one hundred stanzas in praise of the clemency of the god at *Tripeti.* complete.

14.) *Varada rája stap'ham,* praise of the form of *Vishnu* at Conjeveram minor, complete.

15.) *Végá sétu stuti,* a marvellous story about a river (Palar ?) praise of the bank across the river, named *Végá,* complete.

16.) *Ashta Bhuja astacam,* eight stanzas on the eight arms of an image of *Vishnu,* in a temple at Conjeveram.

17.) *Cámacshica nrisinha stuti,* complete; praise of the man-lion-form of *Vishnu* at Conjeveram.

18.) *Saranágati dipica,* complete, a lamp of devotion to *Vishnu.*

19.) *Paramárt'ha stuti,* complete.

Praise of *Perumál,* a name of *Vishnu.*

20.) *Hayagriva stuti*, complete.

Praise of *Vishnu*, with a horse's head.

21.) *Gópála vimsati.* Twenty stanzas in praise of *Krishna* ; complete.

22.) *Déva náyaka stuti*, complete.

Praise of a god at *Tiruvati puram, recte, Tiruvahintara puram*, named from a serpent.

23.) *Achyuta satacam*, one hundred stanzas on *Achyuta*, the name of a god, not finished.

24.) *Bhú—stuti*, praise of one of the wives of *Vishnu* : he has three—*Srí dévi, Bhú : dévi* and *Nila-dévi* apparently designating sky, earth, water.

25.) *Góda stuti*, praise of *Góda*, the concubine of *Vishnu* complete.

26.) *Garuda panchásati.*

Praise of *Garuda.* Fifty *slócas*, complete.

27.) *Garuda dandacam*, verses of many feet.

Praise of *Vishnu's* vehicle continued. There is a legend that seven snakes were sent against *Vedantáchárya* to kill him ; six of them he destroyed ; the seventh *tacshasa*, when approaching called on *Garuda* ; when the eagle came and took it away—hence the praise ascribed to *Garuda*, complete. The circumstance is otherwise narrated.

28.) *Shódásáyuta-stuti.* Praise of the sixteen weapons of *Vishnu.*

29.) *Sudarisana ashtacam*, complete.

Eight stanzas on the *chacra*, or discus.

So far by *Vedantáchárya.*

30.) *Bhagavat-dyána-mucti vali.*

The pearl string of meditating on Deity. By the son of *Vedantáchárya*, named *Varadácharya*, complete.

31) *Dátti-panchacam*, five stanzas *impromptu*, uttered on demand, incomplete.

By *Varadáchárya.*

32.) *Srí st'hana mangala sássanam.*

Praise of the pedestal on which the image of *Lacshmi* is placed, ½ a leaf.

The entire book is of medium size, rather old ; but in good order.

16. No. 1995. A collection of varieties.

Two or three small leaves, containing the *sandhya vandanam*, or morning and evening homage ; and some *slócas* on the eight kinds of riches, and eight kinds of enjoyments.

The greater following portion is of larger size, or another book—*slócas* throughout.

—*Pancha rátri*—the *samvarti sanhiti.*

A part of the mode of ritual homage, in some *Vaishnava* pagodas —said to have been delivered by *Vishnu* in five nights. See XVI *passim.*

—*Márgasíra zocshava vidham*, from the 16th to 20th leaf.

The mode of a ceremony in the morning, and during the month *Márgali* for 30 days until the *Pongal,* or great household festival.

—*Ecadasi nírnayam,* mode of observing the eleventh lunar day, in each month leaf 21, 22—7 leaves are here wanting.

—*Garuda's* instructions as to homage, connected with the *Pancha rátri*—leaf 30—37.

—*Sarsavati puja,* homage to *Brahma's sacti,* leaf 38 to 40.

—*Srî Ráma navami,* the 9th day's homage to *Ráma* in the month *Chitra,* April 41-42.

—*Kapinjalar samhiti.* The 17th *adhyáya,* or chapter in it entitled, *agni surùpam,* 43—44.

—*Máli másam,* a month in which two *amavásis,* or new moons occur, leaf 45.

—*Lacshmi samárádhana,* on the worship of *Lacshmi, Vishnu's sacti,* leaf 46.

Ráma Krîshnávatára-utsavam, the processions in honor of *Ráma* and of *Krishna,* leaf 47 to 50.

—On ceremonial uncleanness, 51—67.

—Expiation if rain fall on an image of *Vishnu* in public processions, or by leaking of roof in a temple. If the car be upset, an expiation. Also *marana procshana* if any one die in the fane, a cleansing service needful.

—Books require an expiation, if any one die in a street; but this is disused. *Racsha bandanam* the tying a cotton string around the wrist at the time of processions. *Asini procshanam,* if a "thunder-bolt," or lightning, strike any place, a cleansing ceremony.

—*Kritica dîpam,* lights in the festival of *kárticeyá.*

Grahana nirnayam, on eclipses, leaves 68 to 81.

—*Eca-bérapùja,* one image only worshipped.

—*Jîrnódháranam,* mending an image, if an arm, or any other limb happen to be broken. *Dasavatara pratish'ta,* a repeating the names of the ten *avatáras* in the temple. *Tast'hápanam,* fixing the images representing the ten *avatárás,* leaves 82 to 102.

This book is of medium size, and in good order; save that a few leaves are injured, at the edges, by insects. The first leaves differ from the others; the rest appears homogeneous, as a miscellaneous collection.

17. No. 2004. Six subjects.

1.) *Saŭmya jámáti yógindra dinácharí, Manavála mahá muni.* A statement of the daily habits of the head of the *Tengalas*, from the time of rising till noon; such as bathing, praying, going to the temple, and the like devotional acts; the 1st part complete, the 2d part a continuation from noon till evening. The whole is in *slócas*, without any comment.

2.) *Prát'hana panchacam*, five prayers to *yeti rája* (or *Ramanúja*) he is praised, by the foregoing *Manávála*, as if a deity, and asked to give such and such things.

3.) *Srî-guna retna cosham*, praise of the female deity at *Srî rangham*. By *Parasara Bhatta*, 41 *slócas* incomplete.

4.) Also 3 *slócas* used by *Brahmans* at first rising, addressed to *Vishnu*: his names repeated.

5.) *Ráma cavucham*, praise to *Ráma*; he who recites this will obtain beatitude: 27 *slócas* complete.

6.) *Sri stavam*, names of *Lacshmi*, incomplete.

The book is of medium length, thin, rather old; but in good order. It appears to be one, that is, homogeneous.

18. No. 2008. Various matters.

1.) *Saranágada gadhyam*, 6½ leaves prose, praise of the mild, or excellent dispositions of *Vishnu*. These *kalyána gunas*, are *kṛipa* favor, *kṛitagnyita* gratitude, *zánti* meekness, *cshama* patience, *vasitvam* control of passions, *vetányatam* liberality. A few *slócas* are mingled with the prose. The tract is complete.

2.) *Srî rangha gadhyam*, prose, complete 2½ leaves, on the god at Trichinopoly: i. e. *Srî rangham*.

3.) *Văicont'ha-gadhyam*, prose, complete, 3 leaves; description of *Vishnu's* paradise.

The foregoing three prose tracts are, by report, ascribed to *Ramanúja*; but not by the book itself.

4.) *Srî guna retna cosha, slócas*, complete.

By *Parasara Bhatta*, on the excellent dispositions of *Rangha nayaki*, at *Srî rangham* 13 leaves, complete.

5.) *Ashta slóki.* The meaning of some *Vâishnava mantras* in the form of *slócas*, 2 leaves complete.

6.) *Srî stuti*, praise of the goddess at *Srí rangham*.

By *Srî Vatsa chama** *misra* : 11 *slócas.*

7.) *Prát'hana panchacam,* five *slócas,* complete, prayer and praise to *Ramanúja* ½ leaf. See 17-2.

8.) *Varada rája ashtacam,* an octave of *slócas,* in praise of *Vishnu* at Conjeveram, complete. Author not named : popularly ascribed to *Srî canchipura muni,* i. e. *Manavála.*

9.) *Cshama shódasi,* on the same subject, by *Vedantacharya,* son of *Veda Vyása Bhatta* : 16 *slócas* complete.

The leaves, as a whole, are from 1 to 35, complete as a collection. The book is of medium length, thin, and in good order.

19. No. 2009. Various matters.

1.) On the mode in which *Váishnavas* do homage to *Vishnu* in their own houses, *slócas* complete.

2.) *Stóttra,* an act of praise, beginning with " be victorious ;" there should be 5 parts. The 1st and 2d are complete.

The 3d 4th 5th wanting. Related by *Vishvatsena,* in the *Pancha rátram.*

3.) blank leaves, 35 in number.

4.) *Lacshmi cavucham,* a *stóttra* and *mantra* to Lacshmi for protection, complete.

Given by *Vrihaspat* to *Indra.*

A few other *slócas,* containing praise to *Vishnu.*

The book is short, of medium thickness, and in good order.

20. No. 2010. Various matters.

1.) *Saûmya jámátra yogîndra stuti,* prefatory praise of *Manavála maha muni* stating his daily devotions, and habits, by some disciple of the *Tengala* class : leaves 1 to 5.

2.) *Yeti rája vîmsati,* Twenty *slócas* by the above *yógi,* in praise of *Bháshacárá* or *Rámanúja,* complete, leaves 6-9.

3.) Prayer to *Rámanúja,* by the same, ½ leaf.

4.) *Rangha nayaki stóttra,* praise of the goddess at *Srî rangham,* 11 *slócas* 1½ leaf.

5.) *Srî Rama cavucham,* prayer to *Ráma* for protection to all the members of the supplicant's body, at all times, and from every quarter, 27 *slócas* complete 2½ leaves.

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* *Chama* is the name of a black spot, or mark on the breast of *Vishnu,* the print of *Bhrigu's* foot.

6.) *Varada rája mahishi stóttra*, praise of the goddess at little Conjeveram; known to Tamil people as *Perun-dévi*, the great goddess, 1½ leaves.

The foregoing by *Manavála*.

7.) *Sri guna rêtna cosha*, jewel casket of *Lacshmi's* dispositions praise of the goddess *Rangha nayaki*, 60 *slócas*, complete 9½ leaves, by *Parasara Bhatta*.

8.) *Rangha nat'ha cshama shódasi*, 16 *slócas*, praise of the clemency of *Vishnu*, at *Sri rangham*, 4 leaves.

By *Vedantácharya*, son of *Véda Vyása Bhátta*.

The book is of medium length, thin, in good order, recent, leaves 1—29. It seems complete, as a collection. See above 17 No. 2004.

21. No. 2012. *Divya süri-charttra.*

Miscellaneous biography of the *Aluvàr* or special disciples of *Vishnu* in the South; called a *maha cávyam*, or heroic poem in *slócas*. By *Srinivása cavi*, who adds the little of *Sri-rangha Garuda váhana*.

Divya süri, divine writers, is a title of the *'Alvār*.

This book is an account of some of them; but very incomplete.

It contains five names—*Póyya muni*, *Péyálvār*, *Bhaktisára*, *Namálvār*, *Sadákópa*.

—On the *Virája* river, on the way to *Vaicont'ha*, the paradise of *Vishnu*.

Description of that paradise, with its various inhabitants, *Vishnu* promised *Lacshmi* to come, and reside at *Sri rangham*, and other places.

Further account of the aforesaid five *'Aluvār*.

Description of Conjeveram. The penance of *Bhakti sára* the *áluvār* of *Tirumarishi*. His visits to Conjeveram, to Combaconum, to Tripeti, and other details.

The brith of *Nam-álvār;* account of his proceedings at Madura, many stories relating to him, his Sanscrit name is *Vishnu jit*.

So far is the 1st to the 4th *sargam*, from 5 to 9 wanting, 10th to 12th resumed.

At the end are 3 leaves, *cshama shódasa*, 16 *slócas* on the clemency of *Rangha nat'ha*, by *Vedantácharya* son of *Vyása Bhatta*. Also *pancháyuta stóttra*, praise of the five weapons attributed to *Vishnu*.

The book is rather long, of medium thickness, old, and a few leaves broken. It needs comparing with other books, as the leaves are thus numbered 1—20, 34, 40,—42, 53—69, other leaves wanting.

22. No. 2020. Chiefly *stóttras.*

1.) *Srî rangha nat'ha stóttram,* praise of the form of *Vishnu* at *Srî rangham.*

By *Rangha nat'ha Parasara Bhatta,* son of *Srî vatsa chenna misra,* complete leaf 1 to 12.

2.) *Raghu vamsam,* 1 leaf only, containing 5 *slócas,* from a heroic poem, on the ancestors of *Ráma*; the 5th *sarga,* or section.

3.) A receipt for money, Canarese language, and *Grant'ha* letter, 1 leaf.

4.) *Srî rangha nat'ha stóttram,* 68 *slócas,* with a prose explanation, incomplete leaf 1—30 (differs from 1) description of the town; the *gōparas,* or towers of the fane; the shrine; characteristics of individuals.

5.) *Cshama shódasi,* 16 *slócas,* on the clemency of *Rangha nat'han* 1 *slóca* wanting.

By *Vedantáchárya* son of *Vyása Bhatta.*

In all 46 leaves, one only not homogeneous.

The book is long, thin, and in good order.

23. No. 2022. Various subjects.

1.) *Sudarisana mahà mantra,* various matters are connected with the charm named after the *chacra* of *Vishnu;* also a string of *mantras,* on 2½ leaves.

2) *Arádhana pracáram,* on the order of *Vishnu* worship, connected with the *Pancha ráttram;* some matter from the *védas,* with other *slócas,* and prose extracts complete, on eight leaves.

3.) *Náráyanópanishada,* on *Náráyana*; he is the first cause of the world; all existent beings and things, inclusive of *Brahmà* and *Siva,* are his form, or a manifestation of it. Monotheistic, complete on 2 leaves. The remaining leaves are numbered 24—35, wanting the beginning.

The book is small, thin, and in good order.

24. No. 2030. Various matter.

1.) Astrological 1 leaf—places of signs, *slócas.*

2.) The question whether the *Vedas* or *sastras* be greatest, answered in favor of the *Vedas,* as the source of all *Dhermam.*

3.) On the 3 dispositions, *satvîca &c.*

4.) On the law of the *cali yugam.*

Brahmans should study the *smritis* or law books, as they study the *srüti* or *védas*.

Various duties of *Brahmans* defined.

5.) On the *pradósha-kálam*, a certain time, when *mantras* must not be repeated.

This is said to be 3¾ Indian hours before sun set on the 13th *tit'hi* or lunar day, and 3¾ hours after sun set, on the 14th and 7th *tit'his* or lunar days. In English time 1½ hour before sun set, in one case, and 1½ hour after sun set in the other. As the name implies, it is considered an evil time ; leaves from 2 to 42, incomplete.

The book is of medium length, thin, and a little damaged.

25. No. 2036. Fragments.

1.) *Pancha rátra mahópanishada* from *Sanatcumára* to *Náreda*.

—*Acsha rōga calpa zántam*, on removing disease of the eyes by *puja* to *Vishnu :* exemplified in a king named *Palibhadra*, whose son was so cured.

The *rishis* asked *Brahma*, concerning the excellence and benefit of the *Vishnu mantra; Brahma* replied, as is written on two leaves, *slócas*.

2.) One leaf on *yeti-rája*, by *Vedantácharya*.

3.) One leaf, from 3d *sarga* of the *Mágham*, a heroic poem on the feats of *Krishna*.

4.) *Nava niti sangraha*, on the duties of *Brahmans*.
By *Srinivásácharya*.

5.) Some matter on the birth of a son, or of a daughter ; observances thereon. This last only in prose.

6.) Fragment of 3 leaves, Canarese language, *Grant'ha* letter ; medicines for different diseases.

26. No. 2043. Ecclesiastical, and other fragments.

1.) *Kātyāyana sūtram*, the 1st *cándam*, *Dherma-sástra*, *āchara*, or sacerdotal law : *hómas* or worship by fire, on special occasions as—the marriage contract ; the *pumsa vanam* ceremony after 4th month of pregnancy ; *simanta* after 6 months—*játacarmam* at birth of a child ; *náma carmam*—naming it—giving the first food—shaving ; putting on the *Brāhmanical* thread ; these and some other *Brahmanical* rites detailed, and when they are to be performed. In *sutras* or short difficult sentences, with extracts from the *vedas :* the ritual. The *mantras*, or forms of prayer used, do not appear to be in this book. They usually follow the ritual, distinct. This tract is incomplete, leaf 1 to 38.

2.) One leaf various *slócas*, one leaf blank.

3.) *Ráma dandacam*, lengthened anapaest stanzas concerning *Ráma*, 7 leaves complete.

4.) *Hasti giri nat'ha mahátmya*, the glory of the form of *Vishnu*, at little Conjeveram. In Tamil the hill is termed *ánâi malâi;* and the god's name is *Varada rája*—incomplete.

5.) On astrology, 9 leaves much damaged; also on the *puránas*, and the *bháratam;* various *slócas* on these.

6.) On ablutions after evacuations, and the ceremony of taking up water, and sipping it: styled *zamana* and *ázamana*, 3 leaves complete.

The entire book is rather long, of medium thickness, old, some leaves much damaged. The first 2-3rd form one book, the remainder is of different sized leaves, it needs collation.

XIX. Music and Dancing.

No. 2041. *Bharata sástra*, Fragment.

This work is on the native art, in public exhibitions at festivals or private houses.

This book contains only the *tála lacshanam*, or modes of time, and of beating it by cymbals. The different times, or measures are marked, by a great variety of technical terms; unimportant to be detailed. The rules for females dancing to these measures of time are included, 13 leaves. See No. 2249. *Déva nágari*, p. 56.

This book is of medium length, thin, and some of the ends are gnawed off by rats.

XX. Pauranical.

1. No. 1754. *Portions* of various *puránas*.

1.) *Linga-puránu*, incomplete, leaves defective.

The 1st and 2d *adhyáyas* wanting—3d in part—the 4th complete—5th in part only. This portion of the said *purânam* relates to chronological matters; as measures of time, days of men, and of gods, *yugas* or periods, *maha yugas* great periods, sum of 4 *yugás &c.* The matter cannot be more closely defined, as the book is so incomplete, only 5 leaves.

2.) *Padma puránam*—six leaves.

The *uttara khanda* or second part.

The subjects are—*Vishnu mantras, chacra* marks on the shoulders, and putting on the *námam* or forehead-mark.

3.) *Varáha puránam.*

a. The *cshétra. k'handam*

Legend of *chitra-kuta* temple, from the 1st *adhyáya* to the 15th so far complete. Delivered by *Vishnu* in the 3d *avatára* to *Bhú-dévi*, or the goddess of the earth.

The *chitra kúta* fane excels many others ; various tales in illustration.

b. The same—*kandana cshétram*, from the 19th *adhyáya* to the 24th, so far complete, with a little of the 25th, general praise of the fane, *Siva* having incurred the guilt of *Brahmahatti*, by cutting off one of the heads of *Brahmá*, obtained release from it at this place.

c. The same—the *cshétra-khandam*, another copy, from 1st to 15th *adhyáya*.

d. The same—*cshétra khandam* from 19th to 72d *adhyáya*, with a little of the 73d ; leaves 1 to 150, thus far there are six portions in one book, with a total of 767 leaves.

4.) Sundries.

Matters relative to *Krishna*, to *Narasinha*, to *Prahlada* : *Vishnu stóttram*.

Lacshmi mahatmyam, the *Pranava* or mystic *O'm* ; a tale concerning *Ráma* ; chronological, the *matsya* and other *calpas* or days of *Brahmà*, very lengthened periods. The present is the *svéta-varáha calpa*, or period of the white boar.

This book is long, and thick, in good order, and in a neat medium hand-writting.

2. No. 1757. *Márcandeya Puránam*, from the 1st to the 17th *adhyáya* ; complete so far. It is from the portion relating to the *Manuwanteras*, and to the *Sávarneca Manuwantera* in particular ; including the *chandi pát'h* or wars of *Dúrga*, with *asuras* ; and matters redounding to the honor of *Dévi* are related; *Sávarnaca* the son of *Súryá* is otherwise known as *Súrya manu*, and is the same with *Svaróchisha*, the second *Manu*, only in a later birth according to one account ; by another he was a king in the 2d *Manuwatura*, and acquired the dignity of *Manu* by listening to the feats of *Durga*, and worshipping her in consequence. In this portion there is some *puja* to *Parvati* or *Durga*.

The book is small, and old, damaged at the edges, so as to make some words not legible.

3. No. 1782. *Bhágavatam*, *slócas*.

This book contains the 4th, 5th and 6th *Scandams* or chapters.

—4th from the 1st to the 29th *adháyaya* or section.

—5th from the 1st to the 26th „ both complete.

—6th from the 1st to the 11th „ the 12th incomplete.

The 4th and 5th Sections of the 4th *Scandam* contain the account of *Siva's* quarrel with *Dacsha*, owing to the latter's sacrifice, and to *Sati's* self immolation. *Siva* sent *Vira Bhadra*, who slew *Dacsha*. The contents of the whole book are not thought to need detail here.

This book is long, thin, and in good order.

4. No. 1783. *Bhágavatam.*

The 5th *Scandam*, has the 24th section defective at the beginning, the 25th and 26th complete, leaf 162 to 165, or 4 leaves.

The 6th *Scandam* from the 1st to the 4th section, complete, the 5th section unfinished from 166 to 173-8 leaves. Any detail as to the contents of these fragments is not needful.

The book is long, and thin, on talipat leaves, and in good order. The writing is such as to be read with difficulty.

5. No. 1787. *Bhánart'ha dîpica* an explanation of the *Bhágavatam.*

The 1st *Scandam*, from the 1st to the 15th section complete, and 1 leaf of the 16th section, in all 31 leaves. Introductory matter to the incarnations of *Vishnu;* and specially that of *Krishna.*

The book is long, and thin, eat off at the edges, broad leaves, small writing.

6. No. 1842. *Scanda puránam.*

A fragment relative to the *Bhadrica vanam*, part of a discourse from *Naréda* to *Indra dyumma*, 80th to 83d *adhyáyam*, or section.

The book is long, thin, and in good order.

7. No. 1843. *Bhavishóttara puránam.*

The *madhyama khandam.*

The discourse of *Brahmà* with *Náreda.*

It contains the *Combhakóna Mahātmya*, or legend as to the tank and temple at *Combhakonam*, near Tanjore; the site of the "water lingam" one of five specialties, at five places, denoting the five elements—"earth" at Conjeveram, &c.

The book is of medium length, thin, one end so much broken as to destroy the meaning of the writing.

8. No. 1844. *Scanda puránam.*

The *upadésa khanda*, or doctrinal section, the 1st *adhyáya* to the 75th, from leaf 1 to 133 in regular order

Delivered by *Súta rishi* to other *rishis.*

The splendor of *Cáilasa* mountain—its glory—its situation—the celestials there—excellency of the sacred ashes—of the sacred beads—of the name of *Siva*—tale of the five lettered charm—tale of *Vignésvara* i. e. *Ganésa*—the austerity of the *Sâiva* way—the fast on the occurrence of the lunar asterism *ardhra*, which is sacred to *Siva*—the proper time for a ceremony directed to both '*Uma* and *Mahésvara*—the ceremony of the *Siva rátri* a special time in the month named *Mási;* next day before the new moon in it ; which sometimes falls on half of the 13th, and half of the 14th *tit'hi.*

The *kédara vrata*—a field ceremony on the 14th *tit'hi* of *Arapasi* month, used if a woman wishes to secure the great affection of her husband ; during it a silk bracelet is bound round the arm.

The *kalyána vrata*, a fast, relative to any marriage. *Sula vratam*, a fast against any impediment; *Vrishab'ha-vrata*, fast directed to the vehicle of *Siva;* a Friday's ceremony to *Vignésvara;* another to *Subrahmanya* another to *Bhairava* dog-headed ("Anubis" ?) on the merit of homage to *Siva*—its excellency—tales concerning *Siva*, his acts—the evil of sin against *Siva*—evil of stealing the property of a *Siva*-teacher; the guilt of those that speak maliciously against any thing relating to *Saiva* worship, or as to the sacred beads, and other matters—the *Cási mahátmya*, or legend of *Visvésvara* (lord of the world) the form of *Siva* at Benares—the mode of ascetical meditation on *Siva*—and various other similar matters—so far abstracted : because this *puránam* is more talked of than known.

The book is long, thick, recent, and in good order.

9. No. 1845. *Scanda puránam.*

Tha *Brahmóttara khanda* in which the *Gokerna mahatmyam* is included. This is a fragment from the 23d to the 44th *sarga*. It contains some matter on the *tatva* system—on the five lettered *mantra* : *nama-siváhi*—the legend of the *Siva-rátri*—fast on the 14th *tit'hi*—on the removal of sin—on the homage made by the *Saiva* ascetic—on the sacred ashes—marks on the forehead, on '*Uma* the consort of *Siva* all the contents *Saiva* in character.

The beginning, and ending are both wanting.

The book is long, and thick, old, and much injured.

10. No. 9846. *Brahmánda pnránam.*

The *cshetrá mahátmyam.*

Siva discourses with *Kanda muni* and with *Naréda*. The 1st and 2d sections complete, the 3d not so.

This fragment contains a tale of *Vijaya-bala* of the solar line of kings, who married *Retmangadi*, a very beautiful woman—they lived in separate places ; bathed in the *Cávari* river, and were ultimately beatified.

The book is long, thin, and in good order.

11. No. 1847. *Scanda puránam.*

The *Sétu-mahatmyam*—or legend of the peninsula at *Ramiseram.*

From the 1st to the 52d section, complete leaf 1 to 250. The contents are the same as No. 1859. *v. infra* down to the *chacra tirt'ha.*

The *Setu-snánam*, or bathing in the sea at this place removes the five great sins—also the sin of killing a *Brahman*—and the sin of making known the contents of the *Védam*, in consideration of receiving money, also simony—and the sin of eating flesh and blood, that of eating with a *Sudra*—the sin of drinking ardent spirits—of intercourse with a removed woman (in *mens* :) the sin of incest—that of adultery with a son's wife, or with a brother's wife—or of a friend—the sin of drunkenness—or of conversing with a low woman. The foregoing sins are removed by bathing in the sea at *Ramiseram ;* and not only so, but they who do so also obtain *Sverga*, or *Indra's* world ; even a curse pronounced by *Brahmà* himself would be removed by such bathing. So much for the all-accommodating *morality* of this *puránam*. In like manner tales are recorded of various other sacred places, or pools, at or near *Ramiseram*—the sins removed, and the benefits conveyed by bathing there. *Dhanush kótti* is the name of a pool, which removed a curse pronounced on *Urvasi* and *Rembhà*, courtezans of *Sverga ;* and so with other sacred pools ; quite in the usual style of local *Sâiva* legends. The whole cannot be abstracted here, as this is not a formal analysis.

The book is long, and thick, on *talipat* leaves, not very old, and in good order.

12. No. 1849. *Brahma kâivartta puránam.*

The *Uttara-khandam*, or last part ; ascribed to *Suta rishi.*

The *Vijayapuri mahatmyam*, from the 70th section to the 76th complete, the 77th is defective. The 71st relates to the *Bhadrica vanam*. The whole is in the usual style of such legends, as to the virtues and efficacy of places, and pools ; among others *Arunachala*, or Trinomali, near Madras.

This book must be distinguished from the *Brahma vaivartta puránam* which relates to *Krishna*. This is *Saiva*, wanting the *purva*, or first part ; and may be a play on words, as to the difference of orthography.

The book is long, thin, and in good order.

13. No. 1850. *Padma puránam.*

The *Uttara khanda*, or last part; this portion is complete on 161 leaves. Stated to be a conversation between *Dilipa rāja* of the solar line (ancestor of *Ráma*) and *Vasishta :* the latter being the teacher. The benefit of bathing in the month named *Mágha*—in the Ganges,

Cāveri, and other rivers—from the 11th *tit'hi* of *pushya* to the 11th *tit'hi* of *Mágha* (January—February) in the bright lunar half month, and on the bright half of the following month. At these times bathing, with fasting, will produce the *ishtasiddhi* (desirables) of *dherma, art'ha, cáma, mōcsha,* or virtue, property, pleasure, and final bliss: in Tamil *aram, porul inbam, vīdu;* and this both in the present birth, or state, and in that to come; not quite assorting with the idea of *mócsham.*

Legendary tale in illustration.

Bhrigu rishi was doing penance on *Himavat* hill, when a *Vidyadhara* and his wife came, saying that he had all needful possessions, only with the defect of a tiger's face, and asked how this was? *Bhrigu* said, if you fast on the 11th day of *Mágha,* and bathe without using* oil on the 12th *tit'hi,* you will part with your tiger's face, and get a better one. He had before used oil both on the 11th and 12th *tit'his.* He now obeyed his instructions; and a handsome face was given to him.

Another tale occupies from the 4th to the 8th *adhyáya,* or section; in brief as follows:

Kucha rishi had a son named *Mriga sringa* (beasts horn) from beasts pushing at him, when bathing in a river. He wished to have a wife of good disposition. His father told him that he who does not fast, and bathe in the month *Mágha* cannot have a good wife. The son went to bathe in the *Caveri. Suvrata* the daughter of *Uchaca rishi* had, with her companions, observed the bathing in *Mágha,* for three years. At this time an elephant killed her, and tossed her dead body into a well. *Mriga sringa* was near; and told the people to take care of the body. He went into the river, and invoked *Yama,* who appeared, and asked him what he wanted. He desired that the said female might be restored to life. This was granted; as also that no such calamity should happen to him. On retiring the same elephant attacked him; but he remained without fear. The elephant put him on its neck, related its past history, and how it became a beast. It was delivered from its bestial form, getting a good one. Subsequently the father told his son that the resuscitated female was to be his wife. He sought, and obtained her. It may be desirable, on many accounts, that such extravagances should not be hidden under a religious veil.

The book is long, thick, and in good order.

14. No. 1852. *Padma puránam,* part of the *uttara khanda,* a discourse between *Siva* and *Parvati,* containing the *Mágha mahátmyam* 4th to 11th *adhyáya* complete so far, on religious rites and bathing in the month *Mágha.* No. 1754 *supra* contains the 29th—31st sections.

This book is long, thin, and in good order.

15. No. 1853. *Varáha puránam.*

From the *carma cándam.* The 1st section to the 27th; so far complete. The 6th to the 65th leaf relates to four special months: the efficacy of which is stated. The *puránam* was delivered by *Vishnu,* as

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* On *vratas,* or fast days, it is not allowed to rub oil on the head, or body, after bathing. Matth. chap. 6 v. 17.

the *Varáha avatára*, to *Bhu Devi*, here termed *Dhárini*, the earth-goddess.

One legend was looked into, containing a long narrative of a *Sudra* man and woman who, through poverty, exposed their child on the banks of the Ganges ; when the cries of the child were heard by *Gâutami*, a female devotee, who reared the child, and taught it to go, and cut wood ; by which means it became known to its parents. The *Sudra* child in the following birth became a *Brahman*. The tenor of such legends is to intimate the virtue of times, or places.

This book is long, of medium thickness, and in good order.

16. No. 1855. *Padmá puránam.*

Another copy nearly complete of the *uttara khanda;* agreeing with No. 1850 *supra*. In this copy the 34th-102d and 113th leaves, are wanting, and the paging is wrong in another place, not effecting the connexion of the matter; which is the same as in No. 1850 *q. v.*

17. No. 1856. *Agni puránam.*

From the 1st *adhyáya*, or section, to the 31st, so far complete: *slócas* only. It contains the *Tula-cáveri mahátmya*, on the great advantages of bathing in the river *Caveri* in the month *Tula* (Sept. Oct.) with other matters on prosperity, and the removal of sin. Such *mahátmyas* are sometimes apocryphal: as not found in the *purána* referred to. This book is short and thick, formed of *talipat* leaves, cut down to the size, in good order.

18. No. 1859. *Scánda puránam.*

Another copy of the *Sétu mahátmya*, See No. 1847, *supra:* also from the 1st to 52d section, so far complete, leaves 1 to 170 regular; the legend complete.

In the *Náimisara vanam, Suta-rishi* narrated to other *rishis* the fame of the temple at *Ramiseram*. The placing the image ascribed to *Ráma:* view of the *sétu*, or promontory—the *chacra*-pool—the formation of the bridge by *Ráma*—virtue of bathing in sacred pools, and of bathing at the *setu* in particular. The virtue of each pool stated. The *chacra*-pool derives its name, and efficacy from a *rácshasa* (or savage) killed near it, by the *chacra* or missile weapon of *Vishnu*. For other matter see No. 1847. This book is long, thick, and in good order.

19. No. 1862. *Garuda puránam.*

Here stated to have been delivered by *Garuda* to *Marichi*, and written down in the *Vishnu dhermóttara.*

Legend of *Práhláda*, connected with the *Narasinha avatára*. The *Váishnava dherma*, or rules, and observances proper to the votaries of *Vishnu*—it includes many *Tantrica rites*. The word *tantra* it may be noted, is often

used in distinction from *mantra* ; *tantra* the "rubric," *mantra* the matter of prayer, or spell ; as the case may be. The mode of *púja* or homage is here given. Modes proper to *Bramáchári*, *Vanaprast'ha*, and *Sanniyási*—duties of a chaste wife—*Hari-púja*, mode of homage to *Vishnu*—offering of cakes made with curds-ghee-honey, and merit or reward of reciting the names of *Vishnu*—the efficacy and excellency of the *Salagrama* (See XVII)—reward generally of service to *Vishnu*—the merit of *gódanam* gift of a cow *bhúda nam* gift of land, *anna danam* gift of food. The *écadasi mahatmyam*, or excellence of fasting on the 11th lunar day. The *dherma* or right conduct proper to the four *yugas*, or ages—*satya-tréta-dwapara-cali*, and many other matters. The leaves are 1 to 89 in regular order ; but the book is incomplete. It is of medium size, old, and sadly damaged by termites.

20. No. 1863. *Brahma kâivertta puránam.*

Ascribed to *Suta rishi.* The 1st *adhyáya*, or section is incomplete ; from the 2d to 39th section complete so far. The leaves number 111 to 185. Benefit of hearing *puránas*, illustrated by a lengthened tale. The excellence of the *Bhágavatam* (probably the *Sri Bhagavata* a *Saiva* book)—the glory of *Brahmans*—efficacy of bathing in the Ganges—legend of the birth of *Ganga ;* origin of the *Bháratam* ; and many other like stories.

For another portion of this work, see 12 No. 1849. From the rivalry of the *Vaishnavas* and *Saivas*, and from the jealousy of the latter, as to the popularity of *Krishna*, it is probable that this play on letters *kâivartta* to resemble *vâivartta* was used.

This book is long, medium, and in good order.

21. No. 1871. *Scánda puránam.*

The *Brahmóttara khandam*, the 23d *adhyaya*, or section complete. The subject is a description of the excellence, and benefits of listening to the reading of *puránas*—its fruits—how to hear—the sin of opposing the hearing, and other like matters.

The book is long, thin, old, and a little injured by worms.

22. No. 1946. *Scānda purána.*

The *Brahmóttara khandam*—by *Suta* to other *rishis.*

The glory of *Siva*, superiority of his votaries—the value of *mantras*, prayers, *vratus* fasting directed to him—the power of the 5 lettered charm—excellency of homage to *Siva*—splendor of his name—the glory of the *Sivarátri*, and of the *pradósha*—here stated to be the time of *Siva's* dancing, when the *védas* are not to be intoned (also not to be read) on the 1st and 8th *tit'his*, nor at the time of eclipses : which are astrologically dangerous times,

on the excellency of the sacred ashes—the *Siva cavucham,* a spell for the defence of all the bodily members ; on the *tripunram,* or three forehead stripes, horizontal—value of the mark—the value of the fast to the honor of '*Uma,* and *Mahésvara*—the glory of the sacred beads—and the like *Saiva* matter ; each one illustrated by a legendary tale. The leaves 1—150 : the 80th only half a leaf.

The book is of medium length, and thickness, old and a little damaged.

23. No. 1962. *Cshama Cávyam,* founded on the *Curma avatáram.*

By *Níla kant'ha dicshada.*

Description of *Sverga,* inclusive of its courtezans. *Indra* lost his all, by reason of the curse of *Durvasa*—he was conquered by the *asuras*---*Indra* went and complained to *Brahma,* who went to *Vishnu*—the latter gave direction that the *dévas* and *asuras* should churn the milk-sea, whence the means of strength would come ; which he would secure for the *dévas. Lacshmi,* and others, came from the churning of the sea—afterwards the *amrita.* The venom of the serpent *vasuki* which mingled with it—*Siva* eat of it, and became ill —*Vishnu,* as *Móhini,* took the vessel, and gave it the *dévas* ; saying it would give them strength. They went to *Sverga*—special praise to *Siva,* as *Níla kant'ha*—"blue throated" is mixed up with the other matters—complete in 5 *asvásas* leaf 1—49.

The book is long, thin, and in good order.

24. No. 2013. *Gáruda puránam.*

The *uttara khandam, slócas* without prose commentary—said to have been delivered by *Sútu* to *Savunaca* and other *rishis :* in 9 *adhyáyas* complete.

1st Chap : the excellency of the *Bilváranya* or forest of a kind of tree sacred to *Siva*—on the *Nrisimhótpatti,* or birth of the *Narasinháv atara.* Account of the 5th son of *Brahma* named *Cardama* : his penance, and its fruits. Legend of the *khlátini* pool, a *saras* or fountain : the shrine there is termed *Spamsana,* the town is named *Lacshmi puri ;* their fame.

2d and 3d chapters dwell on the value, and beneficial influences of the said fountain.

4th, 5th, 6th, 7th Chapters narrate the removal of a curse from the above mentioned *Cardama.*

8th and 9th Chapters, the marriage of *Lílápa* and *Cumudvati,* the site being westward.

The leaves are 41—63, wanting those preceding which might contain the *purva khanda.* It differs from the *Garúra purána* and may be a sectarial play on words. There is also ½ a leaf from the *Sri rangha*

mahátmya of the *Brahmánda-purána.* The entire book is of medium length, thin, recent in appearance; but a little damaged.

25. No. 2051. *Padma puránam*, the *Mágha mahátmyam* ascribed to *Vasishta* who told it to *Dilipa;* and then narrated by *Suta* to other *rishis.*

It consists of various tales to illustrate the great benefit of bathing in sacred pools,or rivers in the month *Mágha,* before the sun rises—all sins thereby removed—all desired success obtained---legends of persons who derived benefit from the practice. Eight *adhyáyas,* the 8th being incomplete—leaves 1—29 and 3—32. At the beginning are 3 leaves *slócas,* on various subjects. The book has no boards, is of medium length, talipat leaves, old, yet in good order.

26. No. 2053. *Padma puránam,* the *uttara khandam* or supplement from the 29th *adhyáya* to 34th this last incomplete. Delivered from *Vishnu* to *Brahma,* from *Brahma* to *Náreda,* from *Náreda* to sages, from *Vashishta* to king *Dilipa.*

Dilipa enquired of *Vasishta* the means of acquiring beatification. In reply *Vasishta* states that there is no *para-devata* superior to *Vishnu.* The value of the 8 lettered charm is stated, with the ceremonies attendant on its use: how to put on the discus, and shell marks, on the arms and shoulders—the value of doing so, told by *Rudra* to *Párvati*—the great importance of the forehead tridental mark—the mode of putting it on. Description of a disciple who is taught the *mantras* used on those occasions; and the excellency of the *mantras* as to their results. Various like matter, leaves 84—98 incomplete 22 blank leaves at the end. The book is of medium length, thin, and recent.

XXI. Puranas local, or Mahatmyas.

1. No. 1841. *Halasya mahátmyam,* erroneously stated to be from the *Scanda puránam.* It relates to *Madura,* the tank, and *Saiva* temple there; the marriage of *Suntara* and *Minacshi*—with a variety of humorous adventures (or *lilas*) ascribed to *Siva* in all sixty four. The name signifies the "laughter legend." The Tamil version is abstracted in Oriental Hist: M. S. S. &c. published in 1835.

This book is long, thick, and in good order.

2. No. 1857 *Kérala mahátmyam,* also known as *Bhúcola puránam, slócas* from the 1st to the 56th *adhyáya* complete.

Vyása and other *rishis* being in company with *Bhargava* that is *Parasu Ráma,* the latter asks concerning the earth in general, and the *kérala désa,* or *Malayalam* country in particular. The book professes to be *Vyása's* reply, giving various details of continents, and rivers, and 56 countries; then stating

the account of *Parasu Ráma* rescuing the *Malayálam* Country from the ocean, and subsequent details. The book is known to be a work corresponding, in a general way, with the *kérala utpatti* in the *Malayalam* language; perhaps its original source. A smaller book is appended, the *Bhagavat Gíta* complete, in the *Malayálam* language, and letter.

The entire book is short, of medium thickness, of cut talipat leaves, and in good order.

3. *Cshétra-mahátmyam*, said to be from the *Brahmánda puránam* and also containing the *Mantapa-mahátmyam*. From the 1st *adhyáya* to the 12th; but various intermediate leaves are wanting. It is written partly in the Telugu letter, partly in the *Grant'ha* letter; and contains the usual tales, and illustration as to the virtue, and beneficial influence of particular localities. These appear to relate to the temple of Seringham, in the Cauvery near Trichinopoly.

The book is long, thin, and has one end broken.

4. No. 1861. *Srí rangha Mahátmyam*, from the *Brahmanda puránam*, the 5th to the 10th *adhyáyam*—leaf 7—16. Narrated by *Siva* to *Naréda*.

The splendor of the place, and glory of its deity. The mode of incarnation there—the image now worshipped by kings was first given by *Ráma* to *Vibíshina*, who took it on his return towards *Lanca* from *Ayódhya;* but, on a divine communication from the image of its will and pleasure, deposited it at this place, established on the *rangham* or island of the *Cáveri*, near Trichinopoly. A fuller detail will be given elsewhere.

The book is long, thin, on talipat leaves, old, and damaged.

5. No. 1864. *Yádava giri mahátmyam* 12 *adhyáyas*, the last one incomplete, leaves 2—65. The letter is *Grant'ha*, but the language is Canarese.

The creation of all things. The legend of *Vishnu's* appearance, to *Brahmà*—legend of the *kalyána*-pool—cause of the name *yádava giri*—the excellency of meditating on *Vishnu*—account of *Dattátréya*, a lesser manifestation of *Víshnu*—excellency of the *Védas*—the value of the *tulasi* plant, and importance of the fast on the 11th lunar day---the release at this place of the sons of *Vasishta* from the curse of *Víswamitra*---the injustice of the *kali-yuga*, or present age---and various other matters. Further notice will appear, with reference to *Rámanuja* and the *yádava* kings.

This book is of medium length, old, and much damaged.

6. No. 1865. *Vencatádri mahátmyam,* or legend of *Tripeti* said to be from the *Varáha puránam,* 34th to 62d *adhyáyam* leaves 2 to 55—incomplete. Three leaves are prefixed containing a description of the *Paricshit* or examining board—and the value of the water that has washed *gurús* feet, if drank by a disciple—with a few separate *slócas* of no value. Then the legend.

This fragment relates to the *Varáha avatára* of *Vishnu* the fame of the hill named after it—the mode of *Vishnu's* incarnation there—the *kapila*-pool—and many other sacred pools—their excellency. By bathing in the *svámi-pushcara* pool, *Ráma* (i. e. *Vishnu*) was enabled to kill *Rávana*—the great fame of that pool—praise of *Agastya*—and other legendary stories, as usual.

7. No. 1867. *Tūla cáveri mahátmyam,* said to be from the *Brahma kâivarttam,* and narrated by *Déva Varma* leaf 1—39 incomplete.

On the origin of the *Cáveri* river; the benefit of bathing in it —in the *Tūla* month (Oct. Nov.); the excellency of its water, and various legendary stories; according to the usage of legends of places.

The book is long, thin, and in good order.

8. No. 1868. *Sanghamésvara mahátmyam,* stated to be the *tirtha khandam* of the *Bhavishottra puránam*—71st to 75th *adhyáya* leaf 21—35 incomplete.

The site is at *Veda-giri,* the junction of the *Caveri* and *Bhavani* rivers, in the lower Carnatic, the fame of that place—glory of the deity there—wonderful nature of a stone there named after the *gayatri*—the like of a country apple tree (Tamil *ilanta,* sansc. *batiri*)—the *tapas* of *Visvamitra,* who was once a king; but having fought with *Vasishta,* he did penance, and become a *Brahmárshi*—*Siva* killed here an *asura,* named *Marutta* of the race of *Naracásura*—the fame of the pool named after the Sun—a king of the *kérala*-country came, bathed in it, and did homage there; by which means he obtained the blessing of a son.

The book is long, thin, and in good order.

9. *Vencata giri mahátmyam,* legend of *Tripeti,* stated to be from the *Brahmānda puránam* delivered by *Bhrigu* to *Náreda* 10 *adhyáyas,* wanting 1 leaf leaves 71—104.

1. *Vishnu* became manifest at *Vencatádri* or *Tripeti,* on account of a ruler, the son of a *Chola* king, referring to *Adonda.*
2. The fable of the serpent *'Adi-sésha*—sent down to earth, and became a mountain —*Vishnu* come to repose thereon.
3. The incarnation, or appearance of *Vishnu,* at *Tripeti.*

4. Account of *Vishnu's* hunting on that mountain.

5. Reason why the hill came to be called *Anjanáchalam.*

6. The birth of a son to the *Chola rája.* The splendor of the procession termed *Bhagava,* and a variety of other illustrative legends.

The book is long, thin, old, and much worm eaten.

10. No. 2050. *Tunga bhadra khandam* stated to be from the *Brahmánda puránam ; slócas* without any comment.

The *Tungabhadra* (or Toomboodra) river flowed from the two tusks of the boar in the *Varáha avatára;* they who bathe in that river, and they who drink of its water, will obtain *Brahma's* world—many *rishis, apsaras,* or celestial females, bathed in it, and obtained their wishes. The meritorious days for such bathing—the 14th lunar day, the full, and new moon—and these especially in the lunar month *karkhata* (June July) at that time by bathing there, even the killing of a *Brahman,* and other great crimes will be removed as to the guilt; and above that, merit will be added to acquire (*mócsham*) beatification. The *proof* of these various points consists in the relation of many tales, as to the wonders wrought by this river.

A fragment is added, as the 11th, 12th, 13th *adhyáyas,* stated to be from the *Bhavishottara puránam,* narrated by *Krishna* to the *Dhermaputra* or the *Pándavas,* on the excellency of the *Tungabhadra* river.

The entire book is long, thin, old, and very much injured.

11. No. 2054. *Sri rangha mahátmyam.*

Stated to be from the *Brahmánda puránam ; slócas* without comment. Delivered by *Isvara* to *Náreda.* The excellency of the site—and fame of the *chandra pushcara* pool : glory of the lord of *Sri rangham* the image was given by *Ráma* at *Ayodhya* to *Vibishina,* who travelling southward, received a divine intimation that the god chose to stay, and dwell at this place, other following matters. This legend is complete in 10 *adhyáyas,* or chapters.

The book is long, and thin, in perfect order.

12. No. 2062. Includes the *Caveri mahátmyam.* (See XI) or legend of the *Caveri* river, but incomplete leaves 35—50, the 43d wanting ---with the *slócas,* the sense af the words is given in the Tamil language. An outline may be best drawn from a complete copy.

The entire book is of medium length, thin, and in good order.

XXII. Rhetorical.

1. No. 1933. *Chitra mimamsa,* on Rhetoric, termed *alancára.*

In this book are contained *upamánam*, comparison *upamánot-prácsha*, the same, including the coloring or varnish of any subject—*apanudi*, confutation, and some other rules and principles. *Tutta danta bhéda*, is a subdivision, in one case, and there are four or five subdivisions to each division. This is the fifth branch of native grammar; but has also relation to the *tarkha sastra*, or logic.

The book is complete, long, thin, rather old, and some leaves are broken.

2. No. 1948. *Kúvala yánantam*, on Rhetoric, as connected with the art of poetry. A commentary by *Appâiya dicshada*, on the *chandra-lóca* of *Cáli dasa*. On *upamánam*, or comparison 1.) its subdivisions 2.) its properties 3.) distichs quoted in exemplification.

On *alancáram*, or ornament.

1.) *Rupaca* 2.) *apanava* 3.) *sama sócti* 4.) *utprayacsha* e. g. the moon termed a lotos-flower 5.) *retyandádi-sayócti* 6.) *vrádimat smriti &c.* with properties, and distichs in exemplification. They contain various rhetorical figures. The book is complete in 27 leaves, *slócas* and prose, mixed. At the end two distinct leaves on the same general subject, and two other leaves in *déva nágarí*. The entire book is long, thin, rather old; but in tolerable condition.

3. No. 1949. *Sarva-sanjivini*, a commentary on a work entitled *Alancara-sarvasá*, on the properties of heroic poems (*kávya lacshanas*): included in which are—*upamána* comparison, *sandéha* equivocation, or doubt, *vrāndimata apanava utprecsha*, metonymy *atizaya-yŭctyata*, being divisions of *alancára*, or poetical Rhetoric, with subdivisions. Various *slócas*, and some *sútras*, are given, as examples, under the several particulars: together with the meaning of those extracts in plainer language leaves 1 to 148; but wanting leaves 17—21 and 90 to be complete.

The book is long, of medium thickness, and in good order.

4. No. 1952. *Kúvala yánantam*, a comment on the *chandra-loca*, as before stated. The *upamánam-apanudi-atizayayóeti*, and many other divisions of this art: with the distinctions between them; and with *slócas* in exemplification, taken from the original work by *Cáli-dása*, leaf 1—54 incomplete.

The book is long, of medium thickness, old, and much injured.

XXIII. ROMANCE-HISTORICAL, OR LEGENADRY.

1. No. 1776. Four subjects.

1.) *Nalópákhyánam, slócas* complete; the subject founded on the *Bháratam*, the *aranya parvam*, 49th *adhyáya* to 78th; or 30 chapters. When the five *Pándavas* were in the wilderness, *Dherma rája* complained to *Bhrigádasva-rishi*, who consoled him by narrating the greater sufferings of *Nala rája*. His birth, marriage with *Damayanti*: the *Pushcara rája* overcame him by dice, and took his kingdom; he and his wife went to the wilderness—he became a leper—he and his wife separated—went into different services—again met, and *Nala* recovered his kingdom. Hence *Dherma rája* was encouraged to hope for better days.

2.) *Harischandrópákhyánam, slcóas*, complete; founded on the *Hari vansa.*

1st to 10th *adhyáya*, related by *Váisambayana* to *Janaméjeya.* As *Harischandra* would not tell a lie he thereby forfeited his kingdom to *Visvamitra*, through the latter's devices—he went with his wife to the wilderness—both were separated, and reduced to extreme wretchedness. In the end, because he would not tell a lie, he recovered his kingdom.

3.) An extract from the *Padma-puránam*, but merely relating to the obtaining the *pasupatástra* from *Siva*, by *Arjuna*--stated to be from the *ashta mùrti parvam*, 3 chapters from the 42d to the 44th *adhyáya.*

4.) *Kusala vópákhyanam* from the *uttra khandam* of the *Rámáyanam.*

The subject is the doubt caused in the mind of *Ráma* as to *Sita*, by a village rumour, overheard by him—sent her to the wilderness—*Valmica* took her under his care till delivered of twins—*Kusa* and *Lava*—and reared the children. *Ráma* made an *asvamédha-yágam*—the horse was caught by the boys. No one could take it from them, till *Ráma* himself came; when he recognized his sons. *Sìta* sustained the ordeal of fire, and was restored to her rights.

The entire book is long, of medium thickness, old, but in good order.

2. No. 1777. *Bháratam.*

1.) The *udyóga-parvam*—from 179th to 200th section—the tale of *Ambi.* The efforts of the *Pandavas* before the battle, in the way of preparation.

2.) The *asvamédha-parvam*, has 4 leaves only of the 99th section, and from 100th to 114th section, with only two leaves of the 115th section, on gifts and offerings of cows, land &c. mode of eating; various modes of expiation.

3.) *Itihásóttama*, the excellent *itihása*, a term applied to the *Bháratam* and *Rámáyanam:* 20th section to the 24th and three leaves of the 25th. The benefit of homage to *Vishnu*—the value, as to merit, of a gift of land. The superiority of the votaries of *Vishnu*—and other matters.

The book is long, and thin, some leaves are broken off at one end.

3. No. 1778. *Yuddhist'hira vijayam, slócas* or *múlam* only.

By *Vasu deva*, from the 1st to the 8th *asvásam*, or section, complete, only wanting the 17th, 18th and 19th leaves. It is a brief abridgment of the subject of the *Bháratam;* but is stated to be not good poetry, and the hand writing is large, and coarse.

The book is long, thin, and new.

4. No. 1779. *Bála Bhárata vyakyánam.*

An epitome of the *Bháratam*, for schools; with an explanation of the *slócas.*

By *Saluva Timmana danda nát'ha.*

The 10th and 11th *sargas* are right, the 12th incomplete. They refer to the residence of the *Pándavas* in the wilderness; the 12th has reference to the *udyóga parvam.*

The book is of medium size, and slightly damaged.

5. No. 1780. *Hari vamsam*, line of *Krishna* from the 130th to the 248th *adhyáya* or 18 chapters.

By *Vâisambáyana* to *Janaméjeya.*

It contains the story of the *Parijata* flower, or quarrel between *Satyabhaûma* and *Rucmeni*---the killing of *Bánásura* and a variety of other subjects in these 18 chapters, not needing detail: as the *Hari—Vamsa* has been translated into French.

This book is long, of medium thickness, and very much worm-eaten.

6. No. 1781. *Harischandrópákhyánam* the legend of *Harischandra*—from the 1st to the 10th *adhyáya*, or chapter complete. See 1. No. 1776. Sect. 2.

The book is long, thin, and very much worm-eaten.

7. No. 1784. *Bháratam*—supplementary.

The *aschárya parvam*, or *sésha dhermam, slócas* only. The *Hari vamsam* an appendix to the *Bháratam*, and deemed difficult as to language—the 40th to the 57th *adhyáya*, so far complete. This part con-

tains a solution of various questions proposed for replies—among others as to the *Siva ráttri*. The *Narasinha avataram*, and *Drâupadis* enquiry, how a female may acquire all prosperity.

The book is long, thin, and in good order.

8. No. 1792. *Uttara Rámáyanam—slócas.*

By *Válmîki*—from 1st to 110th *sarga* complete.

Narrative of transactions subsequent to *Ráma's* being crowned at *Ayódhya*, with a retrospect put into the mouth of *Agastya*, as to the *yacsha* race of *Pulast'hya*, down to *Rávana*, and his brethren, matters relative to *Sita*—her retirement by *Ráma's* command to a forest—birth of two sons in a hermitage there—and subsequent restoration to favor and confidence.

The book is long, of medium thickness, and in good order.

9. No. 1794. *Rámáyanam—slócas* without comment.

By *Válmîki.*

The *kish kinda cándam*, or book relative to *Ráma's* transactions with *Vali*, *Sugriva*, and others. The word *kish kinda* means *eastern* (or *low*) hill.

There is only about one-fourth of this division ; one half of the 1st *sarga*. 2d to 17th *sarga* nearly complete. 18th *sarga* has only two leaves. Some leaves are deficient in the 9th, 10th and 11th *sargas ;* 126 leaves remain, in the large coarse hand writing of a school boy.

The book is of medium size, and in good order.

9½. No. 1796. *Prasanna Rámáyanam, slócas*, with *Chúrnikái*, chorus or anapaest, measure.

By *Deváchárya.*

From the 1st to the 21st *sarga*, the subject and book complete. An abridgement of the entire *Rámáyanam.*

The book is long, thin, in good order.

10. No. 1797. *Rámáyanam gachad vyákyánam.*

By *Varada rájaya*. A comment on select passages of the *Rámáyanam*. These annotations relate to the *Bala-Ayodhya*—and *'Aranya cándas*, or divisions ; but the latter one is a little defective.

The book is long, thin, and much damaged.

11. No.1798. *Rámayana adhyáttma.*

A mere fragment of four leaves, and two other leaves broken, relating to the *yúddha cándam:* and of that form of the *Rámáyanam* said to be delivered by *Mahésvara* to *'Uma.*

Two loose leaves Telugu, each in a different hand writing: one relates to the nine planets, the other has directions when to eat.

The book is long, thin, old, damaged.

12. No. 1800. *Mágha cávyam, slócas* only; fragment of a heroic poem, on the expedition of *Krishna* against *Sisupála*, with a variety of ornamental illustrations.

From the 1st to the 11th *sarga,* and the 12th to the 66th *slócas;* See other notices under *β. A. a.*

A tradition may here be noted that there were two warders in the paradise of *Váicont'ha,* who for some offence, were condemned to undergo three transmigrations on earth, and to be three times slain by *Vishnu* in person: accomplished in *Hiranyacsha* and *Hiranyacasapu* slain by *Varáha* and *Nrisinha:* in *Rávana* and *Cumbhakerna* killed by *Ráma:* and in *Sisupála* and *Dandavakra*—destroyed by *Krishna.*

This book is of medium size, and in good order.

13. No. 1801. *Cumara sambhavam,* on the birth of *Subrahmanya,* By *Cáli dása.* From the 1st to the 7th *sarga.* The others wanting. Description of *Himálaya*---birth of *Parvati* there---the penance of *Siva*—*Manmata's* attempt to nullify it—burnt to ashes by *Siva's* frontlet eye—his wife *Rati* complained. *Siva* told her that her sorrow should be removed---the marriage of *Siva* with *Parvati.*

The larger portion is a commentary on the original; and named *Sanjivini,* by *Kóla chéla malli nát'ha*---1st to 7th *sarga,* the 8th *sárga* has only 45 *slócas* of the comment, leaf 1---163.

The book is long, thick, injured. The original though oldest, is better preserved than the comment, which is worn, and broken.

14. No. 1803. *Magha vyákyanam,* comment on the heroic poem of *Mágha.*

By *Kóla chéla malli nat'ha súri,* the commentator on three other classical poems.

The comment is from 15 to 19th *sarga;* without the *múlam,* or original.

The book is of medium size, recent, and in good order: blank leaves make up one third at the end.

15. No. 1804. *Raghu vamsa,* line of *Raghu.*

By *Cáli dása.*

From *Dilipa, Raghu, Aja,* and *Dasarat'ha* to *Ráma*---account of their dispositions---actions, and fame; with an epitome of the *Rámáyanam:* this copy is incomplete, and of course the story likewise.

Sargas 2—7 of this last 30 *slócas.*

,, 9—14 of this 16 *slócas.*

The book is of medium length, thick, and in good order.

16. No. 1805. *Mágha Cávya-vyákyánam.*

Comment on the *Mágham.*

By *Sri rangha déva.* From 1st to 11th *sargam* the remainder wanting.

The book is long, and thick, old, injured by wear and decay.

17. No. 1807. *Raghu-vamsam,* race of *Raghu.*

By *Cáli dasa; mulam,* or original only.

1st *sarga*—only 1 leaf 2d and 3d wanting 4th wants some *slócas* at the beginning 5th to 11th *sarga* complete—the rest wanting: has 19 *sargas* when complete. This portion is very old, and very much damaged.

Another copy—13th 14th *sargas* complete each one, 15th has only 14 *slócas*—the rest wanting.

—*Raghu vamsa vyákyánam*—called *Sanjivini* 9th, 10th, 11th, 12th *sargas,* each one complete.

The book is long, of medium thickness, old and injured, least so towards the end.

18. No. 1808. *Mágha-Cávyam.*

By *Vannin Mágha,* from 5th to 9th *sarga,* each one complete; original only.

Story of *Krishna.* The six *rutus,* or seasons; the summer months poetically described—description of sylvan scenes. The *yádavas,* or cow herds, and their women described. Their sporting in water—the rising and setting of the sun—other matter, not in this fragment.

The book is long, and thin, gnawed at one end.

19. No. 1809. *Cumara-sambhava.*

By *Cáli dása.* The 1st *sarga* has the words separated, and the meaning explained in Canarese, not complete—and no other *sargas.*

The book is long, thin, touched by insects.

20. No. 1810. *Raghu vamsam*, the *múlam* only.

By *Cáli dása.*

The 2d, 3d, 4th *sargas*, each one complete.

Another 4th *sarga*, complete.

The 5th and 2d transposed, incomplete.

The book appears to be made up of more than one fragment: as a whole it is of medium length, thin, and in good order.

21. No. 1811. *Raghu vamsam*, original only.

By *Cáli dása.*

From the 3d to the 7th *sargam* complete.

10th and 11th ,, incomplete.
12th ,, incomplete.

The book is of medium size, and gnawed off by rats, at one end.

22. No. 1813. *Cumara-sambhava*, the original.

By *Cáli dása.*

2 Leaves of the 1st *sarga* letter *nágari*, the remainder of that *sarga*, in *Grant'ha* letter. It contains a construing of the words, not as they follow, but according to the meaning; as in construing Latin—merely a glossary; rude hand writing—a school boy's exercise.

The book is of medium size, and in good order.

23. No. 1816. *Mágha cavyam*, the original only.

By *Vannin Mágha.*

The 1st *sarga* has 30 *slócas* in *nágari*. The remainder mixed with *Grant'ha* lettter.

The 2d *sarga* in *Grant'ha* letter is complete.

The book is of medium length, thin, and injured.

24. No. 1818. *Mágha cavyam*, the original only.

By *Vannin Mágha.*

The 1st and 2d *sargas* are complete.

The 3d has only seven *slócas.*

The book is of medium size, thin, and damaged by termites.

25. No. 1820. *Raghu vamsam*, the original only.

7th *sarga*---only 1 leaf.

8th ,, the 1st and last leaves damaged; intermediate *sargas* wanting.

From the 14th to the 19th *sarga* complete.

The book is long, and thin; 14th to 19th *sarga*, in good order.

26. No. 1821. *Cumara Sambhava.*

The 1st and 2d *sargas* are complete.

The 3d *sarga* incomplete.

The *slócas*, in that form, are not contained; but the words are untied, or separated from grammatical coalition; and the meaning of each word is given in Canarese.

The book is long, of medium thickness, recent, yet injured by insects.

27. No. 1824. *Raghu vamsam.*

By *Cáli dása, múlam* only. The 3d and 5th *sargas*, each one complete, no more.

The book is of medium length, thin, and injured.

28. No. 1825. *Mágha cávyam.*

Chapters from various copies, strung together.

1st *sargam*, middle leaves wanting, each word distinct, with its meaning in Canarese.

1st *sargam* original *slócas* only complete.

3d *sargam* 34 *slócas* of the original, no more.

2d *sarga*—first 28 *slócas*---*múlam* deficient; at the end 1 leaf wanting.

3d *sarga*—*slócas* only---incomplete.

5th *sargam*---original *slócas*, complete.

3d *sargam*, wants both beginning and ending; middle portion remains.

This book is long, but composed of pieces of differing lengths, of medium thickness, and somewhat damaged.

29. No. 1826. *Mágha Cávyam*---the original only.

By *Vannin Mágha.*

The 1st and 2d *sargas* complete.

The 3d *sarga* wants the two first leaves, other *sargas* deficient.

The book is of medium length, thin, and in good order.

30. No. 1828. *Cumara sambhava-múlam.*

By *Cali dása.*

The 6th and 7th *sargas*---the 8th incomplete.

The book is long, thin, old, and much damaged.

31. No. 1829. ***Raghu vamsam***—the original only.

By *Cáli dása.*

From the 3d to the 9th ***sargam***, the 3d and 4th are in Telugu letter, from the 5th to the 9th Telugu and *Grant'ha* letter mingled.

The book is of medium size, and much injured, by the leaves being gnawed off at one end.

32. No. 1830. *Mágha Cávyam*, the original only.

By *Vannin Mágha.*

From the 1st to the 6th *sarga*, so far complete; one leaf, on homage to *Vishnu*, prefixed; and two loose leaves of the 5th *sarga*, from some other copy.

The book is long, of medium thickness, a little damaged.

33. No. 1833. *Kirátarjunyam*, a classic poem, founded on an episode of the *Bháratam.*

The 1st *sargam* to the 3d so far complete; and 38 *slócas* only of the 4th *sargam*. The subject is the penance of *Arjuna*—*Siva's* coming to him disguised as a hunter—*Arjuna* obtained the *Pasupatástram*; and other connected matters. The book is long, thin, old, the ends broken off, so as to injure the coherency of meaning.

34. No. 1834. *Mágha cavyam.*

From the 1st to the 3d *sarga* only; about ½ *Grant'ha*, the other ½ *nágari* letter.

The book is of medium size, and in good order.

35. No. 1835. *Magha cávyam*, or *Sisupála vati; Sisupála* was a king and rival of *Krishna*. "His insults at length exceeded one hundred and the *chacra* cut of his head." A mere fragment of parts of the 4th, 5th, 6th and 11th *sargas*, many intermediate leaves wanting, looks new, and the loss of so many leaves is unaccountable. The book is short, thin, in good order.

36. No. 1837. *Kirátarjunyam*, a comment on the original, prose.

The original is by *Bháravi:* this *lagha tica* or easy explanation, is by *Pracása varsha.* The episode from the *Aranya parvam* of the *Bháratam* —amplified. See 1833.

37. No. 1851. *Mahà Bhárata sangraha*, an epitome of the *Bháratam*, by *Mahésvara* in *slócas* only, without any prose explanation.

The book is complete, and divided into 17 *parvas*, or books instead of 18 in the original. The abridger has also taken the liberty to name some of the books otherwise than in his exemplar, as follows.

1.	*Sambhava parvam*		25	*adhyáyas.*
2.	*Sambha*	„	8	„
3.	*'Aranya*	„	32	„
4.	*Virata*	„	10	„
5.	*Udyóga*	„	10	„
6.	*Bhíshma*	„	17	„
7.	*Dróna*	„	18	„
8.	*Karna*	„	11	„
9.	*Saliya*	„	7	„
10.	*Gata*	„	3	„
11.	*Sáutica*	„	I	„
12.	*Aishíca*	„	1	„
13.	*Asvamédha*	„	10	„
14.	*Azrama vása*	„	4	„
15.	*Máusala*	„	2	„
16.	*Mahá prastanícam*	„	1	„
17.	*Sverga rohana*	„	2	„

It thus appears that the number of chapters is also curtailed.

The book is of medium length, the leaves very broad, 331 in number, written in a small, and very beautiful hand; unusually neat for the *Grant'ha* character; in good order.

38. No. 2045. *Chambu-Rámáyanam.*

By *Vitarbha rája;* otherwise *Bhója rája.* On the story of the *Rámáyanam,* 1 to 5 *ancas* or divisions. Also,

Chambu Bháratam, divided into *St'hapacas,* or stations 1 to 4 deficient. The 5th relates to *Bhíma's* killing a cannibal-giant, with the tale of *yacsham* an *asura*: 7th section on the service rendered by the *Pándavas* to *Virata rája.* This poem is by *Ananta Bhatta.*

[The *chambu* is a kind of mixed versification, with changing measures to relieve, and please the ear : being thus adapted to minstrelsy, which heavy *slócas,* or spondaic distichs, are not. It is thereby fitted for public recitation, especially before kings.]

This book is short, and thin, no boards, on talipat leaves, in good order.

39. No. 2100. *Bhárata—Rámáyana—Bhágavata sáram.* The substance of those three works, in *slócas.*

By *Chitambara cavi.* That book is the original of which this book is an explanation, or sort of comment, entitled *Art'ha pradípica,* or "clear light of meaning," in prose.

By *Ananta Sumiti*: incomplete.

The original is a play of intellect, aided by the character of the Sanscrit language; whereby historical points of some general resemblance in kind, are described in *slócas*, capable of three renderings; one being an event narrated in the *Bháratam*; another a circumstance from the *Rámáyanam*; and a third an occurrence from the *Bhágavatam*. The work of the commentary is to explain these three meanings. The style brief.

The book is long, having 80 leaves not regularly strung, rather old, and touched by insects.

XXIV. SECTARIAL OR POLEMICAL.

01. No. 1113. *Sâiva karnámritam*—prose.

By *Appaîya dîcshada*.

A polemical *Saiva* work. The writer first states that the *Páncha rátra*, the *Vishnu purána*, and other works are favorable to the *Vaishnava* system. Some of these books he controverts, and labors to prove that *Siva* is the only *Paran*, or Supreme, or First cause of the universe; consequently the book may be termed monotheistic; only using the name *Siva*, for the Divine Being.

The book is long, thin, and of recent copying.

1. No. 1727. *Sivadicya mani dipica*, a comment on a book called "*Siva's* jewel." This comment is otherwise known as *Brimha mimámsa bhásya vyákyánam*—prose.

By *Appâiya dîcshāda*.

The object of the work is to maintain the sole supremacy of *Siva*; by quoting *sútras* from the *Vedas* and from other authorities. It is polemic, of the *advaita* class; chap. 1.—complete, chap. 2.—only 5 leaves.

The book is long, of medium thickness, on 127 leaves, old, some leaves a little broken at the end.

2. No. 1731. *Déva páta stavam, slócas*.

By *Jâimini muni*.

Many *rishis* asked *Suta*, what *Jâimini* of *Pundaricapuram* had done. *Suta* replies by a statement that *Jâimini* rendered homage and service to *Siva*, and *Parvati*. As such it has the appearance of artifice to add the lustre of the name of *Jâimini* to the *Saiva* class.

The use of his name, and that of *Suta* is doubtless spurious.

The book is long, thin on 10 leaves, rather old, in tolerable order.

3. No. 1747. *Garuda pancha-sacti*, or fifty *slócas* addressed to *Garuda*.

Vedánta désika composed these *slócas,* and wrote a prose explanation. He was distinguished among the *Vaduca* class of *Drávida Brahmans.* One *Pulaló-áchárya,* a *Tengála* set a serpent upon him to destroy him. *Vedanta* appealed by *mantras* to *Garuda* who came, and cut the snake in pieces. On this account he praised *Garuda* in these *slócas.* There would appear to be but slender difference between these two classes; but their enmity towards each other is strong. The *tengala* system prevails at, and around Conjeveram. A lengthened explanation is by *Vatúlam Rámanúja.*

This book is old, and a little damaged.

3½. No. 1751. *Vishnu-sahasra náma.*

The 1008 names of *Vishnu* in *slócas,* and a prose explanation—complete.

The book is of medium length, thin, and damaged.

4. No. 1799. *Rámayana sára stavam.*

A poem founded on the *Rámáyanam.*

By *Appâiya dîcshada Pandita.*

The subject is to take the substance of the *Rámáyanam,* and turn it to the praise of *Siva*; because *Ráma* did many things pertaining to *Sâiva* homage. Hence this author infers that *Siva* is greater than *Ráma,* and the only object of praise.

The *slócas* have an explanation, and both are complete, on 12 leaves only.

The book is long, and recent.

5. No. 1819. *Syámalà dandacam,* a chant in lengthened lines, in praise of *Syámà,* the name of a *sacti* of *Siva,* in the north—ascribed to *Cáli dása.* It is in the style of a devotee asking favor: but said to be not of the female energy class of writings; though the name *Syáma,* is of frequent use in works of that class.

This book is of medium length, thin, and in good order.

6. No. 1923. *Sútra muktà kalábham,* extreme *Vaishnava* in kind. It is a very miscellaneous treatise of a *Tengala* class; having a reference to the human body and soul, and supported by large quotations from various authorities. The following brief outlines indicate the contents.

The *Véda* is a rule, or law. The *Páncha ráttram* is the fifth *Véda.* The human sensitive soul by the *máyam* (power, or illusion) of *Vishnu,* receives birth, and the various accidents of life, and death,

The classes of created beings are angels, men, beasts, birds, fishes, reptiles, trees, &c. &c.

The human body is subject to many diseases ; and is liable to the vices of covetousness, cruelty, drunkenness, envy, lust. The six great sins. Men receive in this life the consequences of such vices, or of contrary virtues, which occurred in a former birth.

Those few persons who desire beatification are favored with a perception of *Vishnu's* presence. *Bhagavàn*, or God is all in all. He alone has almighty power. He bears *Lacshmi* (plenty &c. on his breast) *Bhagavàn* has many attributes or properties. Devotion leads to a possession of the presence and blessing of *Bhagavàn*. Men ought, of necessity, to use the prayer taught by a spiritual *guru*. The benefit of the *Váishnava* mark, or brands on the shoulders &c. (strongly condemned by *Sâivas*) if any one do not place the mark of the *chank* and *chacra* on his shoulders, though he be a *Brahman* he is yet a *Sudra*. Both the outside and the inside lines of the *náma* (mark on the forehead) are meritorious—the *Saivas* may be left to use *Vibhúti*, or ashes. If any one perform an act in itself meritorious ; but, without the *náma*, then it is not meritorious. Without first rendering homage to *Vishnu*, food should not be eaten in any house. If a *Brahman* eat proper food with good and respectable people his personal appearance will be good, but if he eat unclean food it will cause sexual lust. He must not hold conversation with mean, or low people. If he serve honorable persons, that is good, and praiseworthy. What kind of people are those *satgunas* described. Bad, or worthless people must not be approached. These, and other like matters—some good, some questionable, are backed by quotations from *Vĕdas-Smrïtis-puránas*—the *Ramayanam* the *Bháratam*, *Samhitas ;* but the book does not finish.

It is of medium size, rather old, and gnawed by rats at one extremity, near the latter part.

7. No. 1972. *Kálahastisa vilásam*, chiefly in *slócas*, some prose, complete.

In this book are many quotations from the *yajùr Veda*, from the *Bháratam*, and *Rámáyanam* and from the *Isvara gita*. From these, and other sources the writer establishes the sole supremacy (or monarchy) of *Siva*, and confutes any other's claim thereto. *Siva* is the alone *Paran*.

The book is long, and thin, two leaves at the end broken ; otherwise in good order.

8. No. 1981. *Maha Bhárata tátparya racsha*. The meaning of the *Bháratam* preserved ; polemical, and *Sâiva ;* leaf 1—30.

By *Vedantáchárya*.

The author confutes, or denies the claim of *Siva's* supremacy, termed herein *Siva-paranatvam*.

He denies that *Krishna*, as asserted by some, paid homage to *Siva*. It is asserted by some one that, according to the *Dróna parvam*, *Náráyana* performed *tapasa* to *Siva*, on the *Mâina* hill, this assertion the author denies; and, by confuting opposite assertions, rejects the claims of *Siva's* supremacy, urged by the latter's votaries.

Leaf 31—50. *Siva* not being Supreme then what is he? the author replies, that he is a man like other men; merely a man among men. He quotes from the 47 *adhyáya* of the *Sabhà parvam*. *Sanatcumara—Rudra*, these and others were first *created* by *Brahma*, who then created the earth—then its inhabitants; therefore *Siva* is, like men, a created being.

Leaf 51—77. He quotes the *purusha súctam*, a chant of the *Véda*; also from the *Manu smriti*, the *Bhagavat gita*, and the *Vishnu puránam*, passages which state that the *Paratvam* (divine supremacy) belongs to *Vishnu*; who has no equal, and no superior. And hence he also proves that the *paratvam* does not belong to *Siva*. The work is complete.

It would be of importance to translate this book, together with one of the opposite kind, such as No. 1799, or 1972.

The book is long, thin, recent, and in perfect order.

9. No. 1984. *Pancháyutam*, on the five marks impressed on the body of *Vaishnavas*, representing the five weapons of *Vishnu*.

By *Lacshmanácharya*.

The iron being well heated the *chank* and *chacra* are to be branded on the two front shoulders; the *náma* is pasted with white and yellow clay on the forehead, another mark is put on the waist under the girdle, also a fillet on the wrist: complete.

The book teaches the necessity of wearing these marks—many panegyrics are added, extracts from *smritis*, and from *puránas samhitas*—and from tradition or current sayings, as to the fruit, that is benefit of wearing the stamps, and marks aforesaid.

The book is long, thin, old, and a little damaged.

10. No. 1986. *Siddhantam*, a confirmation of the *Vaishnava* system—as taught by *Rámánuja*—not limited to the *Vedántam*—leaf 1 to 45—*Vishnu* is supreme—the only *Paran*—if any one assert a superior he is tantamount to a *Braham-kutaca* or deicide, proved by *smritis*, and other authorities.

Leaf 46—74. *Vishnu* must be worshipped, and praised. The fruit, or benefit proved as above.

Leaf 75—92. On receiving the marks, or stamps of *Vishnu*—the *náma* on the forehead, and others, as above 9. Benefit proved as before.

Leaf 93—to 100. On homage to *Vishnu* and to the *sálagráma*—on drinking the washings from the sacred feet, and from these shells ; the good results—proved as above.

Leaf 101—110. Sacrifices, and other offerings must be directed to no other god than *Vishnu*.

Leaf 111—120. On lighter duties, as sweeping the temple of *Vishnu* —lighting the lamps, and processions around the inside of the fane at certain times—the benefits resulting from such observances—proved, as before, from *smritis puránas &c.*

121 to 183. The following matters in smaller portions—the authority of the *Védas* as a rule to settle controversy enforced ; if any one deny this, he is a slayer of *Brahma, ut supra.*

—*Sâivágamam apramánya st'hapaca* a condemnation of the *Sâiva* books, shewing that they are not a rule of decision.

—*Atma,* or the soul, it is the slave or disciple of *Vishnu*—proved as before.

—The mode, or order of *Sanniyási*—the strict ascetic's rules—(a monarch, or monk.)

Four classes of these ascetics are described in prose. They are styled 1. *kutîchaca* 2. *bahuda cahal* 3. *pari-vráju cahal* 4. *parama hamsa ;* the latter one appears to be regarded as partaking of divinity of nature—the fast of the 11th *tit'hi* must be observed, and any one doing so, accompanied with homage to *Vishnu,* will be beatified.

—The *jîvátma* or human soul, according as it is prone to good, or to evil will get benefit, or sustain loss. Evil doers, after death, transmigrate into beasts, birds, &c.

—On the trouble and impediment of wife, family &c. in the way of religious service, and final beatification.

—Devotedness (*bhakti*) to *Vishnu* secures that great good.

—*Karma pára tantriyam*—on the decrees of fate, considered not as simply arbitrary ; but as adjudicated rewards, or punishments for conduct in a prior birth. (The rule applies, by anticipation, to the present life.)

—*Karma duc'ha,* is a sort of penitential sorrow for the consequences being now suffered of prior-life misconduct. To remove it *dhermam,* or various acts of charity, prescribed. Such as—gift of land—of a cow—of a daughter in marriage, without demanding dower, and clearing all expenses ; and some others—these charities are defined, with their fruit, or benefit.

The book remains unfinished.

As a compendium of the *Vaishnava* system, common in the South country—and for comparison with antagonistic systems—this book might merit entire translation.

It is of medium length, thick, and in good order.

11. No. 2000. *Padma Samhita*, prose and *slócas* mixed.

On the order of *Vaishnava* worship—by many persons—by one person—also on homage to the *váhána* or car, and to the attendants that stand around the image in public processions.

Leaf 1—127 but defective in the middle.

Supposed to be connected with the *Pánchá rátram.*

The book is of medium length, thick, old, and in good order.

12. No. 2006. *Satvîca Brahma vidyà vilásam*, display of the knowledge of divine goodness; author's name not given.

It is in the form of a discourse between a teacher, and his disciple.

As *Brahmà* has no temples nor worshippers, he is set aside, and the discussion turns on the claims of *Vishnu* and *Siva*. The great question is—which class of devoteeism will attain beatification. The answer is that, although much is common to both religious ways, yet still the *Vâishnava* rule is *sátvica* (goodness), the true way; while the *Sâiva* rule is *támasam* darkness, ignorance: *Siva* is *tamóguna*, has the quality of darkness. *Brahma* is *rájóguna* has the quality of passion.

A detail of the *puránas* as classed by the three qualities *támasa*, *satvîca* and *rájasa*. Tamasa-*Matsya*-*Cúrma*, *Linga*, *Siva*, *Scanda*, *Agni*, Satvica-*Vishnu*, *Náredeya*, *Bhágavatam*, *Garuda*, *Padma*, *Varáha*, Rajasa-*Brahmanda*, *Bhavishyóttara*, *Márcandeya*, *Vámana*, *Brahma*, or *Brahma káivarttya*.

The like division is extended to the *Smrìtis*, or codes of law—to the *ágamas*—and to the *upapuránas*.

Vishnu is the alone Supreme in the universe. This position proved by extracts from *Védas*, *puránas*, *itihasas*, *vácyas*.

The prayer in the *Gayatri* is offered to *Vishnu* (commonly addressed to the sun; but it is a principle with *Vaishnavas* that *Vishnu* resides within the body of the Sun)—all gods (angels) and men, were formed by *Naráyana* (moving on the water).

The marks (*chenna*) of the *Vaishnavas*, and *Sâivas* discriminated.

The character or properties of the *Vâidîca* or spiritual man; one who lives up to the *Védas*.

Whereas the *Sâivas* argue that since *Ráma* and *Krishna* formed and worshipped *lingas* therefore *Siva* is Supreme, this writer states that a promise was given by *Vishnu* to *Siva*, and that *Vishnu* worshipped the emblem of *Siva* merely to fulfil his promise, and he argues on the contrary part (*etiam quantum valeat*) that as *Ganga* was born from the foot of *Vishnu*, and *Siva* set her on his head, therefore *Siva* is a *Vishnu bhakti*, or follower of *Vishnu.*

Other discussions relative to *Vira Bhadra*, and to *Narasinha*, in a contest with *Siva* (whereon the *Saivas* deal rudely). Various other arguments, amounting to special pleading, to shew that *Vishnu* is greater than *Siva.*

Towards the end the *Vedanta* doctrine of the world being a *mirage*, or illusive appearanee is declared. With the exception of the Sanscrit authorities quoted, the language is Telugu, in *Grant'ha* letter ; but there is too much of Sanscrit to allow of the book being classed as Telugu.

Leaves 1—62 complete ; merits translation.

The book is long, of medium thickness, and in good order.

13. No. 2014. Three tracts.

1.) *Stóttra bhásya.* A commentary on the *Stóttra*, or praise of *Vishnu* by one of the *Aluvar*, named '*Alavantàn*, or otherwise *yamunáchárya.* This commentary is in prose, with a few *slócas* from authorities quoted, and is by *Vedantáchárya*, the *guru* or head of the *Vadagalas*, as opposed to the *Tengalas.* He is further known by the title of *Sarva tantra svatantram*, one inherently possessing knowledge of all rites.

It contains extracts from other works, the general bearing being to prove that *Vishnu* is possessed of the supremacy of *Para-Brahma.* The original *stóttra* is not contained in this tract ; but only the comment —leaf 1—77 complete.

2.) *Rahasya-treya-sara-art'ham*, " the essential meaning of the triple mystery :" chiefly prose.

By *Varadácharya*, son of the above named *Védantácharya*, who is the author of the work called *Rahasya-treya* (which occurs elsewhere) the *sára art'ha*, or essential meaning is by his son. It offers an explanation of some *mantras* that relate to *Vishnu :* the meaning being given in prose. The *múlam* or *rahasya treyam* itself is wanting.

3.) *Tatva treya nirúpanam*, prose.

By *Varadácharya*, son of *Vedantácharya.*

The three realities are *chitta* animate beings, *achitta* inanimate things, and *Isvara* God.

A description of creation, divided into three forms as living, inanimate, and Deity; complete, except the 1st leaf.

The book is of medium size, old, and injured, at the edges, by wear.

14. No. 2017. *Pancha-rattra ágama pramányam* the authority, as a rule, of the book containing the *Pancha ratram.* Three leaves of a larger kind, and of a different book are prefixed, praise of *Vishnu:* on the successional order of ceremonies in the *páncha rátram* ritual. Also some roots of words (a fragment).

The *Páncha rátram* is a comparatively modern developement of ritual; not established without opposition, and controversy.

In this book the *Sruti* or *Veda,* and *smṛitis* law-books, are sought to be established as rules, decisive of controversy. That point gained, the writer proceeds to prove the authority of books on the *páncha-rátram* from them. He selects passages from the *védas* and *upanishadas;* puts his own interpretation upon them; and then enforces that meaning, as conclusive and binding.

By the resources of the native logic he condemns, or confutes other modes of credence, and establishes his own. He writes in prose, with *sutras* from the *védas,* and *slócas* from other books. The conclusion may be thus stated. Since the *Páncha rátram* is *therefore* an authoritative rule, then all—the matters which it exhibits in detail are also of divine authority: *id est,* all the minor matters, forms, and circumstances of modern *Vâishnava* idolatry are *quoad dicere* divine.

The book is complete, long, of medium thickness, and in good order.

15. No. 2018. *Urdhva punra vidhi,* mode of putting on the tridental forehead mark.

By *Védantácharya, guru* of the *Vadagalas,* and "*sarva-tantra-svatantra,*" ut supra.

This book is included in the *sacheritra racsha,* or memorial of virtuous actions; but in this tract it is distinct, and complete.

The value of the forehead mark, and the honor of those that wear it, proved by many extracts from *sṛutis, smṛitis, itihásas, puránas* and *vácyas,* other authorities. He who does not wear it is unfit to do any religious duty. Those who wear it will attain beatification. These different points are sought to be established; leaves 30 to 40 taken out from a larger book. This is of medium length, thin, and in good order.

(*Note.* This *urdhva* being the Hebrew letter *shin,* which devotees of that nation wore on their phylacteries, deserves, I think, some attention. The *Tengalas* distinguish themselves by drawing the central perpendicular a little along the bridge of the nose.)

16. No. 2060. *Sata dúshana vyákyánam,* commentary,. by whom not stated—on the *Sata dúshanam* of *Védantácharya,* head of the *Vadagalas.* Beginning and ending deficient. The original appears to be a polemical work, on the principles of *Ramánuja;* condemning the system of *Sancaráchárya.* As such there is a reference to the mere rituals of the *púrva mimamsa,* and to the *Vedantism* of the *uttara mimamsa.* The book, though prose, is in very recondite style.

The book is long, of medium thickness, old, and damaged by wear, and breaking at the ends.

17. No. 2070. *Prabhana párijátam,* attendance on the lord, i. e. *Vishnu.*

By *Varadácharya.*

—Ten leaves at the beginning are wanting.

Section *a.* On the mode of attaining to be among the company in the Court of *Vishnu*. *Lacshmi* is chief of all next to *Vishnu. Lacshmi* is eternal; inseparable from *Vishnu*: sayings of *Vishnu* to an attendant chief; sayings of *Vishnu* to *Parásara.*

Section *b.* Homage to excellent persons, their nature, or character. How they should be honored. Sayings quoted from *Suca-rishi* and others, in *slócas.*

Section *c.* On proper, or becoming sacred duties.

Section *d.* Some exceptions taken to rules laid down in the *Védas,* as not of general force, or authority, on every class of men.

Section *e.* On devotedness to *Vishnu*—if any one praise *Vishnu,* clapping his hands, the inward sin will, like a bird, take wings, and fly away.

Section *f.* On relinquishing the domestic mode of life for the ascetic, and thereby attaining beatification.

The book is of medium length, and thin, gnawed by rats at one end.

XXV. Smriti—or Dherma sastra, Law.

01. No. 1135. A Collection of *Smṛitis,* or law Tracts, chiefly on sacerdotal law.

1.) *Vrihaspati smṛiti.* On gifts of a cow, of land, of gold: the effect, or benefit of such things being given. The crime of eating prohibited things. The proper person to receive any gift; of course a Brahman: on two leaves, complete as an extract.

2.) *Angîrasa smriti*, 12 *adhyáyas*, on an assembly of *Brahmans;* mode of selecting them—*prayaschitas*, or expiation how to be managed. The character of one fit to decide as to any expiation, or punishment. The mode of expiation. Food prepared by *Sudras*, or given by them, must not be eaten, by higher orders. Expiation for having eaten forbidden food. Punishment, or expiation for murder; or for inflicting bodily injury on another—leaves 3—10—complete, as an extract.

3.) *Vyása-smriti*—3 *adhyáyas.*

The proper duties of a *Váidica*, or non-secular *Brahman*, from early dawn to close of evening—leaves 11—15 complete, as an extract.

4.) *'Atreya smriti*—16 *adhyáyas.*

On the power of *mantras*, repeated with closed nostrils—the merit of gifts, in a reflex action on the giver. Some expiations; as for menstrual women, and for a woman who may die in child-birth, and some other matters; leaves 16—21 complete as an extract.

5.) *Yama smriti*—leaves 22—24 complete.

On various kinds of adulterous connexions, and on other sins, which tend to *Naraca;* the expiation or punishment for them.

6.) *Dacsha smriti*, leaves 25—33 complete. On daily ceremonies, and on some extraordinary ones; such as uncleanness caused by the birth of a child, or by the death of any one of the family, affecting relatives.

7.) *Sadátapa smriti.*

On *Brahmahatta*, or killing a Brahman, its expiation. On other great sins—on expiation for having eaten unclean, or forbidden food: on some funereal ceremonies, commemorative of ancestors, to be performed on new-moon days. On giving food to a newly arrived guest: its merit to the giver. Expiation for having accidentally seen a dog, when eating food. Expiations in various cases of uncleanness; 12 *adhyáyas* on leaves 34—42 complete as an extract.

8.) *Samvarta smriti*—6 *adhyáyas.*

Rules proper for the daily observance of the four orders; that is *Brahmáchári*, *Grahast'ha*, *Vanaprast'ha*, and *Sanniyási;* or student, householder, hermit, and strict ascetic. Also on the expiations for various sins, or crimes: leaves 43—54 complete.

9.) *Parásara Smriti* 12 *adhyáyas.*

On the four castes (or colours) *Brahman, Cshetriya, Vâisya, Sudra* —in what way, or by what means they are severally allowed to get their living. On the agricultural mode of life. On uncleanness caused by birth, or death, with expiations for them—discrimination of things pure, or impure. Things belonging to a *Sudra* are impure. Right constitution of an assembly of *Brahmans* in reference to any ceremony or arbitration. Expiation for having killed a cow: another for adultery; another for having eaten forbidden food, or for having drunk ardent spirits, with other matter: leaves 55—79 complete (leaves 79—98 are wanting.)

10.) *Vasishta smriti 9 adhyáyas.*

On the daily duties, and observances, of *Vâishnavas*—their food—how they ought to gain a livelihood—ceremonies at birth, at giving a name, and others following, ceremonies peculiar to them. Fire offering before marking the *chacra* brand on their bodies—on the duties of women—the *Vâsihnava-ishti,* a peculiar ceremony. When a pure *Váishnava* may reject *carma* (offerings) *mantra* (prayer) and the like. (Various *Sâivas* and *Smartas* reject them, in favor of abstract knowledge, or reason) leaves 98—154.

11.) *Sándilya-smriti—5 adhyáyas.*

Devotedness to *Vishnu* is the way to attain beatification. The mode of bathing, of putting on forehead marks. Besides cattle, son, house-pots or vessels, all are to be marked with the *námam.* Mode of *Vaishnava púja.* The excellence of *Vaishnava mantras:* leaves 155—186 complete.

One leaf at the end contains some *Vâidica slócas,* or referring to the *védas.*

The entire book is of medium length, somewhat thick, and in good order. It appears to be of value on the subject of sacerdotal law.

1. No. 1726. *Gâutama bhásyam, sutras* or brief sentences by *Gâutama,* with a paraphrase on them by *Vábhâiya sunu.*

23 adhyáyas or chapters incomplete.

On the rules and observances proper to the four *colors* (or castes) that is, *Brahman, Cshétriya, Váisya,* and *Sudra.*

Also the proper observances or duties of the four orders. *Brahmáchári, Grahast'ha, Vanaprast'ha* and *Sanniyási.* The penalties for a fault in the case of the four castes. Where the *Sudra* receives stripes, the *Brahman* sustains only a fine.

The book is long, of medium thickness, on talipat leaves, in good order.

2. No. 1737. *Apa-stambha—sutras.*

Short sentences on *dherma,* or law by *Apa Stambha.*

On the four orders of *Brahmáchári, Grahast'ha, Vanaprast'ha* and *Sanniyási:* their duties and observances.

Also punishments or fines proper in case of the four castes, as above. Other matter on *Váidica dherma,* or religious law.

The book is of medium size, old, and rather damaged.

3. No. 1739. A collection of tracts, but chiefly on legal expiations.

1.) *Zánti prayógam,* chiefly *slócas,* and some prose.

By *Savunkiya.*

1 leaf *kuhu zánti*—expiation of *kuhu-dósham,* this evil is, if the new or full moon fall within the birth *nacshétra;* or that asterism in which the moon was at the time of birth; or if it happen in the 9th asterism beyond, or the 9th beyond that again, forming a trigon; e. g. if the birth asterism be *Asvini* then the new, or full moon occurring in *Asvini,* or *Aslesha,* or *Jyesht'ha,* is evil. An expiation is deemed needful.

2.) *Gochura p'halam,* 7 leaves, a stating the good or evil results, from the birth asterism i. e. the moon in *Asvini,* or *Bharani,* or any other mansion.

3.) *Slócas* in praise of *Parvati,* with the *'Ananta vrata,* or fast in honor of *ádi-sésha,* on the fourth lunar day of September. The mode of proceeding stated.

4.) Homage to *Vishnu,* and to *Triyambica* (the three eyed) *Siva;* mode, or order, stated.

5.) *Arcka viváha,* marriage to the asclepias bush, whereby a *Brahmáchari* breaks his celibate vow; or,

If a man have lost three wives, before taking a fourth two or three persons go to an *asclepias* bush; and after digging a little around it, a *táli,* or marriage necklace is tied round the stalk, a little below the level of the ground: *mantras* are used, the *táli* is taken off, the shrub dug up and thrown away; and afterwards the 4th marriage is celebrated.

6.) *Grahana zánti,* in whatever person's birth asterism an eclipse occurs, that is (*dosham*) evil to such a person, and to remove it this expiation is used.

7.) *Sancránti zánti*, the beginning of every month falls in some *nacshetra :* that is, the sun is in some one of the lunar asterisms. This may be the birth asterism of some one, or other ; and to such a one the 1st day of the month is evil ; to remove it this *zánti* is used.

8.) *'Asâucha dasacam*, ten *slócas* explaining the periods of ceremonial uncleanness, caused by the death of different relatives.

9.) *Pancha gavya vidhi*, five proceeds of the cow, milk, curds, ghee, dung, and urine, being mingled together, are swallowed to remove evil.

10.) *Káka zánti*, if a crow, or more than one enter a house, that is evil, and to remove it this expiation is used.

11.) *Karma maha-sancalpa-krama*—on the mode of forming a formal commemoration of any religious duty accomplished.

'Asvaláyana gruhyam—*sutras* by *Asvaláyana*.

1st Chap. Ceremonies on good, or auspicious circumstances, from birth to marriage.

3d Chap. On five different sacrifices, named respectively *Déva-Brimha-Búdra, pitri, manushya.*

4th Chap. On *apara kriya*, funereal, or mournful ceremonies.

'Asvaláyana káricà, brief sentences by the same author.

Chap 1. *púrva kriya*, auspicious ceremonies.

Chap 4. *apara kriya*, funeral ceremonies.

Savunaca-prayógam—a work by *Savunaca*, on tying a cotton bracelet round the arm, during festival observances.

—Ceremony to avert evil, on first bringing a wife to her future home.

—*Mritica snána vidhi*, on taking up dust from an ant-hill, and rubbing it over the body to avert any evil, or consequence of any fault.

—*Súrádi graha zánti vidhi*, evil from any one, or more than one of the planets, inclusive of the moon's nodes; removed by this expiation. The above 5 complete.

—*Súryádi aváhanam*, a mode of fixing the power of the planets in different pots of water, for magical, or other purposes: accomplished by means of *mantras ;* incomplete.

The book is long, of medium thickness, old.

4. No. 1769. *Rudra yámilam.*

A part of that book, on the benefit of seven kinds of gifts, and other matter—an averting of evil from the influence of the planet Saturn.

—A propitiation of the planet Jupiter.

—A propitiation addressed to the sun.

—Gift to *Vinayaca,* or *Ganésa.*

—Gifts offered to *Brahma,* by the dancing girls of a temple.

—Present of a figure termed *Cála purusha.*

—'*Alingana dánam,* a healthy man removes sickness from a patient by embracing him (animal magnetism.)

A few *slócas* intended to preserve from premature death, called *Mritanjéya calpam,* addressed to *Siva.* The book is thin, old, and a little damaged.

5. No. 1925. *Vignanésvaryam,* law treatise.

The *Vivahâram cándam,* or division on secular, or common law.

See 1938 another copy.

On clearing the character of witnesses, as to fitness, and credibility.

On procuring the assistance of advisers, and jurists, to aid a king in administering justice.

—The rule as to evidence, or witnesses.

—The rule for writing out depositions.

—The rule as to punishments.

Mode of taking Oath—the person standing up to the waist in water.

Visha vidhi, ordeal by means of poisoned water, (not now practised.)

Tápta másha vidhi, test by means of heated *ulantu* vetches, rolled and rubbed between the palms, of the hands: if these were not blistered the evidence deemed true, if blistered false.

On contested divisions of ancestral, or other property.

The law of marriage; of boundaries; of wages on simple contract; of sales.

The above was noticed in this book, in addition to what appears under No. 1938: which, of the two, was the first examined.

This book is long, of medium thickness, on 123 leaves complete, old, and slightly damaged.

6. No. 1926. *Vignánésaram*—the *prayaschita cándam*—or division on expiation, or punishments. By *Vignánésvara.* This copy is in very bad condition, so that it cannot be determined whether the leaves are in regular order. Though professing to be the chapter on punishments, yet this does not appear. Instead of it are

—Regulations as to marriage—preceding arrangements—on the horoscope of the contracting parties—gifts—gift of bride, &c.

Afterwards—on the rule of putting on the brahmanical thread—if sacred fire be allowed to go out, the expiation. The *Védas* must not be read on the 8th and 14th lunar days of each half-lunation; different sacrifices as *prayaschit,* or expiation. On the rule as to begging alms. Certain ceremonies, by *Brahmans* only, at the full moon in the month of August. On putting the *námam* on the forehead, and on the horizontal marks by *Sâivas,* or *Smártas.* Ceremonies on pregnancy, on first giving food.

Funereal ceremonies—the substitute if the deceased have no son: on the *pinda.* The *Siva-rátri*—the 11th lunar day—the birth day of *Krishna.* The book remains incomplete; and the matter on punishments does not appear; by possibility taken out, and matter of more common occurrence substituted.

The book is of medium size, very old, and the ends damaged.

7. No. 1939. *Bhódáyana dherma sastra.*

By *Bhódáyana,* a law treatise.

The rules or observances proper to the four orders of *Brahmáchári, Grahast'ha, Vanaprast'ha* and *Sanniyási.*

Also various *prayaschitas,* or expiations for various offences, and crimes, having reference chiefly to sacerdotal matters, leaves 1—78 the two last much injured.

The book is of medium size, old, and damaged, at the edges by *termites.*

8. No. 1930. *Dherma sástram, Law.*

Prayaschita-vidhi, mode of expiation.

By *Bháscaráchárya.*

Reference at the outset to the perpetual household fire; if neglected, or if by any accident it become extinguished, an expiation or punishment appointed.

In giving the sacred thread the father must be present, and especially the mother; if she happen to become unclean, the ceremony cannot be delayed, but an expiation is appointed.

If any insect happen to get into a plate containing rice to be used in a *hóma,* for that an expiation is appointed.

If any ghee, or rice, on being poured into the sacred fire be spilled, on either side, for that an expiation.

Rules to be observed at the death of parents, and also of children.

If when there are two *hómas* near, the matter for one by accident (as wind, rain &c.) be driven on to the other, this is not allowable, and an expiation is provided.

The fire of one *hóma* must not be mingled with that of another; if so, an expiation is appointed.

At the full moon certain ceremonies or observances required: if not done, an expiation is appointed.

If two new moons happen in one month, certain ceremonies are required, on the first of the two; if not performed, an expiation is appointed.

If when a *hóma,* or fire-offering has been appointed, it is not made, for that omission, there must be an expiation.

Jyótishstómati-ishti, a kind of sacrifice prescribed.

If a man, and his wife go to another town, and leave the sacred fire for a day, without *hóma,* it is no longer a *váidica,* but *lâukica* (common) fire.

There are some other matters, more minute. A special point is that if the fire intended for one duty be mistaken, and applied to another duty, or the ceremony for another duty be performed, an expiation must be made for that mistake.

These and other matter, relating to criminal punishments in causes between man and man.

If a dog lick a man, touch him, or bite him, an expiation appointed.

The book is complete in five *padalas, slócas* with the meaning added leaves 1—117 two loose leaves in Telugu-letter contain matters from the *Védas,* and 1 leaf on homage to *Krishna,* in the evening.

The book is long, and thick, some leaves a little damaged.

9. No. 1936. *Parásara Smriti*—on the law of the *cali-yuga* by *Parásara*; that is ascribed to him, by some later writer.

1st *adhyáya*. On a peak of *Hima* mountain in a place called *Déva dásu*, the *rishis* asked *Vyása* to explain the law, proper to the last age; *Vyása* replied that it would be better to apply to his father. All the *rishis* in consequence saluted *Parásara*, and paid him great honors; with which *Parásara*, being pleased, enquired concerning their health. He then proceeded to the subject.

2d *adhyáya*. The law as regards corn, and other means of human subsistence.

3d *adhyáya*. On the ceremonial pollutions, which may occur as to *Brahmans*, *Cshétriyas*, *Vâisyas* and *Sudras*, with the number of days, in each instance, during which they must be considered to be unclean.

6th *adhyáya*. Law in various cases of murder; 10th and 11th *adhyáyas*—punishments for trespass; or going where it is forbidden to go.

The book is wholly in *slócas*, without any comment, and incomplete, leaf 196—217.

1 loose leaf, another subject. Other portions of this code are in the collection.

This book is long, thin, old, the ends broken off, rendering much matter illegible.

10. No. 1937. *Dherma-sastra*, Law.

The *vyavahára cándam*, or section on secular, or common law.

By *Varada-rája*.

Leaf 1—5½ contains *Vyavahára pariharana khandam*, on the avoiding of suits by arbitration; on the causes of suits—proper persons to decide them—kings or great persons, *mantris* and *Brahmans*—when as to time—where as to place, not in the evening, not in a private house—leaf 5½ to 10 *ávédana khandam*—the plaint, the plaintiff—and *rája*, or judge. The king's mode of enquiring into it—the examination of witnesses—fines stated for some offences—if many causes come on at the same time, then they should be taken by *castes*, or the most urgent and weighty may first be taken. The plaintiff, and defendant should be reconciled, by the king or judge, if practicable.

The punishment for murder, and that for carrying off another man's wife: and for theft.

Mode of administering oaths—taking evidence of witnesses—more than one required; the respective value of testimony considered; that is, its relative degree of credibility. At what time oaths to witnesses may be administered, and various other matters of ordinary (not sacerdotal) law.

The book is long, and thin, rather old, but in good order.

11. No. 1938. *Vignánésvaram*—the *Vyavahára cándam,* or secular law.

By *Vignánésvara.* It is understood that the original is the code by *Yagnya válcya,* on which *Vignánésvara* wrote a comment, more in detail.

It is a standing authority in the South; and this is the most valuable portion.

On forming a previous, and general probable estimate of the case, by appearances, from the statement of plaintiff and defendant.

The examination of witnesses before the king; he determines the cause. Law of simple contract, or debt. Law of mortgage—law of sale, when questions arise—on disputes as to boundaries—law as to theft—as to the carrying away another man's wife—on the making *correct* drafts, before a deed is written out (engrossed) to be executed. If the deed be faulty it must be corrected by a new one. Many rules as to the mode of administering oaths.

On the distribution of shares whether in lands, or goods, or money, on the law of adoption: and if an heir be born after adoption the proper division between the two. If after the division of property, the division is denied by one of the parties, the rule, or mode of proceeding. The law of breach of trust; that is, if any one sells, as if his own, the goods of another, and appropriates the proceeds.

These and other matters pertaining to secular law.

The book is incomplete: but, being of value, might be made up from other portions in the collection. I do not know of more being translated than the *Mitacshara* or law of inheritance, and division of property. The whole merits translation.

This book is of medium length, thick (184 leaves) in good order.

12. No. 1941. *Smr̤itisára samuc'hayam.*

On *Dhermasastra* or law, chiefly of the sacerdotal class.

Funereal ceremonies on the death of a *Brahman,* by his relatives; and the monthly celebration of that lunar day, on its return.

—10 *slócas* on ceremonial pollutions; expiation, or punishment for killing a cow.

Punishment, or expiation for the crime of drinking spirituous liquors.

The like if any one sell goods, entrusted to his care, and appropriate the proceeds.

An expiation on the death of a wife.

Also, on the mode of investiture with the Brahmanical thread.

Svádyáya vidhi, mode of reciting the *védas;* and *anadhyana krama,* days on which the *védas* must not be read ; that is the 8th and 14th lunar days in each half lunation, the new and full moon, and the first day after each.

The rules relate chiefly to *Brahmans:* and are supported by extracts from many other books ; both *slócas* and prose.

The book is long, of medium thickness, and very much damaged.

13. No. 2043. *Kátyáyana sutras*—a fragment on sacerdotal law—See XVIII, 26.

XXVI. Tales.

1. No. 1802. *Nâishadam,* a poem.

By *Sri Harishan.*

—From the 4th to the 12th *sarga* of the original; but many intermediate leaves are wanting.

Of a comment this book contains; the 1st, 2d, 5th, 6th and 7th sections; but each section incomplete.

This comment is by *Kola chéla malli nat'ha.*

Founded on the tale of *Nala-rája;* an episode of the *Bháratam.*

The book is long, rather thick, old, and much injured: fragments thrown together.

2. No. 1823. *Nalódhyam,* a poem.

By *Cáli dása,* the *múlam* or original, complete, in 4 *uchvásas.*

Also a comment, or explanation, by the same. Both founded on the story of *Nala chacraverti*—his marriage with *Damayanti*—their misfortunes; and return to prosperity.

The book is long, of medium thickness, much injured by insects at the edges.

[A tradition passes current, that *Cáli dása* was jeered for writing his productions in easy language; on which he composed this poem, that no one could undertsand. It so remained: till, finding his death approaching, he thought it concerned his fame to make a commentary himself, in easy language; so easy, as stated, that a child might understand it.]

3. No. 1831. *Nala-cheritra,* or *Nâishada cávyam* a poem on the episode of *Nala, slócas* incomplete.

The 1st *adhyaya* of the 1st *sarga* has a prose version.

The 2d *sarga* has none. The 3d *sarga* is incomplete.

A second copy contains the 1st *sarga*, on new leaves of smaller size.

The book is long, thin, and old.

4. No. 1832. *Nalópakhyánam*, or *Nâishadam.*

On the tale of *Nala*, as above. From the 1st the 18th *adhyáya;* but the book remains imperfect.

The book is long, of medium thickness, and a little damaged.

5. No. 1840. *Naishadam*, another copy.

1st *sarga—slócas*, with prose version.

2d „ *Ibidem.*

3d „ only 1 leaf; without deficiency, so far.

The book is long, of medium thickness, and in good order.

6. No 1902 *Vétāla Cadha.* A series of tales relative to *Vicramáditya*, and a familiar demon. Twenty-four tales are complete; the 25th remains incomplete.

A *Sanniyasi* wished to get the command of that familiar, and asked it of *Cáli*, plotting the death of *Vicramáditya;* but the *Vétála* told the secret, and thereby enabled *Vicramáditya* to kill the *Sanniyasi.* The demon proposed a variety of puzzling tales, each bearing an enigma; which, if *Vicramáditya* could not solve, the demon would be free.

The difficulties were all solved.

The book is somewhat long, thin, old, and damaged; many leaves are only ⅓ in length, the remainder gnawed, or broken off.

7. No. 1942. *Itihása samuc'hayam.*

The first portion relates to matter in the *Bháratam: Váisambayanar* narrates the consolation given by *Vyása* to the *Pándavas.*

After the battles related in the *Bháratam* the sons of *Pándu* being distressed by the death of so many of their relations friends, and children, *Vyása* came, and told them many consolatory narratives: so far 33 *adhyáyas* complete.

Another portion leaf 1—114, contains miscellaneous tales, among other matter—a tale of *Gâutami* a female—a conversation, or discussion between two divine messengers—the legend of the Ganges—tale of a king who gave his own flesh to protect a bird, that had flown to him from its devourer—on the kinds of crime that tend to *naraca* or hell, and what kinds of *punyam* tend to *sverga* or paradise. On the benefits resulting from gifts of land; of a cow &c. illustrated by tales. A discourse between *Nahushan* and *Chyavana*, said to contain many profitable stories.

The book is long, of medium thickness, and in good order.

8. No. 1960. *Hartharyam.*

By *Hari hara cavi.*

The *Muráve nátaca,* and *anarga Rághavíyam,* are stated to be two names of a drama, or poem founded on the *Rámáyanam;* of that original the *Hartharyam* is an explanation in prose.

The portion herein relates to the sacrifice by *Ráma* and *Lacshmana* with *Visvamitra*—the killing *Tátaka*—conversing with *Párasu Ráma,* who lost his battle axe—marriage with *Sita:* it remains incomplete. For want of a better place it is classed here.

The book is of medium length, thick, old; and has some leaves a little damaged.

XXVII. UPANISHADAS.

The *Védas* are divided into, 1st *Sanhita* with *Mantras,* prayers or charms 2d *Bráhmana,* theology; and the *upanishada* is either a section of this last treating on argumentative, speculative, or mystic divinity, or else a distinct supplement, or appendage to some *véda;* of later date, explaining something, or reconciling some things: there are books, termed *upanishadas,* that are spurious.

1. No. 1721. *Brihadaranya bhásya tipanam.* Extracts from an explanation of the "spreading forest."

By *Raghuttama.*

The chief topic of these extracts is, on the nature and attributes of *Para-Brahm,* the supreme.

This appears to be a pure doctrine, antecedent to *pauranical* hieroglyphicks as to *Brahmà, Vishnu,* and *Siva.* In modern days, the disputes are, whether *Vishnu,* or *Siva* is *Para-Brahm.* See XXIV.

The book is complete in eight chapters, leaves 1—146. It is long, of medium thickness, a little old, and a few of the leaves are damaged.

2. No. 1722. *Upanishadas* select verses from them commented on.

1.) *'Isà vásyópanishada bhásya tipanam,* selection from a comment on that *upanishada.*

2.) *Talavacárópanishada bhásya tipanam.* The same on another *upanishada.*

3.) *Kénópanishada-tipanam* selections from the book *Kéna.*

4.) *Kátacópanishada-tipanam* selections from the book *Kátaca.*

5.) *Mundaca-bhásya tipanam,* extracts from a comment on the *Véda,* by *Mundaca.*

6.) *Kátacópanishada bhásyam,* a comment on the book *Kátaca.*

7.) *At'harvana Védanópanishada vivaranam.* An account of an appendage to the fourth *véda.*

The two last are said to be by *Sancaráchárya.*

The word *Isvara* is used for lord, or God; which is common to *Sáivas* and *Váishnavas.*

The book is complete, long, medium thickness, good order; very narrow leaves.

Translation would give us the theology of former days: but by whom may it be done?

3. No.1723. *Brihadáranya upanishada.*

The writer's name is said to be *Brihadáranya* a *rishi.* It contains eight *adhyáyas* or chapters, and relates to the attributes, or qualities of *Para-Brahm,* the supreme.

Extraneous matters are appended.

1st and 2d leaf—meditation on *Vishnu:* two leaves *charddhi-bráhmanam.*

On the story of *Yagnyaválcya,* and his diciple, referring to the *Tâittirya-Véda.*

—Four leaves are on *buddhi-suddhi,* or cleansing the five senses.

—*Daddi-Vamana-slóttra,* praise of the dwarf *Vishnu* bearing sour-curds: he who reads it will enjoy plenty of food.

Some praises, and remembrance of *Ráma* with morning homage to *Vishnu;* he who uses it in the morning will be preceptor to the world; and a few loose *slócas* besides.

The book is long, of medium thickness, in good order.

4. No. 1724. *Chándógyópanishada.*

It has eight sections, complete; the language is that of the *Védas,* obsolete, and not understood.

The book is of medium size, recent, and in good order.

5. No. 2002. *Páncha rátra mahópanishada, pádma tantra.* A fragment, and doubtful; probably spurious.

There are 23 *adhyáyas,* or chapters.

A few matters have been made out—such as that if a hut be built under a banyan, or *árasu* tree, on the bank of a tank, it will be a suitable place for prayer.

—Fasting, or else eating without salt, on the 12th lunar day, on the full and new moons, and on eclipses.

—*Mantra-Siddhi*, is the wish that a *mantra* is intended to accomplish—or the fulfilment; "answer." One who is *áchárya*, or learned must explain the *sástras*.

If a new god be fixed in any place it must be with the use of *mantras*: otherwise the image is no god. Good gifts come from the Deity. Futurity of being, or beatification proceeds from *mantras*—modes of *mantra-siddhi*, or fulfilment of desires: whosoever bears on his shoulders the *chacra* of *Vishnu* is freed from the consequences of sin.

The results of charms, as to the number of repetitions—carried up to lakhs, or hundred-thousands.

The results of certain specific *mantras*, or charms—left imperfect.

Most of the above is modern.

The book is of medium length, thin, and in tolerable order.

For another book with the same title. See XVIII. No. 2036, and also No. 2022 for the *Náráyana upanishada*. Page 151, 152.

XXVIII. Vedantic.

1. No. 1727. *Sivâdicya mani dîpica.*

Comment on a book called the *Saiva* jewel; or otherwise named *Brimha-mimámsa bhásyam vyakhyáyanam*, a comment on an explanation of the *Védantam*.

By *Appaiya dicshada.*

The object of the work is to maintain the sole supremacy of *Siva*, by quoting *sutras*, and other extracts from the *bhásyam*, or exegesis of the *Advaitas*, and some from the *Védas*.

It consequently comments on the *uttara mimámsa* of *Vyása*, being nominalist as to sensible ideas; and maintaining only one universally diffused soul.

The 1st chapter is complete. The 2d has only five leaves; in all 1—127.

The book is long, of medium thickness; some leaves a little broken at the ends.

2. No. 1728. *Visishta-advâita bhásyam, slócas* with a mixture of metres from the *Védas*.

By *Rámánujacharya.*

This author was the distinguished opponent of *Sancaráchárya* the head of the *advâita* system, as in the foregoing book. *Mádhvachárya*

held to the *púrva mimámsa* of the *védas:* the doctrine of rites and sacrifices; and of the distinct nature of God, and the human soul. *Vyása* in the *uttara mimámsa* had previously taught a mystic sense: and this sense was adopted by *Sancaráchárya,* with additional refinements, and mysticism of his own. *Rámanúja* struck out a medium path: hence his system is termed—"almost *advâita.*"

In this book, which is controversial against *Sancáráchárya,* the author treats on *Vishnu* the supreme, and the First cause. On the nature of *Para-Brahm,* otherwise known as *Vishnu*—on the nature of the *paramátma,* divine soul, and *jivátma* human soul, not as absolutely one, but as related. On the means of beatification, not simply by knowledge, but by devotion also. These, and the like matters he proves by giving his interpretation of the *védas,* and by extracts from the *Bhágavatam* and *Bhagavat-gita* of the *Bháratam.*

The book is complete, in four chapters, leaves 1—114. It is long, thick, rather old, in a very neat hand-writing, and in good order.

This is a valuable book, and should be translated, in order to a better understanding of a metaphysical theology, established in the Peninsula of India.

The era of the writer is A. D. 800-900. I believe his book to be nearer to the truth, than either of the two differing systems; but the Christian revelation alone can, and does clear up those difficulties, in which these heads of systems lost themselves, and misled their followers.

3. No. 1730. See XVIII. 1 Section 2, 3, 5, 6, for matters on the *Védanta* system of the *Vâishnava* kind.

4. No. 1872. *Advâita retna-cosha.* "The jewel casket of *advâita* knowledge." By *Agni hótra Vidusha,* son of *Dwádasà hejiya.*

Another name by which the book is known is *Tatva vivéchini,* a discrimination of truth, as a comment on the *advâita* system. Subjects:

An enquiry as to the existence of the Supreme Being, by the name *Brahm.*

A description of the qualities, or no qualities of the Supreme; (for the system maintains a *negation* of *qualities,* meaning perhaps something similar to the "simplicity of essence" as used by some Christian divines.)

The pure, simple *knowledge* of *Brahm* is *mocsham,* i. e. liberation, or beatitude. He who, in this sense, obtains beatification in the pre-

sent life, knows nothing of merit, or demerit, virtue, or sin. On the nature of the soul, as one with the divine soul.

A description of *mócsha* or liberation, and of the human soul. There is a *máya-surúpa,* illusive form, or unreal appearance of things. The visible world is a non-reality; it is compared to things seen in a dream. The writer proves his views, by his sense of the *védas*—offers a condemnation of other systems—labours to establish his own. These, and other *vedantic* subjects of the *advâita* class are detailed in prose; with extracts from the *védas* as authorities: divided into two *parich-'hedas,* or sections—leaves 1—226 but in the middle 41—78, and 141—150 are wanting.

The book is long, thin, old; some leaves are damaged.

5. No. 1912. *Advâita retna-cósha.*

By *Nṛisimha āzrama muni.*

In two *parich'hedas* complete.

By various disputation the author proves his own system, as *tatva,* or truth, reality. It is *advâita,* as in the foregoing book; with the same title, by another author. This work is supposed to be a paraphrase on the *Advâita retnam.* See 10. No. 1918 *infra.*

The book is long, of medium thickness, leaves 1—146—slightly touched by insects, and otherwise injured.

6. No. 1913. Two fragments.

1.) *Advâita retna dípica vyákyánam.*

This is comment upon a comment, on the book *Advâita retnam.* This further comment is defective, at the beginning, and ending: the author's name does not appear.

2.) *Advâita tatva-vivécam*—only 6 leaves "the wisdom of the *advâita*—truth."

On the system of the *Smártas; supra.*

From 103 leaves the following are wanting 1—65, 70, 81.

The book is long, of medium thickness, old, the 2d fragment only a little damaged.

7. No. 1914. *Vedanta cadha-retnam* jewel of the *Vedanta* story.

By *Govinda-sarma.*

On the *advâita* system: as far as can be made out; advocated in the usual manner.

The book is long, of medium thickness, very old, and greatly injured, the leaves are broken, and falling into pieces.

8. No. 1915. Two tracts.

1.) *'Atmanátma*, soul and no soul. On the *Vedanta* system.

There exists only God, who is *átma* soul: every body, or thing besides is *anátma*, without soul; that is involved, or included in the *paramátma*, or heavenly soul; otherwise known as *Isvara*.

2.) *Advâita védanta sáram*, the essence of the *Vedanta* system, *advâita* section: *slócas*, with a *tica* giving the meaning.

The subject similar to the above. *Mócsha* (liberation) comes by spiritual meditation; not by penance. Also when *aviddhi*, or ignorance departs that is *mócsham* "a heaven on earth," quotations in proof from the *Védas*, and from the *Bhagavat-gita;* leaf 1—41 complete.

Both these tracts are by *Padma-pátáchárya*.

The both is long, and thin: much injured by worms.

9. No. 1916. Two books.

1.) *Pancha dipa-grant'ham*—five lights.

On the *advâita* system; *slócas* with prose, author's name not stated. It contains five sections, each one termed a lamp.

(1.) *Dyána dîpa vyakyána sangraha*, abridged comment on a book called *dyána dîpa*.

(2.) *Chittra dîpa vyakyána sangraha*, abridged comment on a book called *chittra dîpa*.

(3.) *Tripti dîpa vyakyána sangraha*, abridged comment on a book called *tripti dîpa*.

(4.) *Kuttastù dipa vyákyána sangraha*, abridged comment on the *kuttasta-dîpa*.

(5.) *'Ananta dîpa vyákyána sangraha*, abridged comment on the *ánanta dîpa*.

The author quotes the *Védas* and *Smritis;* labors to confute other systems, and to establish his own: that of the oneness of the Divine, and human soul.

2.) *Lag'hu Brihmánantam*. This is one out of two books: the *Gáuda Brihmánantam* is a large discourse on the universe; this is a shorter, or lighter one; two *adhyáyas* complete, the 3d is incomplete; *slócas*, with *tica* or glossary.

The subject is on the *advâita* system.

The entire book is long, of medium thickness, old, the first book damaged, the second in good order.

10. No. 1918. *Advâita-retnam.*

Jewel of the *advâita* system—author's name not stated. In two *parich'hedas,* or sections.

1.) *Muktiparich'heda* on the nature, and means of liberation, or beatification.

2.) *Tatva viveca p.* on the human body, faculties, senses (soul included) spiritualized.

—A fragment without ending, or beginning, on the *Védanta* system; a comment on the *sutras* of *Vyása.*

The last is more recent, but touched by insects, the other is of medium size, old, and injured.

11. No. 1919. *Védanta dípam.* A commentary on the system of *Vyása.*

By "*Sri Bhagavata Rámanúja.*"

It refers to the *Vaishnava* system by extracts from the *Sruti* and *Smṛitis*; and explains the nature of the *Paramátma,* or divine soul. It shews that the Divine soul is the First cause of the world, or universe; and that the *jívátma,* or human soul, is diverse from the divine soul. By like authorities he contends against the *advâita* system of the *Smartas,* and endeavours to establish his own: or the *visishta advâitam.*

In 4 *adhyáyas,* each one containing four *pátas*: complete, leaves 1—261.

The book is long, thick, narrow leaves in good order.

[This book, by the distinguished opponent of *Sancaráchárya,* is also special; and should be translated in order to get at the theology of the *Vâishnavas* in South India.]

12. No. 1920. *Jagan mityatva-dipica.*

By *Rámendra yógi.* A comment on the *jagan mityatva,* unreal world. It contains 14 *prakaranas,* or sections, but remains incomplete. A *Vedanta* work.

Its object is to shew from the *Védas,* and other recognized authorities, that the world, or universe is a deceptive appearance only; and that between all spiritual essences, or souls, there is no division or difference: conseqently it is of the *advâita* class.

The book is rather long, of medium thickness, and in good order.

13. No. 1922. *Vedanta advâitam.*

By *Ráma kṛishna vidvàn.*

Mahá vácya vivéca-vyakyánam, an explanation of some special extracts, from the *Védas.*

Mahá vácya vivaranam, further descriptive details from the *Védas.*

Nátáca-dîpica-vyakyánam, a comment on a (special) *Nataca*; in subject vedantic: referring to the *Védas.*

Panchîcaranam, on the five elements, air, earth, water, fire, *akásha.*

This book discusses the *advâita* tenet, as to there being no difference between the soul and deity. The world is despicable. On the three *gunas,* that is, *satvîca, rájasa* and *támasa.* On the elements of all things.

Extracts from *Védas,* and *upanishadas*; the whole relating to the *advâita* system.

The book is long, thin, recent, the edges touched by white ants: and a few words injured.

14. No. 1924. *Kutarkha-kandanam,* a condemnation of the *kuttas,* or of a book called *kutarkha.*

This is the production of an *advâita* author. The class he opposes appear to be speculative atheists, denying the existence of Deity, with any distinction between good and evil; nor owning any kind of moral duty: at least they are so represented. The author of this work takes extracts from their writings, and opposes or confutes their contents.

The book has a beginning, but does not end; and the leaves towards the middle are gnawed off at the extremities.

It is of medium length, and thin.

15. No. 1978. *Tatva nirupanam.* Evidence of truth, in seven chapters.

1st Chap. On the *pramánam,* or standard of judgment. By means of logical aids, the authority of the *Tatva*-rule is sought to be established, and some reasons for the metaphysical system itself are offered.

A discrimination of the *Puránas* is given, divided into *sátvîca, rájasa,* and *támasa*; of these the *sátvîca* are the chief.

The *Páncha rátra* tradition is also stated to be a rule of authority, like the *Védás*; and a few other matters.

2d Chap. On causation, creation, and connected matters. In order to form an earthen pot three concurrents are required; that is, clay, a wheel, a potter, or it could not be; so of the universe *Isvara* is the three-fold cause, that is, operating on *pracrüti,* or matter, by some instrumentality.

3d Chap. *Bhúcólam,* description of the earth; with measures of the usual *dwipas,* and intermediate seas.

4th Chap. *Dévádhi st'hána nirupanam.* On the localities of *Indra, Cuvera, Chandra* &c.

5th Chap. *Para-tatva-nirúpanam.* In this it is sought to be proved that *Vishnu* is *Para-Brahm;* by many quotations from *sruti, smritis* &c.

6th Chap. *Parama-páda-sóbanam,* a ladder to the heavenly foot. This is Tamil. with Sanscrit *slócas* intermingled, divided into nine books, on the *tatva* doctrine: by *Vedantácharya*; complete. This may be another book.

7th Chap. *Prat'hana-sátacam,* special section, on the excellency of the disciples; that is *Vaidikas* or spiritual men : they are of immense value. The mode of their rendering service to *Bhagavan* or God. Various services are described. This chapter is in Tamil, with occasional *slócas* in Sanscrit.

Rahasya retna vali hrúdayam. On the *Vedanta* system. It establishes the supremacy of *Vishnu.* The meaning of the the word *Náráyana* is given. Description of the *Paramátma,* or Divine soul. The excellent perfections of *Vishnu. Mócshóbaya,* the means of obtaining liberation, from the pains of future births ; and various other matters complete. Either this, or chapter 6 may be a distinct book.

The whole manuscript is long, thick, old, somewhat injured by insects.

16. No. 1983. See X. Other subjects.

Some matters from the *divya prabandhas,* or sacred books, in the Tamil language; but *Grant'ha* letter; the work of one of the *'Aluvàr,* on the nature of God.

Rahasya-treya—sára-sangraham, epitome of the essence of the triple-mystery.

Three secret *mantras,* connected with the mystic syllable *O'm;* explained according to the *Védanta* system.

Tiru-váyi morhi. Tamil version of matter from the *védas,* by an *Aluvàr:* only a very small portion; Tamil language, and Canarese letter.

The entire book is short, of medium thickness, old, and a little injured.

17. No. 2010. *Prapatti-parizilani,* four *parich'hedas,* or sections; *slócas,* with an explanation of them. There is a book entitled *Prapatti*: this is its explanation, or an enquiry into its meaning. It is *Advaita* in kind. Subject, on obtaining liberation, or beatitude.

There is no distinction between *Brahm* and the human soul. The meaning of the *Gayatri*: it relates to *Para Brahm.* The negative, and the positive attributes of *Brahm.* The *Gayatri* is the *Brahman's vidya,* or learning. Propositions proved by many authorities. The rule of the *Advaita* system also so proved. *Para Brahm* must be worshipped. The result is *mócsham*—liberation. Of this worship, and of its results the *Brahmans* hold

the power (keys.) Various other matter, deemed *vedantic*. The writer denies any difference between ***Brahma, Vishnu***, and ***Siva***; they are one and the same ("***Trimurti***" does not occur.)

This Monotheistic book is remarkable, and might deserve translation. It is long, of medium thickness, old, some leaves broken, the rest in good order.

XXIX. VEDAS OR COMMENT ON THEM.

1. No. 1703. *Rig-veda*, portions of the oldest *véda*.

The names of *rüchs*, or other divisions, can only be given. These are—*agnétra rüch-bahu sáma, éca sáma-bhrihats-trishtupa-anushtupa-Indrapucha-Sakrîya-Ch'hudra* and other divisions. Some of these names appear to relate to measures, or to modes of chanting. Two parts leaf 1—65 so far regular; 2d Part 1—60 regular; left incomplete.

The book is of medium size, recent, and in good order.

2. No. 1707. *Sáma Véda*, parts of the third *Véda*.

—*agneya*	12 *khandas*, or sections.			
—*éca samam*	6 *khandas* or sections.			
—*bhriti*	8	"	"	
—*anushtupu*		"	"	
—*tushtupu*	3	"	"	
—*Indra pucsham*	3	"	"	
—*pavamánam*	11	"	"	
—*maha náma*				
—*aranam*	6	"	"	so far complete, with some other *khandas*, not particularized.

The book does not finish. Seven leaves are in a confused order.

The book is of medium size, injured by insects; and the edges are worn: recent.

3. No. 1708. *Rig-véda*, fragment eight *adhyáyas*, or chapters, on 38 leaves, but not numbered in regular order—several blank leaves. Incomplete.

4. No. 1710. *Sac'ha* of the *yajur-véda* one branch.

The 1st and 2d *ashtaca*, or octave complete: of the 2d *cándam*, and 3d *sanhita*, two *prasnas* are complete, the 3d *prasna* is incomplete.

The 1st *ashtaca* has 104 leaves, the 2d 96 leaves, the third 23 leaves.

The book is long, thick, and in good order: new leaves are insert- in the middle, between old ones, on either side, in a way not usual.

5. No. 1712. *Yajur véda*—selections from the second *véda*.

From the seven *Cándas* of this *véda* some passages are selected, and then divided into words ; each word is resolved into *sanhita*, chant, *pata* measure, *krama* mode of dividing, *jada* repeating *ganam* class as to initial letter. After this resolution is made, the sense remains unknown, like that of a foreign, or obsolete language. The *Amrıta cósha*, or Sancrit Dictionary gives little aid as to the meaning of the *Védas* : so my assistant states ; but a heavy penalty rests on any *Brahman* making known the sense of the *Védas* to foreigners. It may be expiated by bathing in the sea, near to *Ramiseram* ; but I have not met with the mention of a lesser penalty ; the former involving a painful, and expensive pilgrimage. The leaves are 1—148, but 102—115 are wanting, and again fron 122—126 wanting. At the end are two leaves without numbers—subject the *véda*.

The book is long, thick, old, some leaves damaged by termites.

6. No. 1716. *Ṣac'ha-yajur védam.*

Sata pata Bráchmana, theological part, the 8th *candam*, and 8th *adhyáyam* leaf 5—53.

The book is long, and thin, three leaves at the beginning are broken, only small parts left : otherwise good order.

7. No. 1719. *Sáma-Véda rahasyam*—mystery of the third *véda*, leaf 1—93 and 105 incomplete.

The contents appear to be hymnology. From a summary of the beginning, the *Sáma véda* is described as having seven bodies (divisions) seven *dwipas* (sounds,) and its letters as jewels. It is the place of *rishis* and *devas*, (or inspired men, and angels). It is also termed a sea.

The language of this book, as of the *Védas* is obsolete : and not now understood, in the South. It is long, of medium thickness, old, some leaves are worm eaten.

8. No. 1725. *Mádhavíyam.*

By *Sáyanáchárya.*

It is also termed *Védart'ha pracása*, splendor of the *Véda*-meaning. The sentences are both *ṛuchs* and *Sanhitas*, or peculiar metre, and chants. The 1st *adhyáya* is complete, the 2d incomplete.

The work consists of sentences taken from the *védas*, and the meaning expounded : a sort of select paraphrase.

The book is long, of medium thickness, recent, in good order.

9. No. 1732. *Vájésaneya-Sanhita-patá kática retna máli*, jewel-wreath of tones.

A work on the intonation of the *Sanhitas* of the *védas* originally by *Vájésaneya.*

Examples in application of the rules are given; and these, with some amplification of the meaning of the original, are ascribed to *Sancaracharya.*

The *svaras,* or accents used in reading or chanting, are four; termed *utart'ham-anuart'ham-svaritam-prajeyan;* which seem to me to be the acute, grave, circumflex—rising, and circumflex—falling which may be marked ´ ` ∧ ∨ : it is also stated where the *visarga,* or final *h* must come in to lengthen the sound. [The circumflex rising and falling may be explained by musical slided notes.]

The book is long, thin, and in good order.

10. No. 1939. *Nyáya sutà,* nectar of wisdom; otherwise *sàstra dîpica vyákyà,* an explanation of a book termed "Scripture lamp."

The 1st *adhyáyam* goes to prove that the *Védas* are a *rule,* or standard of authority. In the 2d *adhyáya* the *yágam* or sacrifice of an animal, *hóma* or fire-offering by pouring on butter-oil, &c. and *dánam* any kind of gift—these three modes of meritorious ceremonies are explained: objections are raised, and answered. The book is incomplete at the end; and hence its exact classification is doubtful. The paging is 1—230 but 150—153 are left blank, 154, 158, 159 are wanting.

The entire book is long, thick, old, gnawed at the ends, near the beginning, and worm eaten at the end.

β. A—*c.* TELUGU CHARACTER.

I. ADVAITA.

1. No. 1138. *Brahmam Mimamsa bhásyam*: an explanation of a work called *Brahmam Mimamsa.* The *uttara mimamsa* of *Vyása* appears to be intended; 4 *adhyáyas* or chapters.

By *Siva kándácharya.*

The book is on the system of the *Smárta vedanta,* or *advaita* system. The nature (*surúpa*) of the human soul, and of the divine soul, or supreme. On the triple work of Deity, creation, preservation, destruction (usually personified as *Brahma, Vishnu, Siva.*) The nature, or quality of that triple operation. On these points the *Védas* are a rule, or standard of authority, as to judgment. *Brahma* taught the meaning of the *vácyas,* or passages on the *Vedanta.* By hearing those passages the sorrow of ignorance, in supposing the human soul to be distinct from the divine soul, departs.

A *Sudra* is not allowed to study the *védas,* or to hear them read: but to hear *puránas* read may remove his sins.

The entire world is only *Brahm*. He is clothed with the form of the world, (as the soul may be said to be clothed with the body). The qualities, mostly by negation, of this *Brahm*, the Supreme. There is no difference between *Brahm*, and the universe ; and between the human soul, and *Isvara*, or *Brahm* there is no difference. A ray of light is divided into atoms, infinitely small. These compose the world (atomic philosophy.) Some say there is no God (*Isvara*), this atheism is condemned. Now, (shift prepared by the use of the word *Isvara*) *Siva* is the Creator of the world. The word *Brahm* is henceforward changed for that of *Siva*. In him are combined all perfections Omniscience, Omnipotence &c. with a negation of bad qualities.

[On this system the human soul being one with *Isvara*, must also possess Omnipotence &c. ; and must be without defect. This objection is met by stating that the human soul acquires these qualities after *liberation* from the body, and union with *Siva*. This answer, if they have no better one, upsets their own system ; for it is clear from it, that the soul is *now* in a distinct, and different state, from that of final absorption.]

This book is complete; and, as a compendium of the *advâita* system, might merit translation. It is of medium size, on broad talipat leaves, and in good order.

2. No. 1182. *Tatva vivéca dîpanam*, an illustration of the *tatva* system.

By *Nrisimházrama muni*.

In two *parich'hédas*, or divisions.

The subject is on the *advâita* scheme of *védanta* doctrine, prose, mingled with poetry.

The book is long, of medium thickness, and in tolerably good order.

3. No. 1185. *Vivéca sáram*, essence of wisdom, on the *advâita* system.

The origin of the five elements according to this system—origin of ritual ceremonies—the knowledge of God, and of the human soul is the way to beatification. [*Atmam* and *anátmam* are also sometimes applied to *animate* and *inanimate* existences.]

How many kinds of ritual ceremonies there are ; and especially their fruit or virtue. There are two kinds of minds, or souls 1) *bodan* and 2) *mukta*. The first possess desire, *dvesham* or enmity, avarice, *móham*, or sensuality, *matam* or false zeal, and *máchcharyam*, or malice. The second are without those bad affections, and are one with *Isvara*. The bad passions are subdivided into details.

The body is the occasion of *duc'ha* or sorrow. The body, as to its present state of health, sickness &c. is the result of *karma* ; that is virtue, or vice, in a former birth. And the nature of the present life influences a future one.

By the practice of the five bad dispositions, comes *karma*, the fruit being sin. The mind is the seat, or cause of those sinful dispositions. From *avivécam*, folly or ignorance, comes *ahancáram*, egotism, or self conceit, or pride. But this ignorance is removed by *vivécam*, knowledge or wisdom. And this good knowledge comes through the *advâita* system. The description of a man of true knowledge ; in such a one the soul, and *Isvara* or God, are not diverse, but one and the same. The *átma* or soul is clothed with three bodies. 1.) *St'húla sarîram*, or the gross material body. 2.) *Súcshma-sarîra*, or a minute, and delicate vehicle (the *manes* perhaps of the *Latins*) and the *kárana sarîram* which must be understood of some thing still more delicate, or subtile (*mens immortalis* ?)

The properties, or qualities of the soul, such as truthfulness, knowledge, &c. The three *avast'has* defects, or necessities of the soul ; such as, waking care, dreaming, sleep ; with some distinctions.

The foregoing is on leaf 1 to 55, and the production presents the system, in its least objectionable form : the union of the soul with God, in a small number of persons, [differing from the Christian system, only as to the cause, or bond of union: perhaps also as to remaining personal identity.]

The following leaves 56—114 a little being wanting are wholly on the *Védanta* system; containing various technical terms, and subtile distinctions. The subject is pantheistic; and on the *advâitam*, oneness of the human soul with Deity. (The postulatum, ascribed to *Vyása*, that the universe is a development of deity, and has no distinct existence apart from deity being granted—then all the consequences deduced by the *advâitas* are regular. In the postulatum itself is the inherent falsehood.) There are many Sanscrit *slócas* in this book, but the prose *vehiculum* is Canarese, in the Telugu letter. Its classification is therefore a little doubtful. The entire book is long, of medium thickness, and injured by insects.

4. No. 1186. *Védanta-sára-dîpica.*

Lamp, or comment on the essence of the *Védanta* incomplete. 1 leaf of Telugu accounts, then 2—42, and 8 leaves *déva nágari* letter.

On the *advâita* system. Discussions on the deception of the senses, and on the unreal nature of the world. The various objects in the world are compared to the manifold reflections of the moon's image on undulating water, even so, it is the Deity himself that is reflected in so many varied forms of existence, in the visible world. The Divine soul, and the human soul are one.

This book is long, and old; very much eaten out at the sides by *termites.*

5. No. 1347. On the *Smarta-advâitam,* in four different parts, or pieces.

—2 leaves explanation of *Vedanta* system, on the *advâita* scheme, proved by *slócas.* On the nothingness of the world; the human, and divine soul are not diverse, but one; 52 *slócas* complete.

—2 leaves, on the *advâita* system, 47 *slócas.*

—2 leaves, *Mahá vácyam* quotation of some passages taken from various *upanishadas*; and, with an interpretation given, favoring the *adváita* system.

—3 leaves,—*átma bhódam,* 68 *slócas,* not complete, proving the above doctrine by *slócas,* quoted from other authorities.

The book is of medium length, thin, and touched by worms.

II. Almanacs.

1. No. 1209. *Pánchánga,* for the cycle year *Srîmuc'ha,* on the *Siddhanta,* or northern system, complete. It also has the *p'hala sruti,* or the planets which rule, for the year, as king, *mantri,* over corn &c. In this part one leaf is wanting, at the beginning.

The label has *viródhi* year, which is wrong; leaves 2—30.

2. No. 1210. *Pánchánga* for *Parápabhava* cycle year, *cali yuga* 4827 *Sal: Sa*: 1648, A. D. 1726-7. As before, with the *p'hala sruti,* complete, p. 1—32, contents as usual.

The book is small, only one board, touched by insects.

3. No. 1211. *Pánchángam* for *Vibhava* year; c. y. 4849, *S. S.* 1670 A. D. 1748-9.

On the *Siddhánta-rîti,* or northern mode.

The lunar days, days of the week, lunar asterisms, eclipses and other usual matters. Also the *p'hala sruti*, or discrimination of the planets into king, *mantri*, lord of clouds, ruler of armies, lord of corn, price of articles, things having taste and things tasteless. For that year, Saturn king, Mars minister, Moon, general, Venus lord of corn fields and grain, Mercury lord of clouds. Sun ruling things with taste, Jupiter, those without taste.

The book is of medium size, thin, and in good order.

4. No. 1212. *Páncháġam,* for *cródhi* year; circiter 1780 A. D.

The five parts are *tit'hi, váram, nacshétra, yóga, karana;* the two last being divisions for astrological purposes. The precise duration of each one. The place of each one of the planets, with its *páta* reckoned by fractions: each *rási,* or sign having nine *pátas,* and four *pátas* make a *nacshétra;* so that there is an unequal division, in reference to the *rásis.* Discrimination as to *suba,* and *asuba kálam,* or good, and evil times. The proper lunar days for funereal anniversaries, and *vratas* or fasts.

On 32 leaves; added 1 leaf Canarese *Grant'ha* letter, money account.

The book is of medium size, thin, and a little damaged.

III. Arithmetic.

1. No. 1342. *Ganita sára sangraha,* abridged essence of accounts.

By *Mahá víra áchárya.*

In Sanscrit *sutras,* or brief and obscure sentences; with a *tíca,* or verbal glossary in Telugu.

Various arithmetical rules are given. Intermediate are a few *slócas* on the game of chess (*chaturanga lacshana*) with movements of a few of the pieces. Inserted also, a *játacam,* or horoscope of one *Ráma Góvinda.*

The above arithmetical treatise is then resumed. Rule of three—Rule of Five, Rule of seven—Rule of nine.

On the weight of gold. On land measuring, various questions in Arithmetic, with answers to them: this last matter in Sanscrit *sutras,* with *tíca* in Canarese. The leaves are numbered 1—6, and 15—18, and 1—3. Other leaves are reckoned by letters; an old mode, growing obsolete; some have no mark—in all 60 leaves.

The book is long, of medium thickness, old, but in tolerable order.

IV. Astrological.

1. No. 1207. *Dâivagnya lacshana.* Astrological, referring to ceremonies; no name of author: *slócas.*

This book treats chiefly of the proper, or fortunate times astrological, for the performance of customary sacerdotal ceremonies. The indications, good or evil, arising from the time of a first menstruation. Notices of the fortunate times for ceremonies in the 4th, 6th or 8th month of pregnancy; for the ceremony on birth of a child; for the naming it; for boring the ears; for the first feeding in the 6th month; for first cutting the birth-hair; for beginning to learn the alphabet; for putting on the learned thread; this fortunate time is styled *yogyamana.* This tract is complete.

There is some following matter in the *déva nágari* letter.

The book is of medium size, old, and injured: especially at the beginning.

2. No. 1208. *Jyótisham,* Astrology.

The contents are miscellaneous; and, from the extraordinary influence of astrology in India, it may be well to particularize a few matters.

Leaf 1—3. On *tit'hi, vára, nacshétra, yoga.* These, on the occurrence of a first menstruation, are noticed; and good, or evil, for the future, thence deduced. As for example with *nacshétras, asvini* is good, *bharini* evil, *crĭtica* bad, *rohini* good, *mrĭgasiras* good, *ardra,* bad, &c. So of the *tit'his,* the 1 *prat'hami* is bad, 2 *dwiti* medium, 3 *treti* good, 4 *chaturdhi* bad, 5 *panchami* good, 6 *shasti* bad, 7 *saptami* good, 8 *ashtami* bad, &c.

And of the *váram,* Sunday bad, sickness, Monday good; Tuesday bad, sorrow; Wednesday good, Thursday good, Friday good, Saturday bad.

This portion is complete by itself.

—8 leaves. On observing the *janma-nacshétra,* or moon's place at the time of birth. The moon's places are divided into three *ganas,* or classes, *deva,* divine, *manushya* human, *rácshasa* savage: the said *ganas* in order, being good, medium, bad.

Deva or good, *asvini-mrĭgasiras-punarvasa-svata, hasta, anurádha, sravana, révati.*

Manushya, medium. The three *uttaras.* The three *purvas, rohini, bharini, ardra.*

Racshasa savage, all the rest, as *crĭtica, visác'ha, mágha, aslésha, chitta, danushta, jyesht'ha, múla.*

This arrangement is with respect to marriages: when any marriage is proposed, it is examined whether the *nacshétras* agree in class or differ; if both agree in class it is well; but *déva* and *rácshasa*, are not good, and prohibitory; *déva* and *manushya*, are passable, the marriage may take place.

In like manner the *nácshétras*, which will allow of any one shaving his head.

The like, together with days of the week, as to journies, whether they may be made, or otherwise.

Comparison of the *gráma-nacshétra*, with that of the person's name. There is an artificial mode, by means of syllables in any word, of fixing the *nacshétra* of any town or village, and that of any enquirer; so that, if the name of person and town correspond in kind, the enquirer may go to that town or village, and live, and prosper there.

On the enmity, and friendship between the planets. Mars, friendly to Sun, Moon to Jupiter: both medium as to Venus and Saturn; at enmity with Mercury. The Sun's enemies are Saturn, and Venus; medium as to Mercury; friends are Jupiter, Mars, and the rest. And so as to other planets.

The *chandra p'halam*, and *dhana p'halam*; a comparison of any one's birth *nacshétra* with the situation of the moon, on any particular day; and then from the distance, and other sources, it is determined whether a person can do any thing of importance, on that day, or ought not to attempt it.

Prasna p'halam, on horary questions, *Dasádi*, decades &c. to each planet is assigned a *dasa*, cycle, or period; to the Sun 6 years, to the Moon 10 years, to Mars 7 years, to *ráhu* 18 years, to Jupiter 16 years, to Saturn 19 years, to Mercury 17 years, to *kétu* 7 years, to Venus 20 years, in all 120 years; considered to be the full period of human life. By means of these periods, it is ventured to predict, years of health, or sickness, plenty or want, death of father, or other relative; death of the individual enquirer, and other matters. [This, as far as I know, differs wholly from the European phase of this art. In other books, there is also another meaning of the term *dasa*.]

A mode of inspecting the *nacshétras*, and then stating the hour at night. In the day-time by means of the shadows of objects.

Gócharam, state of the planets at the time of birth, whence are predicted the events of the future life.

The *janma nacshétra*, or moon's place at the time of birth being understood, the different planets have periods, or distances assigned, and on coming to this distance (e. g. the seventh sign off) the result is good, or evil. To Saturn is given three signs, to Mars 7 signs, &c. This part is also complete, 11 leaves in all medium length, good order.

(A translation would give an epitome of some points in native astrology that are curious, the use of such data will be elsewhere shewn.)

3. No. 1289. *Janma-battricà-játacam.*

By *Aūbalárya.* The birth, horoscope, and future events in the life of *Dasayya,* son of *Vencata* a merchant.

On the label, the horoscope of *Prat'hána Chennapaiyá's* eldest son.

Among the circumstances are—various profits, enjoyments—health—pilgrimages—good incidents—various losses—dangers—sorrows of mind—disease, or sickness &c. with the length of life. The said *Dasayya* was to die in *pingala* year, in *Váisacha* month, in the dark half of the seventh lunar day, in the *Sravana nacshétra,* at noon, the sign Leo in the ascendant. It gave him 71 years of age; but so minute a statement of circumstances was hazardous.

The book is small, in good order.

4. No. 1345. *Dāivágnya vilásam,* or Astrological amusements, incomplete.

By *Kanjana Yellarya.*

On the two *ayanas,* or sun's course, in the *uttara* northern, and *dacshana* southern hemispheres, their influence ; the *uttara* is adapted to joyful occasions; the other not auspicious, for marriages.

The *mála mása,* or month in which two new moons occur: not deemed propitious, on some occasions. The *tit'hi,* or lunar day, on which any relative died is observed in the *mála mása;* but some confusion occurs; the mode of proceeding in such a case, stated.

Mahályam from the full moon in September to the following new moon is set apart, as a general time of commemoration of all ancestors: *q. d.* "All souls." Many *Sráddhas* are observed therein.

On the origin of the *tit'his,* or lunar days, and on fasting on some of them.

Women are prohibited from officiating in any ceremony: every thing needful, on their part, is to be done through their husbands.

From the 1st lunar day onwards, those are specified on which any remarkable occasions happen; such as the birth-day of *Krishna,* &c.

The *játaca bhava,* formation of a horoscope, and foretelling from it future events.

On the *graha yuddham,* war, or contrariety of planets: *graha chésta,* their evil influence : *graha dicbalan* (or *drishti*) the effect of the opposition of planets.

The book is rather long, and thin: damaged: a fragment of 24 leaves, wanting the beginning and the ending.

V. Christian Theology.

3. No. 1290. *Védanta bhásya-bhúshana,* jewel comment on the *Vedanta.* The reference is to the *Satya véda* or the Christian Scriptures. In dialogues from 1st *sambháshana* to 13th complete ; with a little only of the 14th. The substance as follows.

Idolatry condemned—the attributes of God—the nature of the true *véda,* creation of the world, of Adam and Eve.

Then an outline of the entire Christian system of doctrines, down to baptism, and the nature and use of prayer.

The 14th dialogue is only just begun. The book is written in a plain style, with a few grammatical faults ; and is, like the style of local *puranas* in prose. It seems to me to be a translation of a book known as "Swartz's dialogues" from Tamil into Sanscrit ; quite like it, in order of arrangement, and in subjects ; though, to be quite certain, it would be needful to refer more particularly, than I have done, to the Tamil, and it would merit the attention of any Religious Society to print it ; as *Brahmans* despise the Tamil language.

It is possible that this book may have been put into the collection surreptitiously, in place of some one taken out of it. It is of medium size, recent, and in good order—113 leaves.

VI. Dherma-Sastra, law, ecclesiastical, and civil.

1. No. 1139. *Mádhaviyam* a comment on the *Parásara-smriti* by *Mádhava : slócas.*

On the duties of *Brahmans* in the early morning—on mental devotion. On evacuation, and cleansing—on bathing, and putting on garments—marking the *urdva,* or *námam* ; *vandanam* or prayers, morning, noon, evening—*hómas,* or fire-offerings. On reading the *Védas*—homage to *Siva*—homage to guests.

On the duties of kings—their daily duties—also special devices, as to peace, and war.

Duties of *Vaisyas*—relating to trade, or commerce, duties of *Sudras,* as to agriculture, ploughing, sowing &c. They must not over work bullocks ; on the law of the distribution of grain into shares, after the harvest.

Again reverting to customary ceremonies among *Brahmans*—the two ceremonies after pregnancy—on birth of a child—on naming it—on first feeding it—shaving—beginning to learn to read—assuming the learned thread. (These are of constant occurrence in other books.) Some matters on ceremonial pollutions, funereal ceremonies, on female separations ; if on the fourth day when the woman should bathe there be convulsions, some other ceremony to be used

instead of bathing, for the present, other matters on the *áchára cándam*, or sacerdotal law, leaves 1—129 (130—2 wanting) 133—255, but 223, 224, and 234 are wanting.

The book is rather long, very thick, old, and damaged by worms at the edges.

2. No. 1141. *Vignánesvaryam, slócas*, with prose, mixed. A comment on the code of *Yágynyavalcya* by *Vignánesvara*.

The *Vyavahára cándam*, or the second division on secular law: p. 99—227 complete.

The properties of civil life—the character of a minister of state—and of a judge, whether a king or otherwise; rules as to taking evidence, or enquiry—on duly examining both parties in a suit—rules as to witnesses, and examining them—law as to the appropriation, or division of a hidden, or buried treasure discovered—how to appropriate money found on the person of a thief, when taken—law as to things taken on credit, (*assumpsit*) or on bond—law as to interest—on the repayment of debts, or of money taken on credit, or on bond sureties—on the decision in favor of one against another—on the old custom of ordeal by fire—various rules regarding it—the *daya bhága* on the division of ancestral, or inherited property. On the dowry of wives, or women—disputes as to boundaries of villages—on breaches of trust, and on sale of property entrusted, the proceeds self-appropriated.

—On criminal law. Punishment of criminals—the severe punishments—on hasty proceedings tending to crime.

—On manslaughter—on the forcibly carrying away of women, and various other matters; both in the civil and criminal portions.

This is a highly valuable book, and should be fully translated: as it is the first authority in the South of India, among the people speaking Tamil. A part, entitled the *Mitacshara*, has been published in an English translation.

The book is long, rather thick, slightly touched by worms and *termites*, yet in very tolerable order.

3. No. 1142. Two fragments.

1.) On the *áchára cándam*, or sacerdotal law, and observances, leaf 1—15 observances on the new and full moon—mode of keeping *Kṛishna's* birth-day. On the fast when the 12th lunar day falls in *Sravana*.

—On the 11th lunar day as observed by the *Vaishnavas* there is a little difference, sometimes, as to the exact time between them and the *Sâivas*. Observance on the transit of the sun, into another sign. Incomplete.

2.) On the properties of an altar: on the raised earthen bench, or bank near the altar, on which to place vessels—rules as to the size of such vessels.

—On the *derbha* or sacred grass, used in some ceremonies—on fire-offerings—description of fire.

Duty of the husband of a pregnant woman—duty of the four orders of *Brahmachári, Grahast'ha—Vanaprast'ha*—and *Sanniyási,* and others.

One *slóca* describes those who may not eat of the *Sráddha* or funereal offerings, that is one without a wife—the husband of a pregnant woman—one who is ignorant of the *Védas*—one of the same *gotra* or tribe, with the giver of the food—the husband of a menstruous woman; 37 leaves, numbers irregular, incomplete.

The first fragment is long, thin, and in tolerable order; the second of medium length, thin, damaged: subjects connected.

Note—Some Canarese letters appear: but not so as to require transfer.

4. No. 1144. *Ag'ha nirnaya,* with a comment thereon; the latter by *Vencatésa.*

Sacerdotal law—on the uncleanness occasioned by the death of relatives—a Brahman for ten days, a *Sudra* for sixteen days. If an *amavási* (or complement beyond the 14th *tit'hi* to the conjunction or opposition) come within the ten days, the rule of proceeding. Expiation for having eaten of unclean, or prohibited food. Various Brahmanical ceremonials. Expiation on abortions, in different stages of growth of the fœtus. Expiations, if any one die in another country than his own: also if a child die within 10 days of birth. On sudden or violent death—suicide: in each case the extent of pollution to relatives, and its expiation.

These and other matters relating to what are known as *aparavishaya* or funereal ceremonies: leaves 1—90 leaves 3—8 are in *Grant'ha* letter.

At the end four leaves, containing *slócas* in praise of *Bhója rája.*

The entire book is long, thick, very old, and much injured by worms, and breaking.

5. No. 1145. *Dherma sástra,* sacerdotal law.

By *Náráyana,* leaf 1—104 incomplete.

On self cleansing from pollution of excrements—on cleansing the teeth in the early morning—on bathing—on cleansing by means of cow-dung—various kinds of bathing, as with sand, sandal-wood powder, &c.—on the sacred grass—the putting it as a ring on the 4th finger of the right hand—on the

Brahmanical thread—on the evening and morning homage—on the sipping water with the use of *mantras*, and holding the nostrils while mentally pronouncing the *Gayatri*—on the use of the *arghyam*, or two handfuls of water, offered to the sun—mode of muttered prayer—times for the use of *hómam*, or fire-offering ; on offering water to the *manes* of departed ancestors—homage to the god worshipped—mode of eating—on prohibited food—on the use of betel and areca—on the ceremony termed *pumsa-vana*, on the quickening of the fœtus—duty of a pregnant woman, and duties of her husband—ceremony on birth of a child—on naming it—on giving it the first food—on shaving the head—on assuming the sacerdotal cord—*upácarmam* or subordinate ceremonies, in the month *Sravana*, change of thread—expiation for any defect in *Brahmanical* duties—on the affiancing or betrothing of a virgin—on marriage—on bathing after menstruation—duties of chaste wives, rules for their guidance—duties of widows—the *sraddha* for the commemoration of a *Sanniyási*—on the gifts of a cow, of land, &c. various expiations ; as of *Brahmahatti* or killing a *Brahman*, for drinking ardent spirits, for theft, for adultery with the wife of a spiritual preceptor. At the end : one leaf, in a larger handwriting, homage to *Ganésa*, 5 *slócas*: 1½ leaf praise of the *Cáveri* river 10 *slócas*: 2½ leaves—praise of *Vishnu* at Trichinopoly 8 *slócas*: 5 additional leaves in all.

The entire book is somewhat long, and thick, recent, in small hand-writing.

6. No. 1146. *Vasishta Samhita*, on sacerdotal law, and other matters ; by *Vasishta*, or in his name.

On bathing—sipping water from the hands—stopping the nostrils—pouring out a joined handful of water three times as an offering to the sun. On muttered prayer, as the *Gayatri*, &c.—on the practice of asceticism—a prayer to the sun: when the foregoing out-door ceremony is done, then at home, offering unbloody sacrifices, and other matters.

Leaf 41, 42 motions of the hands, and fingers when mentally repeating the *Gayatri*.

43—47 descriptions of other *mudras*, or indications by the hands, to express various meanings, the *how* described in 24 *slócas* 52—119—description of the excellence of the *Gayatri*—a commentary on its meaning, the *cavucham*, or spell for protection, used with it, and praise of it by a thousand names and praise of the *Gayatri* by 108 names. The *Indsrácshi yentra*, or diagram ; with some *mantras* and *yentras* relating to *Parvati*.

The book is of medium size, old, and very much injured by termites.

7. No. 1148. *Dherma sastra, áchára cándam*, on sacerdotal law.

Fire offering in a pot or pit —*zánti* if a crow descend and strike any one with its beak—*zánti* if a child be born in the same lunar asterism as its father—

some matters as to funereal ceremonies—*zánti* if a first menstruation happen in a bad lunar asterism—*zánti* in consequence of ceremonial uncleanness, caused by a death in the family. On the burning the body of a pregnant woman, if dying naturally. (Note if a pregnant woman be over six months, and her husband die, her side is to be opened, and the child taken out, after which she may burn with her husband's dead body.) On the bathing consequent on the birth of a child, *zanti* if a child be born with a cowl, deemed an evil omen to the parents, *zánti* in case of evil dreams ; and other matters: leaf 1—35 beyond 104 leaves, but not in regular order, some leaves deficient.—Beyond are 10 leaves, *Gaya sráddha*, mode of obsequies at *Gaya* in Bengal, a specially sacred place. Two other leaves contain some medical recipes. This latter portion differs from the first one.

The entire book is long and thick, in tolerable order.

8. No. 1149. *Argha-nirnaya-vyákyánam.*

A commentary on the *argha nirnayam*, by *Vencatésa*—son of *Rangha nát'háchárya* of the *Harita vamsa.*

On sacerdotal, or ceremonial law. The *múlam* or original is also by *Vencatésa*: but whether the commentator, or his ancestor, is uncertain.

The contents are the same as in No. 1144—*supra* which see.

Leaves 1—75, and 76—79, two leaves incomplete on *Krishna's* birth-day.

Leaves 80—87 contain *Varji anna nirupana* a discrimination as to prohibited food : and *éca dasa nirúpanam*, rules to settle the exact time of the fast on the 11th lunar day ; concerning which *Váishnavas* and *Saivas* differ.

The entire book is long, of medium thickness, and slightly touched by insects.

9. No. 1154. *Mádhaviyam;* otherwise known as *Parásara smriti vyákyanam*, a commentary on the code of *Parásara.* Brahmanical ceremonies chiefly on the *apara vishayam*, or funereal obsequies.

The 3d *adhyáyam* complete, the 4th not so. The subjects are—on ceremonial uncleannesses—on burning a dead body, when found at a distance from home ; various expiations especially after funereal ceremonies ; the *Narayana bali*—a special, sacrifice on some occasions—rules as to *Dahanam* or the burning any dead body—on the *asti sanjáinam*, or gathering the bones, and casting them into the Ganges, or into any river near ; *nachana sráddham* ceremony the 1st day after the burning—*nava sraddham*—for nine days in further continuance—and other matters.

—*Vappana vidhi*, mode of shaving the head—*dasaha carmam*, tenth day's ceremony—with gifts to *Brahmans* on the 11th day. *Sapinda carmam*, ceremony as to the ball of food.

On renewing the sacred thread when needful, and on the *mahalya-sráddham*, a general commemoration of ancestors in September; from the full to the new moon.

The *Manu smriti*, or code of *Manu*, is not considered applicable to the *Cali yuga*, as to the permission to eat flesh, and other matters. Hence the code by *Parásara* supersedes it, as the law now in force. The above comment is by *Mádhava*: not the *Madhava* head of the *dvâita Vâishnavas*.

The entire book is long, and thick, on talipat leaves, old; some leaves broken, others worn at the edges.

10. No. 1156. *Vasishta smriti*—the code of *Vasishta*; *slócas*, without comment.

Divided into eight *adhyáyas*, the 8th defective.

Chap. 1. Relates to the person of a *Brahman* as to marks or seals, and the like.

Chap. 2. The ceremonies attendant on birth, and some following ones.

Chap. 3. The ceremonies of first shaving the head, assuming the Brahmanical string &c.

Chap. 4. The ceremonies consequent on pregnancy, the *pumsa-vanam*, and *simantam*, from the 6th to the 8th month.

Chap. 5. Ceremonies brought under the title of *Dharma*, as, marking the body, the burning of a widow with the dead body of her husband; the taking off the *táli*, or marriage token, in cases of other widows. On shaving the head of these widows; their proper deportment &c.

Chap. 6. Ceremonies considered proper to the worship of Deity; but only as regards the *Váishnava-vidhi*, the mode of *Vishnu's* devotees.

Some kinds of sticks are fit for cleansing the teeth, some not so.—Morning, noon, and evening prayer. Certain flowers are fit for offerings, others not so,—the modes of *púja*, or ritual homage to an image. On proper, and improper kinds of food.

Chap. 7. *Sraddha prakarana*—On funereal ceremonies to commemorate fathers, and ancestors. On the term of pollution occasioned either by death, or birth, in a family.

Chap. 8. On cleansing from ceremonial pollutions: this chapter is not complete.

The book is much injured.

10½. No. 1163. Section 1. *Smriti art'ha nirupanam.*

On the meaning of the written sacerdotal law. The *apara vishayam*, concerning funereal observances; not complete. The ceremonies from the first to the 12th day inclusive, the last remains unfinished. For the other contents see XVIII. Miscellaneous.

11. No. 1230. Section 2. *Parásara smriti* the code of *Parásara.*

It specifies the rites and ceremonies proper to the *krita, tréta, dvápara,* and *kali yugas.*

And also the *Dherma āchára,* or rules of conduct for the four classes of *Brahman, Cshétriya, Vaisya,* and *Sudra.* This code is adapted to the *Cali yuga,* that of *Menu* to the *Krita* yuga, or first age—leaves 65—88 incomplete.

This section is less than half of the entire book: only half-leaves remain, the other half being gnawed off, so that the appearance of the two sections is very different. See XVIII.

12. No. 1352. *Dherma Sastra,* the *áchára cándam,* chiefly on funereal ceremonies. The minute particulars of observances on the day of burning the body; expiations for any accident to the fire carried out with the body, &c. Details as to each following days' observances.

Particular ceremonies, in cases of violent deaths—death of a child.

In such cases of violent death, when from home, the funereal ceremony for a *Brahman* must be on the same day: other classes may be deferred, even till months afterwards.

The case of polygamists having children by each wife—the claims of the eldest, by the first wife, stated.

If any one be not heard of for twelve years, the ceremonies for one dead may be performed; if he again return, after that ceremony, an expiation is provided.

The authorities of various *rishis,* or their recorded opinions on the different points are stated, or referred to. The book is not complete: leaf 4—35 not the end. It is very long, and thin, on broad *talipat* leaves, and damaged by *termites.*

13. No. 1454. Four pieces.

—3 leaves. *Dherma sastra* of the *áchára cándam*—on sipping water in early morning devotion—stopping the nostrils, with the use of *mantras.* On the crime of adultery—its expiation—in the case of a disciple, with the wife of a spiritual preceptor, the culprit must be made to lie down on red-hot iron—the like punishment if the case relate to the wife of a king.

—2 leaves—*Vishnu sahasranámam,* the 1008 names of *Vishnu* incomplete.

—leaf 73—93 '*Anumtkam*—duties.

By *Ramanújácharya* complete.

—On early morning devotion—bathing outside the house—the *sandhya vandanam.*

—Putting on the *urdhva* or forehead mark; on coming back to the house, a distributing food to the housewife—food to be prepared, or given in sacrifice; worship of *Bhagavat* in the house—praise of *Vishnu.*

—*Jitantâi*—praise of *Vishnu*—ascribed to *Brahmà* 1st *adhyáyam* incomplete.

The book is long, thin, and in good order.

VII. Dramatic.

1. No. 1112. *Prabódha chandródiyam,* the rising full moon, a drama. By *Krishna Misra.* It has six *ancas* or acts, a few leaves are wanting; *Prácruti slócas,* prose. A moral and sectarial drama. Bad and good dispositions are personified and brought on the stage, with appropriate dresses, and language.

The bad dispositions are stated to be *damba* foppish ostentation, *kámam* lust, *kópa* anger, *lóba* avarice, *móham* great lust, *matam,* fanaticism, *ahancára* pride, egotism, *ása* covetousness. The good dispositions are *vivéca* wisdom, *zánti,* fortitude, forbearance, *karuna* kindness, benevolence, *cshama* patience, *vâirágya* ascetic zeal, *sraddha* magnanimity. The object is to inculcate a system opposed to that of the following drama: both having the same title.

The book is of medium size, and very slightly touched by insects.

2. No. 1349. *Prabódha chandródaya nátaca*—the rising full-moon a drama.

By *Appaiya dîcshada.* This is a drama of a moral kind, and for a sectarial object, certain good and bad dispositions are personified, and exhibited, in appropriate dresses, and with dialogues. The good dispositions are stated to be *vivéca,* wisdom, *mati* sense, *zánti* forbearance, *sama* peaceableness, *vâiragya* ascetic zeal, *cshama* patience or meekness, and some others. The bad dispositions are *káma* sensual lust, *cródha,* cruelty, *lópa* avarice, *maha móha* extreme fascination of lust, *damba* foppish self-conceit.

Both *Sanscrit* and *pracruti slócas* are used; and *pracruti* prose for the low characters.

The book is rather long, of medium thickness, has only one board, is old, and a little damaged.

VIII. Erotic.

1. No. 1087. Section 2. Seven leaves are added to a book on Grammar, containing 700 *pracruti slócas,* of amatory poetry: for Section 1, See X. 1. No. 1087.

2. No. 1120. *Jambhavati parinayam.*

Nominally by *Mándavani Bhúpati,* but really by *'Ecámbaranát'ha cavi, slócas.*

Details of the marriage of *Krishna* with *Jambhavati* daughter of *Jambhavàn,* who issued from the mouth of *Brahma:* with various minor tales intermingled. The book has 4 *sargas,* with a little of the 5th —leaves 1—23; wanting the 10th, and not ending.

The book is of medium length, thin, and in good order.

3. No. 1130. *Vasanta tilaca bhánam.*

Ascribed to *Varadácharya* of Conjeveram; this monologue drama is more commonly known as *Ammàl-bhánam. Slócas,* with other stanzas and prose mixed.

The transactions of a debauchee are described during a day and a night at Conjeveram: with description of morning and sunset. The gallant's person—his conduct—intercourse with women—talking with temple female slaves—and other persons—cockfighting—fighting of rams—description of the town, streets, buildings, scenery, &c. leaves 1 —18 complete.

The book is long, thin, and in good order.

4. No. 1131. *Satyà parinayam.*

A prefatory 6 leaves contain 54 *slócas* stating the genealogy of the poet's patron, *Mandavani-raya* son of *Ancusha bhúpati,* who had desired *'Ecámbara nat'ha* to write a poem about *Krishna* ascribed to the *rája:* which he did.

The *Satya parinayam* in *slócas* is on the subject of *Krishna's* marriage with one of his inferior wives: including a description of the town of *Dwáraca,* of spring and other seasons; amorous adventures of *Krishna,* and details as to the said marriage, 12 *sargas* on 56 leaves, incomplete. See. 2. No. 1120. *supra.*

The book is of medium size, and in good order.

5. No. 1294. *Gíta Govinda,* chants about *Krishna* original by *Jayadéva.* The commentary is called *Gíta Góvinda-sangraha-dípica,*

author not known. The original stanzas, and comment are in this book, the *stanzas* are *ashta pati* or (*Ottava rima*)eight lines: both complete.

Praise of the ten *avatáras* of *Vishnu;* and then details of the amours of *Rádha* and *Krishna,* as translated in the Asiatic Researches. The defect there is making this to be sacred poetry ; and omitting the fact that *Rádha* was *Krishna's* aunt.

The book is long, of medium thickness, (80 leaves) slightly touched by worms, and by *termites.*

IX. ETHICAL.

1. No. 1052. *Bhagavat-gita, slócas* from the 1st to the 18th *adhyáyam,* complete.

A Telugu *tica* or verbal comment, is added. The subject is moral, and metaphysical; the *Vâishnava-vedanta,* and the *Advāita,* systems are, in a great measure, founded thereon.

The dogma that all beings and things are developments of Deity may be good, if well guarded; but not so, when drawn out into all consequences.

This book is of medium size, and in good order.

2. No. 1053. *Bhagavat Gita.*

The 1st, 2d, 10th, 11th, 15th *adhyáyas* only.

There is added a *centum* of stanzas in praise of *Ráma-chandra;* and two or three leaves, in Canarese, a fragment from the *Bháratam;* and a little *nágari* writing.

3. No. 1073. *Satvica-Brahma-vidya vilása.*

A *Vâishnava* treatise of mystic, and moral kind, with illustrative tales, complete : book of medium size, and in good order.

4. No. 1140. *Purushárt'ha-suta nidhi,* or the treasure-nectar of human economy.

By *Sáyanárya* to *Bakha-bhúpati;* but as if narrated to *rishis* by *Suta: slócas,* without *tica,* or comment.

Purushart'ha is a general term to denote the four divisions *dherma, art'ha, káma, mócsha:* or beneficence, property, pleasure, liberation.

a. *Dherma scanda,* has 34 *adhyáyas* 1—8 complete 9th incomplete 10—20 wanting 21—34 complete.

Chapter 1. Excellence of *dherma*, beneficence.
" 2. " of pilgrimage, and of the special night of *Siva.*
" 3. " of paying homage to *Brahmans;* crime of contemning *Brahmans.*
" 4. Merit or demerit in a former birth, with its consquences in the present life.
" 5. Duties of a householder.
" 6. Duties of a chaste wife.
" 7. Duty of receiving a guest.
" 8. The five daily offerings, or duties.
" 9. Praise of a right course of conduct (direct not crooked.)

Chapter 21—34 reward of building a *Sàiva* fane, and of sweeping the temple ; merit of bathing an image of *Siva*, with ghee or milk, offering to it fruits, &c. or incense or lights ; rewards of giving any of these five articles. Reward and merit of pouring ghee on an image of *Vishnu*—excellence of the *mantra*, and prayer to *Vishnu.* Merit of praising *Vishnu;* also of rolling the body round his temple, keeping it on the right hand &c. &c.

b. *Art'ha scandam*, on wealth, &c.

Duties of kings—how to manage a kingdom—gaming to be avoided—and hunting also—against a too frequent intercourse with women—against drinking intoxicating liquors—against a severe tongue (or harsh language)—a ruler should be gentle—on punishment; it should be mild—on helping the good, an evil man should not be put into office—a king should not break his faith, or be treacherous.

c. *Káma scandam*, on pleasure.

All evil desires condemned—rash conduct reprobated, &c. &c.

d. *Mócsha scandam*—on liberation.

Condemnation of evil passions, such as hatred, &c. excellence of remembering the name of *Vishnu*—merit of repeating the name *Siva*, benefit of going on pilgrimage. Both sin and virtue are condemned: because, in both cases, there must be another birth to punish or reward; whereas *mócsham* is a liberation from future births. (The meaning perhaps is that penance, and abstract meditation, which entitle to *mócsham*, are better than active beneficence.) Excellence of *Sâiva* fanes; and of homage (*puja*) directed to *Siva*—on spiritual instruction.

The middle is incomplete; but the book has its ending. Various quotations are given from *puránas* and *itihásas*, in the course of the foregoing matters: leaves 1—21—blank to 50 then from 51 to 163.

The book is long, thick, and *quite new.* [No doubt some old book has been removed: this one has been copied off from it in the Library. The complete book removed would be more valuable, than this imperfect copy.]

5. No. 1189. *Bhagavat-gîta*, the original *slócas* only, 18 *adhyáyas* complete. The metaphysical and mystic discourse of *Krishna* to *Arjuna* on created beings, and things, being a development of Deity: and repeated afterwards to *Dritaráshtra* by *Sanjaya*—leaf 1—25.

The book is rather long, and is thin, on broad talipat leaves, small writing.

6. No. 1191. *Bhagavat-gîta*, an extract from it, entitled *garbha-gîta-art'ha*, on the womb. An enquiry by *Arjuna*, as to the infusion of the human soul into the fœtus in the womb. Stated to be the fruit of *carma*, merit or demerit in a former birth. The effect of *carma*, is ended by obtaining *mócsham*, or oneness with Deity. [The reply is not very satisfactory; and it is also a *crux* with European theologians, under the term "traduction of souls."]

The book is short, and has only 4 leaves, with 22 *slócas*; but complete, as an extract, and in good order.

6½. No. 1284. *Subháshita slócas*, elegant extracts, on various subjects.

There are four distinct fragments of books. 1) five small leaves, on moral subjects damaged. 2) six larger leaves on like topics. 3) four longer leaves on *alancáram* rhetorical, or on ornamental poetry. 4) Nineteen leaves medium length, *slócas* on moral subjects. ⅝ *Grant'ha* letter, ¼ Telugu do. collation needed.

The book as a whole is long and thin.

7. No. 1297. *Prasanga-retna-vali*; jewel necklace of discourse, or *Subháshita slócas*, elegant verses; incomplete.

By '*Uma Mahésvara-bhattu vidvān.*

Divided into various chapters—on the art of poetry—on friendship—on good company—on bad people—on fate—on a bad son—on poverty, &c. &c. Selections on the said subjects are taken as beauties from various books: elegant extracts.

The book is of medium size, on 44 leaves, touched by insects.

8. No. 1301. *Subháshita* or *Nîti-sára* 110 *slócas*, a selection of distichs on moral subjects, extracts from different books, as supposed to possess beauty, or elegance, or force of meaning. Take one example.

He is *Pandita* (or learned man) who, though he may enquire into the good, or evil habits, or qualities of individuals; yet will only mention abroad their good qualities; and will carefully conceal in his own breast a knowledge of evil ones. So when the moon, and poison were both born from the sea, *Siva* took the moon as excellent, and placed it on his

head, while he unknowingly swallowed the poison, and buried it, to his own disadvantage, in his throat.

Leaves 1—16 wanting 15.

The book is very short, thin, and touched by insects.

9. No. 1592. *Cháttu slócas,* distichs on various subjects; leaves 29—63.

On moral, and other topics, 158 *slócas* on 35 leaves. Specimen:

As a ruby which is inserted in a bracelet of gold on the arm of a great man shines in the gold better than if laid apart on a table, and the gold also receives an increased lustre from the ruby; so, if at the Court of a king there is a poet, with his productions, he receives splendor from the king and Court, while in return he gives to them a lustre. In both cases there is a brilliancy greater than either could have apart.

One leaf, numbered 26 is prefixed, it contains 15 *slócas,* a description of the person of *Subaddhra,* sister of *Kriṣhna. Manmata* gave her power to make a conquest of *Arjuna.*

The entire book is short, thin, old, but in good order.

X. Grammatical.

1. No. 1087. Section 1. *Vyákaranam,* on Grammar *sutras,* by *Pánini* as supposed; and *vácya* or explanation, by whom not stated.

Subandham, five modes of *sandhi* or coalescing of vowels, and consonants. Chapter on the declination of words ending both in vowels and consonants of 3 genders; and indeclinable words—meaning of the seven cases of nouns: so far complete.

Tinganta—conjugation of verbs: this is incomplete. leaves 1—162—in the middle leaves are wanting, 111 leaves remain. For section 2. see VIII—1.

The entire book is rather long, of medium thickness, and slightly touched by insects.

2. No. 1088. *Siddhanta Caúmudi,* on Grammar.

By *Bhattoji dícshada.*

This is a reproduction of the *sutras* of *Pánini* in lucid arrangement, with illustrations from other authors; and a general commentary, from the chapter on *Sabda,* (words,) down to *vibhactiart'ha nirúpana* an exemplification of the meaning of cases. Also on indeclinable words. The difficult *sútras* are explained by *vácya,* or prose comment, leaf 18—79, beginning and ending deficient.

The book is long, of medium thickness, and in tolerable order.

3. No. 1090. *Pracriya caúmudi,* on Grammar.

By *Ráma chandrácharya.* It wants both beginning and ending, chapter on nouns, from *Sambu* thence forward complete, with the three

genders, of words which end both in vowels and consonants—also indeclinable words, meaning of the seven cases, *vibhactiart'ha nirúpana.* On *Samásam*, or elision of the signs of inflexion of nouns in regimen, as *Ráma bhánam* for *Rámasya bhánam* all words so compounded ; or when one noun is used adjectively with another noun.

Tingantam—on verbs incomplete, leaf 12—138, at end 21 blank leaves, one leaf appended—horoscope of one *Singaraya's* son, born in *Brahmóticha* cycle year.

The book is long, thick, old, but in good order.

4. No. 1091. *Laghu siddhanta câumudi.*

An epitome of No. 1088 *supra*, incomplete.

On five *sandhis*, or coalition of letters. In the chapter on nouns, from *Ráma* down to *Srí*, not more : prose ; 21 leaves remain.

The book is of medium length, thin, and slightly damaged.

5. No. 1119. *Vyákaranam*, Grammar.

A fragment, on the declension of nouns, of words that end in vowels from short *a*, as *Ráma*, and genders of words that end in vowels, all of them and also of the words ending in consonants. Examples of the declension of some words, with mention of the gender of each one. Incomplete on 38 leaves, not regularly numbered.

The book is of medium size, and in good order.

6. No. 1134. On Grammar, elementary : leaf 1—5.

Samasa chacra, on the collocation of nouns, adjectively with other nouns without inflexion : this is complete.

6—45. On the declension of nouns, pronouns, and adjectives, that end in vowels : and of the masculine gender only : from *Ráma*, to *Grámani*, a village head-man : 124 words in all.

Also declension of nouns, ending in vowels of feminine gender from *Ráma-lacshmi* down to *jarà* old age : 6 words incomplete.

One leaf *krîya mála*, on conjugation of verbs ; fragment.

The entire book is of medium size, old, but in tolerable order.

7. No. 1133 (or 35 doubtful.) On Grammar, elementary.

2 leaves on genders : incomplete.

6 ,, *Samása chacra*, nouns in regimen.

1 leaf, *krîya mála*, on verbs, incomplete.

1 leaf, on cases of nouns.

The letter is Telugu, but where meanings are given this is in Canarese ; yet referring to Sanscrit Grammar.

The book is long, very thin, and in good order.

8. No. 1166. Contains some matter on the *sandhis* or coalition of letters, and prosodial, on the right intonation of the *Védas*. For the rest see XXVIII, 8.

9. No 1237. *Prayóga vivéca sangraha.*

A compendium of practical knowledge. On Grammar, *sutras* and prose.

By *Vara ruchi,* incomplete.

The 3d *padala,* or section—rules for *Samāsa,* two or more nouns prefixed as epithets, or adjectives to another one, which carries the sign of inflexion: 22 leaves.

Another book.

Lacshana dîpica-slócas, prosodial.

By *Gaûrā náriya* the measure of verses, and ou the proper letters to be used in different feet or places of a line. Thus *Sri* is good, at the beginning of a line and *ra* is bad, &c. This tract has 12 leaves—in all 34 leaves.

The entire book is long, and thin, some leaves are broken; and the ends have been gnawed by rats.

10. No. 1271. Contains a few lines on the declension of substantives, in *nágari* letter: for the rest see XIII.

11. No. 1285. *Bháshya manjeri*—garland of language, incomplete —a School-book.

It contains some Sanscrit phrases, and on the mode of forming cases by affixes to nouns: termed *vibhacti,* in very large hand writing.

The book is long, and thin, damaged by insects.

XI. HYMNOLOGY.

1. No. 538. *Siva tîlárnava, slócas.*

In 24 *padhatis,* or sections.

The general subject is to praise and magnify the dust of *Siva's* feet; and this, it would seem, not meant of any image, but of an imaginary personification. The theme is divided into many topics marking surprising invention; but also great prostration of intellect.

Section 1. introductory; 2. origin of the sacred dust; 3. its form; 4. its beauty; 5 power of exciting love; 6. flower-like; 7. worthy of homage; 8. worthy of praise &c. &c. Such common-place topics furnish matter for poetical panegyric.

The book is long, and thin, in the middle several leaves are broken off at the ends.

(From the No. it is doubtful if it is in place here.)

2. No. 1061. *Narasinha náma stóttra.*

Praise of *Vishnu* in the *Narasinha-avatára.*

—Also in brief the story of the *Rámáyanam.*

—A fragment of the *Amrita cosha,* a lexicon.

—A fragment of the *Bála-rámáyanam*: and another fragment as to *tit'his, nacshétras,* &c. pertaining to an almanac; usually taught in schools. A sort of school book: text book, or copy book.

It is small, and very much damaged by insects.

3. No. 1072. *Haradhattácháriyam,* stanzas.

By *Haradhatta.* It contains 24 *padhatis,* or sections: the general subject being praise to *Siva.*

4. No. 1080. *Siva-sarvóttama,* ascribed to *Sancaráchárya,* as to the original *slócas,* these have an explanatory comment; by whom not stated. The subject is the glory of *Siva,* as excellent, and supreme.

The book is of medium size, and damaged at the edges.

5 No. 1159. *Gayatri hr̤udayam,* heart of the *Gayatri,* and *Ráma cavucham,* a charm with praise. The first of the two is founded on the oldest *mantra,* after the *pranava*: and is panegyrical as to its power: it amounts to praise of the sun; and was delivered by *Brahma* to *Yagnyavālcya,* and other *r̤ishis.* The second praises *Ráma,* invoking his aid, and is used as a charm for protection. Both are defective: there is also one leaf *nîti slócas,* moral distichs.

The book is long, thin, and in good order: but incomplete.

6. No. 1188. *Srî Ramóttara tápani upanishada.*

The last part of the *tápanî* supplement, and concerning *Ráma,* in *slócas;* and also *vácyas* in the style of the *védas.*

Various praises of *Ráma*---he is *Vishnu* the only God, that is *Para-Brahm.* He is *Jagat-kárana.* The first cause of the Universe, and possessed of all attributes or excellent dispositions; and the like matters.

There is a *tápani upanishada,* which relates to *Vishnu*; but this probably is a spurious, and more modern addition: as the old *upanishadas* state nothing of *Ráma* or of *Kr̤ishna,* the two great modern idols.

The book is small; injured by worms, and breaking.

7. No. 1190. *Stavas,* or *stóttras,* panegyrics, *slócas.*

Leaf 13---20 *Ráma stava rájyam*, complete ; royal praise of *Ráma*, Ascribed to *Suta*, and related by *Vyása* to *Dherma putra* ; subject, the excellence of *Ráma*.

Leaf 70---76 *Madhava stava rájyam, slócas*, praise of *Lacshmi's* lord ; said to be the 25th *adhyáya* in the *Mâgha mahátmya*, and *Vayu puránam* ; the latter is Canarese.

Leaf 60---64 *Náráyana vermópadesa.*

The 8th *adhyáya* 6th *Scandam* of the *Bhágavatam* praise of *Vishnu* as *Náráyana*, a little defective at the beginning only ; Canarese letter.

—2 leaves *Bhascara stóttra, slócas*, complete, praise of the sun.

—3 leaves *Krishnáshtóttrasata náma vali*, praise of *Krishna* by 108 names ; complete in short lines : 24 leaves in all.

The book is short, and thin, old, a little injured. The leaves are of different lengths.

8. No. 1240. *Dacshana múrti sahasra náma.*

One thousand names of a Deity, complete. One *slóca* prefixed contains a prayer both to *Vishnu* and *Siva*, for deliverance from sin.

[*Dācshana múrti* among *Sâivas* is a male deity supposed to give intellectual power and skill. Among *Vaishnavas* the like deity is named *Hayagrîva*. *Sarasvati* consort of *Brahma*, is the corresponding female deity ; presiding over the tongue, and eloquence.]

The one thousand names are merely a string for recitation, not in poetical numbers.

The book is long, thin, old, and a little damaged.

9. No. 1246. *Ráma sahasra náma.*

Panegyric of *Ráma*, by 1008 names, put together as *slócas:* complete on 19 leaves, said to be from the 8th *adhyáya* of the *Lingapuránam*, ascribed to *Suta rishi;* but originally spoken by *Siva* to *Parvati:* and by *Vináyaca* (or *Ganésa*) delivered to *Sanatcumára*.

The book is short, old, and in good order.

10. No. 1248. *Sri guna retna cóshám.*

"*Lacshmi's* jewel-disposition's casket,"

By *Parásara Bhatta :* 5 leaves complete.

Praise of the excellent dispositions of *Ranghanáyaki* at Trichinopoly. Seven shorter leaves contain *Mukunda mála*. *Vishnu*-garland.

By *Kula Sec'hara áluvar*. Praise of *Krishna* incomplete.—Two leaves contain *slócas* in praise of *Vishnu*, as *Rangha nat'ha*, at Trichinopoly ; as *Srînivasa* at *Tripeti;* as *Varada raja* at Conjeveram ; on *Ráma* &c.

Two books are put together, one long, the other of medium length : differing in age ; both in good order.

11. No. 1250. *Stóttras*, or panegyrics, in the form of *slócas*, or distichs.

—3 leaves, *lag'hu stóttras* ; brief praise to *Parvati* complete.

—3 leaves, *Charcha stóttra*, the same, 23 *slócas*, complete.

—4 leaves, *Amba stóttra*, the same, 35 *slócas*, complete.

—6 leaves, *sacala janinin stóttra*, praise to all mothers, 38 *slocas*, complete.

—9 leaves, *Múdruca pushpa mála*, the same, 55 *slócas* complete. The stanzas have the vowels in regular order, as initials.

—5 leaves, *Dévi bhújangam*, complete, 32 *slócas*.

By *Sancaráchárya*.

Praise of *Parvati :* the distichs thrown into a serpentine form.

Two leaves contain matter on the subject of *mantras* to *Parvati*—incomplete.

In all 34 leaves, but of different lengths.

The book is on the whole of medium length, some leaves are broken.

12. Oo. 1254. Various panegyrics.

Leaf 1—5. *Garuda panchásata*, 50 *slócas*, in praise of *Garuda*, complete.

By *Vedantácháirya*. On the back of the 5th leaf some prose on *Krishna*, not complete.

—3 leaves, *Varada rája panchásatra*, 50 *slócas*, in praise of *Vishnu* at *Conjeveram*. By *Vedantacharya*.

—One leaf—praise of *Rangha nat'ha*, incomplete.

—5 leaves, *Rangha nát'ha castúri tilaca stottram*, praise of the musk spot on the forehead of *Vishnu* at Trichinopoly ; incomplete.

—6 leaves, *Rangha nát'ha stuti*, praise of *Rangha nát'ha* (*Grant'ha* letter)—not complete, in all 20 leaves.

The book is long, not equal in length ; the ends a little broken ; otherwise in good order.

13. No. 1256. *Saúntriya lahari*, "flood of beauty."

By *Sancaráchárya*, 100 *slócas*, complete.

This is a popular piece in praise of *Parvati*, from the hair of her head down to her feet ; all the members of body subjects of panegyric ; with statement of her excellence.

The book is of medium length, thin, and in good order.

14. No. 1257. Panegyrics of *Siva.*

1.) *Siva bhújanga stóttram, slócas.*

—3 leaves—irregular metre, put into the form of a serpent, termed *bhújanga vruta,* short lines.

Alcaics, with iambics, and spondees.

2.) *Visvánát'ha stóttra, slócas.*

—5 leaves, praise of the form of *Siva* at Benares; another metre, complete.

The book is of medium length, thin, a little damaged.

15. No. 1258. *Parvati stuti.*

By *Ayya dîcshada,* 103 *slócas,* on 15 leaves, complete.

Praise of the goddess *Minácshi,* at Madura.

Also 9 *slócas,* on the same, on 3 leaves.

By *Rámapâiyyen.*

Sâundriya kanaca ambikà stuti.

"Praise of the beautiful golden mother."

The book is short, thin, and in good order.

16. No. 1259. Various panegyrics, &c.

1.) *Antarjyoti,* praise of inward light; as homage to *Rangha nat'ha* at Trichinopoly; *slócas,* incomplete, 5 leaves.

By *Vedantácharya.*

2.) *Hanumat cavucha mantra,* 4½ leaves, incomplete. Praise to *Hanumàn,* with a charm to invoke his aid.

3.) *Ráma cavucha stóttra mantram.*

By *Agastya,* and *Sudîcshana,* in *slócas,* and prose complete. Praise of *Ráma,* and charm invoking his aid.

4.) *Ráma cavucham,* the same, as spoken by *Visvamitra*; complete.

5.) *Nrisimha cavucha stóttra mantra.*

Praise of the *Narasinha avatar,* with charm invoking aid, complete on 6 leaves.

6.) *Krishna cavucha-stóttra, mantra.*

The same with reference to *Krishna,* complete on two leaves.

7.) *Garuda cavucha stóttra mantra.*

The same, as regards the vehicle of *Vishnu;* 3 leaves, complete.

8.) *Hanumat-cavucha-stottra mantra.*

The same, as regards *Hanumàn,* 1 leaf, incomplete.

9.) *Nṛisimha ashstóttra sata náma.*

Praise of the *Narásinhávatára,* by 108 names, *slócas* and prose; complete on 3 leaves.

10.) *Lacshmi stuti,* praise of *Lacshmi.*

Said to be the 9th *adhyaya* of the *Vishnu puránam, slócas. Indra* uttered this praise; half a leaf on praise to *Lacshmi* as pouring out wealth; 41 leaves in all.

The book is short, of medium thickness, leaves much broken at the edges.

17. No. 1260. *'Alavantár stóttra vyakyánam,* a commentary on a panegyric by *Yanumácharya :* known by the title of "he who came to rule" in Tamil. The subject is praise of *Vishnu* as to the original *slócas;* the prose comment is by *Védantácharya,* head of the *Vadagalas;* as *Manavála maha muni* is of the *Tengalas.*

Both original, and comment are incomplete.

The book is of medium size, on *talipat* leaves, in good order.

18. No. 1262. *Pándava gîta stóttram.*

Praise of *Vishnu* as *Kṛishna,* in *slócas,* defective at the end.

This praise is conducted in the name of one of the *Pándavas,* or of their relatives or followers; as first the name *Arjuna,* then a *slóca* as if uttered by him, then another name, and following distich, and so on. The following among other names appear: *Dherma raja, Bhîma, Arjuna,* and their mother *Konta dévi, Nacula, Sahadéva,* and their mother *Madri; Bhishma* their uncle, never married, hence styled *ácharya; Karna,* son of *Durvasa-rïshi* by the sun; *Vidura* a sage, *Subhadra, Drâupadi, Sanjaya, Krïpa,* and many others.

The book is of medium length, thin, recent, 15 leaves, one wanting at the end.

19. No. 1264. 1.) *Krishnáshtóttra sata.*

Praise of *Kṛishna* by 108 names; said to be from the *Brahmánda puránam;* a discourse between *Bhúdévi* and *'Adi sesha*: the beginning wanting—2 leaves only.

2.) A brief laudatory account of the actions of *Kṛishna.*

3.) *Lacshmi Nṛisinha stuti,* 2 leaves only; praise of *Lacshmi,* as cooling the rage of the man-lion *avatára.*

4.) *Kṛishna cavucha stóttra mantram.*

3 leaves praise, and invoking aid.

5.) *Srí Ráma cavucha, stóttra.*

3 leaves, the same with reference to *Ráma.*

6.) Sundry stanzas, in praise of *Vishnu, Garuda, Visvacséna* the general of *Vishnu;* the whole on nine leaves, not similar in size, and fragments; perhaps from various books strung together: *slócas* throughout.

The book is of medium length, thin, and in good order.

20. No. 1265. Various panegyrics.

1.) *Kanaca dhára stóttram,* incomplete; large hand writing, on 5 leaves.

Praise to *Lacshmi* as giving gold, or wealth.

2.) *Náma retna nava retna málica stóttram*—12 *slócas,* 3 leaves, complete.

Praise of *Parvati,* literally "praise of the nine jewel wreath of jewel names."

3.) *Girijá dasacam,* 10 *slócas* on 2 leaves, complete, a decade on the mountain-born nymph; relative to *Párvati* as born on *Himâut,* or the *Himályas*; but here intended for *Cámacshi* the *sacti* of *Ecámbésvara,* a form of *Siva* at Conjeveram.

4.) *Anna-púrna stuti*—incomplete on one leaf. Praise of the local Ceres: or giving "plenty of food," a form of *Parvati.*

The three last are on narrow leaves, and small hand writing. In the book the four are ascribed to *Sancarácharya,* as their author. It is small, in good order.

21. No. 1266. *Acshara málica stóttra.*

"The letter wreath panegyric," 25 *slócas.* It refers to *Parvati;* an artful mode of instilling sectarian views into the minds of children. That is, the different letters of the alphabet are woven into *slócas,* each one so turned as to be to the praise of the said *sacti,* e. g. on the short *a,* each words begins with *a,* on the long *ā,* each word begins with *ā,* and each several word applies to *Parvati,* as a name, or quality.

Another like book 12 *slócas.*

Begins with *a,* and so on, following the like plan, with the other one; but using different words, and with an affirmation of the name, or quality attached to each epithet.

Another book 13 *slocas,* of the like kind. The three occupy 5 leaves.

The book is short, and in tolerable order.

22. No. 1267. Two books.

1.) *Savuntarya lahari,* praise of *Parvati.*

By *Sancarácharya*—102 *slócas,* leaf 1—8 complete.

2.) *Lacshmi Nrisimha-stóttra,* 17 *slócas,* complete, on three leaves.

By the same—praise of the *sacti* of the man-lion *avatára* of *Vishnu.* Two distinct books strung together. The whole of medium length, thin, and in good order.

XII. INCANTATIONS.

1. No. 1158. Various *zantis* ascribed to *Gâutama,* and *Savunaca.* The *Zánti* is precative to remove some real, or fanciful evil.

—By *Gâutama.*

1.) A sort of *mantra* to avert evils if a young woman attain maturity in the *vâidrüdi* or
2.) *vyatipati* astrological *yógas.*

3.) To avert evil if a child be born in the *visha nádhi* (evil-hour) called *tyâjiyam,* and *rávu kálam.*

4.) (The leaves are broken and damaged.)

5.) *Padma curma zánti,* lotos-flower, tortoise.

6.) *Samudra snána* to avert evil on bathing in the Sea at the time of an eclipse.

7.) To avert evil if any one be born at the time of a solar, or lunar eclipse.

(3 leaves of extraneous matter, 1 broken occurs.)

8.) To avert evil if a young woman attain maturity on the first lunar day.

9.) *Graha zánti* if a house be on any account polluted.

10.) *Zánti* if a person be born on a Sunday.

11.) If on Tuesday, 12, if on Saturday.

13.) If any one have a tusk, or dog-tooth, projecting.

By *Savunaca.*

14.) *Yamala jananam,* birth of twins.

15.) *visha nádhi,* as before.

16.) If any one be born on the 14th *tit'hi* of the dark half, i. e. a little before new moon.

17.) If any one be born on the *Gâuda* asterism.

18.) If a son be born in the same lunar asterism as the father ; deemed evil.

19.) If a young woman become mature on a Saturday. 20) if on a Sunday. 21) if on a Tuesday.

22.) *Viváhapta garbhani dósha zanti.*

The 1st ceremony is the real marriage.

The *Sóbhânam* or second one is merely a spectacle. If a woman become pregnant within the first year after the *viváha,* it is deemed inauspicious, and a *zánti* is provided. Usually the first marriage is at an early age ; but if it take place when the female is near maturity, the *evil* may occur.

23.) If abused by another person, called *panchamà drïshta zánti.*

24.) If any one be born in *jyéshta,* lunar mansion.

25.) If any one be born at the time of the winter solstice, *macara sancránti.*

26.) If any one see lightning fall.

27.) If a crow fly across, from the right to the left.

28.) *Nava graha zánti*, various gifts, with ceremonies, against evil aspects of the planets.

29.) *Graha yógam zánti*, if several planets are in one *yógam.*

30.) *Graha yóga vidhánam*, proper mode of ordering gifts, according to the aspect.

31.) Ceremony proper to each of the nine planets.

32.) On a solar eclipse.

33.) If a child be born having a cow-like face, it is deemed very inauspicious; a *zánti* is provided.

34.) Against white ants in a house.

35.) *Yacsha zánti*, against base people, or gnomes.

36.) If a child be born having a tooth.

37.) If a gift be given in secret, for any evil purpose.

38.) If a young woman become mature, on the 1st, 4th, 6th, 8th, 9th, 11th, 12th, 14th lunar *tit'his*, or on full and new moon days: (there is only the 2d, 3d, 5th, 7th, 10th left as favorable times, 2 to 1 in favor of the Brahmans.)

39.) The *vrïshabha vrata calpa*—a vow with fasting and ceremony. Tale attached of its benefit. On any wonder occurring: and on the causality (*utbhavam*) of any wonder.

40.) *Zánti*, if a kite, or dog, sit on the top of a house; deemed a death-omen.

41.) If a tree grow crooked.

42.) If the planets are seen during the day time.

43.) If a *white* crow be seen, or any two crows *in coitu.*

44.) On mounting a horse of the gods to ride, or any other horse.

45.) Against the venereal disease, an offering to the sun provided.

46.) Against disease of the eyes—like offering.

[It is said that there are nine lakhs of like evils afflicting poor mortality, to remove which the lighting nine lakhs of lamps is the prescribed mode of removal.]

47.) *'Aditya dánam*, gift of the sun, and *sarva graha zánti*, propitiation of all the planets, *mantras* for the same.

48.) *Padma dána*, gift of a water lily, to remove diseases; a gift prescribed for different kinds of diseases.

49.) On *Vira bhadra*, incomplete.

50.) *'Alingana dánam*, form of the moon, in some valuable material: a lover's gift.

51.) A *hóma*, or fire-offering to procure length of days.

2. No. 1174. Various *zántis*, similar to the foregoing ones ascribed to *Savunaca rishi*, and *Varáhácharya.*

[The *zánti* seems intended to expiate or avert, and the connected *mantra* to bind, or propitiate; the *mantra* always carries the nature of a magic charm.]

This book has the appearance of a *Brahman's vade mecum*, for practical uses: not loose leaves, as in many books.

—Ascribed to *Savunaca.*

1.) The *Simantam*—6 months after pregnancy to secure the growth, and health of the child.

2.) *Viváha,* the father, together with the gift of his daughter, offers a gift to his son in law, during the marriage: and offers it towards the East, 2 leaves, defective.

3.) *Upanâina vidhi,* mode of investing with the scholastic thread, 1 leaf only.

4.) *Samá-varddhana-vidhi,* just before marriage the man affects to set out on the beginning of a pilgrimage; the father of the bride goes after him, and recalls him; when, to cover the breach of pilgrimage-intent, the ceremony called *Sámá varddhana* is performed.

5.) *Appàm pratish'ta vidhi,* mode of consecrating water, a tank, a well &c.

6.) *Gráma pratish'ta vidhi,* mode of consecrating a town, including the *mantapa,* or shed for the god, on processions.

7.) *Adbhuta zánti vidhi,* mode of averting apprehended evil, on seeing any wonder.

8.) *Dussvapna zánti vidhi,* charm to avert evil threatened by a bad dream.

9.) To avert evil on seeing lightning fall.

10.) The same on mounting an elephant.

11.) The same on mounting a horse.

12.) If a child be born when the moon is in *Púshya.* or in *púrva shadha,* a ceremony to remove the evil.

—Ascribed to *Varáhácharya.*

13.) To remove the evil if a young woman become mature on the *púrva p'halguni,* lunar asterism.

14.) —An observance to avert evil on the winter solstice, or *macara sancránti.*

15.) A ceremony consecrating a garden, or tope made over for any sacred use.

16.) If an eclipse happen in the lunar asterism, under which any one was born, a ceremony to avert the evil.

17.) If the hair of any one's head happen to catch fire, a ceremony to avert the evil.

18.) If a person be born on the 14th lunar day of the dark half (a little before the new moon) a ceremony to avert the evil threatened.

The book is of medium length, and thickness, on narrow leaves, damaged—hand writing uniform.

2½. No. 1206. *Zánti kalpa vidhi.*

First half of the book, 5 leaves, on the needful *zanti* or *prayaschita*, if a young woman comes to maturity, under evil constellations, by *sruti* from the *veda*, prose and *slócas*, *ut supra*.

3. No. 1218. *Mantras*—charms, or spells.

A variety of these occupying 84 leaves.

—*Bhandi-stóttra*—praise of a goddess, including *mantras* to secure aid, *slócas* complete—*Naréda* gave to *Indra*.

—*Súryashadácshari*, a six lettered charm to the sun to procure any thing desired.

—*Agni stambhana*—charms to put out fire, or to impede its natural effects.

—*Kartaviriyarjuna mantra*, for success in war, and against disease.

—*Garuda málā mantra*, subordinate charms, formed on one original, against venomous bites; and to get learning.

—*Narasinha mantra*, to obtain from *Vishnu* things desired.

—*Garuda panchácshari*, five lettered charm, directed to *Vishnu's* vehicle.

—*Garuda gayatri*, to the same in imitation of the invocation to the sun.

—*Dévi cavucham*, to procure the protection of *Parvati; Brahma* gave it to *Satanica*.

—*Mrityu lángúlam*, charm against sudden, or accidental death.

The book is very short, of medium thickness, on *talipat* leaves, a little damaged by wear.

3½. No. 1224. *Zanti práyógam*, forms to remove evils.

On the *gauda nácshétra*, one born in it cannot live; *kuhu*, one born within the sixty Indian hours of *amávási*, or time immediately preceding the conjunction of sun, and moon, life very precarious; *zanti*, or precative form against evil, if any one be born on Sunday, or Saturday, or on the day of a solar, or lunar eclipse.

Against evil if any one see a red crow, or one variously colored, or a white crow. Against bad dreams, or danger of accidental death, *zanti* for certain diseases, in which the ordinary medical treatment, or by *chicatsa* (exorcism) has failed. The *Vastu zanti* on entering a new house to dwell there, *zanti* if a bee-hive be found in any part of a house, termed *madhu gadu*. A form, *sarva utpada*, against all unusual, or extraordinary things. *Putra kámeshti*, for aiding the longing to have a

child. *Harka viváha,* a ceremony with the *asclepias* shrub, whereby a *Brahmáchári* becomes at liberty to marry.

Yeti samascáram, form observed on the burial of a *Sanniyási,* or strict ascetic.

Tiláyuta-hóma, putting sesame seeds on a *hóma* or fire sacrifice, to remove sickness, or bodily ills.

A few leaves of *nágari* writing, at the end. In all 166 leaves.

The book is of medium size, touched by insects.

4. No. 1239. *Maha Tripura suntari mantram.*

A charm addressed to the *sacti* of *Siva,* "the destroyer of three towns": the various motions of the fingers, used with this charm, are stated.

It probably appertains to the *female energy* system. The *pátuca mantra,* is added, relative to the slipper of *Parvati,* incomplete.

The book is short, and thin, a little damaged.

5. No. 1242. *Mantra sástram, slócas,* and prose, incomplete.

Mahà bhúda sutti krama, mode of cleansing the five elements ; a ceremony by which the components of the human body, considered to be fire, earth, air, water, ether, are thought to be purified; and, after that, homage to *Vishnu* is to be paid by *púja.*

The book is long, thin, and in good order.

6. No. 1244. Various spells.

[*Note* the *múla mantra* is a single, and original spell; the *málà mantra* is a string of spells founded on the original, after which the whole is named ; sometimes with, sometimes without the original.]

1.) *Hanumàn málà mantra, slócas,* also distinct prose, *mantras* founded on one ; on six leaves. There is a book known as *Savunca samhita,* as attributed to *Savunaca rishi*; this is part of that book. It contains charms against certain diseases, and an exorcism, for expelling evil spirits; together with the *anga nyása,* or fingers motions to protect the body, and *dicbandhanam,* that no evil may come from the eight points of the heavens.

2.) Three leaves complete, *Dattátreya ashstóttra sata divya náma stóttra mantram, slócas* with prose ; a charm consisting in repeating the 108 sacred names of *Dattátreya,* a minor form of *Vishnu,* accompanied with meditation.

3.) Six leaves *Nrisinha mála mantram,* said to be from the *Márcandeya puránam.* It is addressed to the man-lion *avátara* of *Vishnu,* for special purposes, complete.

4.) One leaf contains the eight lettered charm to *Dattátreya,* and the other leaves the *Dattátreya cavacham,* or invocation for protection.

5.) Two leaves *Dattátreya málà mantra,* a string founded on the 8 letter *mantra;* two *slócas,* in praise of *Nrisinha* and *Lacshmi,* are ascribed to *Sancarácharya.*

The entire book is homogeneous, thin, medium length, slightly damaged.

7. No. 1245. *Tricha kalpa vidhi.*

It contains the *Súrya-mantra,* and mode of doing homage to the sun. Also the *arghya prat'hána vidhi,* special mode of three times pouring out water from the double palms; forming a basin: as daily morning homage to the sun, by every *Brahman. Krishna* is said to have told this to *Arjuna.* The composition is in *slócas,* prose, and extracts from *védas.* The object *ishta prápti,* obtaining desirables, and *avishta nivirrti,* removing undesirables. The form of a circle is used, and the charm letters inscribed therein: 10 leaves.

The book is of medium length, thin, and in good order.

8. No. 1247. Section 2, seven leaves containing *Rénuca mantra-cavacha málà mantra, slócas* and prose; some *slócas* have a *tíca,* or meaning in Canarese attached.

The original spell of *Rénuca,* and the string of spells attached as a protection.

Rénuca, the wife of *Jamadagni,* (whom he ordered his son *Parasu Ráma* to kill, on suspicion as to her chastity) is treated as a goddess; with praise, and invocation.

9. No. 1253. *Mantra sástram.*

1.) *Ch'handica nyása vidhi,* by *Argula;* mode of finger motions, in invocations to *Párvati.*

2.) *Kílaca stuti,* praise of *Parvati* by *Kílaca.*

3.) *Dévi hrudayam, Dévi cavacha, Dévi dhyánam,* three portions of a spell to *Parvati,* the charm termed her "heart," the invocation, and the intensity added by long meditation.

4.) *Kartavíriyarjuna cavacha, stóttram* complete, for protection from enemies.

5.) *Tripura Suntari mahà shódasi mantra,* incomplete; a charm of 16 letters to the *Sacti* of the destroyer of three towns.

6.) *Navvacshari mantra*, incomplete, a nine-lettered spell to *Parvati* in all 20 leaves.

The book is of medium length, and in good order.

10. No. 1261. *Karta viriyarjuna cavacha stóttra, slócas*, from *Siva* to *Parvati.*

A general preservative from enemies, and danger: or more particularly—from bodily disease—for deliverance—when in trouble—from dangers arising from a king--from thieves, and others; from swords or other weapons; from fire, venom—fear of evil spirits—fear of disease—of animals, as lion or tiger; from fear of savages—of danger of violent death in general; and for preservation of the different members all around the body, as pointed to by signs accompanying such charms.

The book is complete on 14 leaves, of medium length, and in good order.

11. No. 1275. Two leaves are attached to the book (see XIII. 7) containing *sarva zánti calpam*, a ceremony of general use; but specially to avert evils threatened if a young woman arrive at puberty, at an unlucky time, or under a bad constellation; such as in the night, or evening twilight, on a Tuesday, Saturday, or Sunday; or while wearing a dark colored garment. The bad *tit'his* are stated above [XII 1. 38.] The bad *nacshétras* are *mágha, ardhra, punarvasu, jyést'ha, critica, púrva p'halguni, púrvashadha, purvabhádra, bharani,* and *aslésha.* The above *zánti* is used when the removed woman is received into the house.

11½. No. 1288. Magic spells with the diagrams.

1.) *Ananta yentra*—referring to *Vishnu.*

2.) *Sarva graha racsha*—protection against all possessions by evil spirits.

3.) *Sarabha yentra*—directed to *Siva* in the shape, he assumed during the *Narasinha avatára.*

4.) *Máta tangini*—directed to *Parváti,* probably *sacti* in kind.

5.) *Vira Bhadra yentra*—destruction of enemies in object.

6.) *Strí vasya yentra*—to bewilder a woman.

7.) *Purusha vasya yentra*, to draw over a man to any purpose.

8.) *Vibhúti mantra*—a formule relating to cow-dung-ashes of the *Sâivas.*

9.) *Varáhi mantra*—having reference to *Parvati,* securing her aid.

10.) *Aditya hrudaya mantra*—"heart of the sun:" the spell by which *Ráma* destroyed *Ravana* with *Ganupati stóttra* praise to *Ganésa*.

11.) *Agni stambhana*—to enable any one to handle fire without injury.

12.) *Móhini vimóchana mantra*, to relieve any one suffering under hopeless pains. With others, as to strengthen the body; and for various objects.

The book is short, thick, and a little injured.

12. No. 1356. *Mantras*, spells of malignant kind, only a fragment.

Bhadra Cáli mantra, to obtain vindictive wishes.
Sattur á samhára mantra, to kill enemies.
Bhâirava „ } to obtain evil desires.
Vîra Bhadra „ }
Márana „ death—charm to kill others.

Three leaves 105, 108, 109 wanting, the others numbered 98—120, rather long, old, much damaged; taken out from some book.

XIII. Lexicographical.

1. No. 1268. *Náma lingána sássanam*, imperfect copy.

By *Amrita Sinha*.

The 1st *Cándam*, from *sverga varga* to *vári varga*, complete, wanting only the 5th leaf.

The 2d *Candam*, from *bhù verga* to *Sudra verga*, complete, leaf 16—50.

The 3d *Cándam*, only one leaf.

The book is long, and thin; damaged by insects, and breaking.

2. No. 1269. *Náma lingánam sássanam.*

By *Amrita Sinha*.

Two copies of the 1st *Cándam* from *sverga* to *vári verga* complete. Matter the same, but the two copies differ as to handwriting; one very large.

The book is long, thin, and in good order.

2½. No. 1270. *Gurubála prabódhani, slócas* with *tica*, or explanation. A commentary, in Telugu on the *Náma lingána sássanam*. On the *sverga verga* only: incomplete. The words are explained in Telugu, its chief feature is the tracing each word to its root, thus giving both derivation, and meaning. By *Tiru Vencata Appa*, using Canarese letters, when these differ from Telugu.

The book is of medium size, and in good order.

3. No. 1271. LEXICONS.

1.) *Náma lingána sássanam,* incomplete.

By *Amrita Sinha.*

The 1st *Cándam* from *Sabda verga* to *Naruca verga,* and 9 *slócas* of *vári verga.*

Leaf 28—37 distinct handwriting from the following.

2.) *'Eca acshara nigandu,* vocabulary of words of one vowel, consonant, or syllabic letter.

By *Irugappa dandháti nát'ha, slócas.*

Leaf 70—73 complete: on the reverse of leaf 73 are three various *slócas,* leaf 74—101 wanting; on leaves 102--104 various separate stanzas; one of them by *Védantácharya.*

A few lines on declension of nouns, in *Nágari* letter.

These seem to be fragments of two, or more books, in various handwriting.

The entire book is long, and thin, touched by insects.

4. No. 1272. Lexicon, and other matter.

1.) *Náma lingána sássanam, slócas.*

By *Amrita Sinha.*

—With a Telugu comment, or interpretation by *Nága déva bhátta.*

Only the 1st and 2d *cándams*. The 1st has two leaves wanting.

1st. From *sverga vérga to vári verga,* wanting the title page, and 16th leaf.

2d. *Bhú verga* to *súdra verga,* complete.

2.) Two smaller leaves.

—Part of an epitome of the *Rámáyana.*

By *Cáli dása,* ascribed to *Bhója rája.*

—Two *slócas* on *Véma Bhúpati,* a merchant, panegyrical.

As a whole the book is long, thin, old, but in good order.

5. No. 1273. *Náma lingána sássanam.*

By *Amrita Sinha.*

The 1st *cándam* from *sverga verga* to *vári verga*—leaves deficient.

The 2d *cándam* from *bhú verga* to *váisya verga,* and a little of the *sudra verga*—some leaves deficient—89 leaves remain.

The book is long, and of medium thickness, tolerable order.

6. No. 1274. *Náma lingána sássanam.*

By *Amrita Sinha.*

1st. *Cándam*—from *sverga verga* to *vári verga.*

2d. *Cándam*---*bhú* to *Indra verga.*

3d. *Cándam*---has nouns of variable gender.

The book is consecutive as far as it goes; but the numbers of the leaves are not so; and the book has been made up from more than one copy; this however is unimportant, the order of the *slócas* being correct.

Two odd leaves are prefixed, *slócas* on *Krishna*—on the proper time for building a new house—*slócas* from the *Mágham,* heroic poem, on the acts of *Krishna.*

The book is long, the leaves differing in length, of medium thickness, old, but in good order.

7. No. 1275. *Náma lingána sássanam.*

By *Amrita Sinha.*

In three *cándams,* each one incomplete. This copy has a *tica,* or explanation in Telugu.

1st. From *dic varga* to *vári vargh.*

2d. „ *bhú* „ to *cshétriya varga.*

3d. „ has the *visésha nigraha varga,* a little deficient---64 leaves in all.

See XII. 11. The book is long and thin, a little damaged by worms.

8. No. 1276. *Náma lingána sássanam.*

By *Amrita Sinha* leaf 1—18.

The 1st *cándam,* from *sverga verga* to *dic verga,* incomplete. At the end one loose leaf---*slóca* on *Ráma.*

The book is of medium length, has no boards, and is injured by worms.

9. No. 1277. *Náma lingána sássanam.*

By *Amrita Sinha.*

The first *cándam* only, and this defective.

The 1st leaf wanting—at 37 three blank leaves are inserted. The subject is continuous, from *sverga verga,* to *vári verga.*

The book is of medium length, thin, and in good order.

10. No. 1350. *Nánart'ha retna-málà,* jewel wreath of words of various meaning.

By *Bháscara cavi.*

1st *cándam*—complete, words of one letter throughout the alphabet, having different meaning, as *ka* water, head, *Brahma*, *va* nectar &c., *ra* fire &c.

2d *cándam*, words of two letters, but all ending with *ra*, such as *Indra* : so far only : incomplete.

The various meanings of each word stated in *slócas*, leaf 1—26.

The book is rather long, some leaves much damaged.

XIV. Logical.

1. No. 1092. *Tarkha-sástra*, on logic.

From the *mangala váta* onward, with some following *vátas* or disputations: 31 leaves remain.

The book is of medium length, old, touched by insects: and ends of leaves broken, near the beginning.

2. No. 1094. *Tarkha bhásha pracásica.*

By *Chenna Bhatta*, hence the book is sometimes called *Chenna Bhattiyam*, from its author. A comment on another book in logic, incomplete, leaf 1—55. The *pratyacsha khanda*, on evident proof, and *anumána khanda*, on doubtful, or inferential proof.

There are 10 leaves, prefixed, not belonging to the book, in the *nágari* letter, on the '*Ananta vrata*, a fast &c., to *Vishnu*, in the month *Bhadrapada*, by attending to which the *Pándavas* had prosperity, &c.

3. No. 1095. *Tarkha sangraha*, epitome of logic. By *Annam Bhátta* prose, leaves 11—13, fragment only. On the seven *padart'has*, or common places, from *dravya* to *abhava*, divided into four *cándas*, i. e. *pratyacsha*, evident; *anumána* doubtful; *upamána* comparison, *sabda* testimony. Also,

Tarkha sangraha dipica, a comment on the foregoing, by the same; hence known as the *Annam bhattiyam*, leaves 1—10 incomplete. An amplification of the epitome. In this book the comment is placed before the original. Said to be an introductory book for young persons.

It is rather long, and thin, touched by insects.

4. No. 1096. *Tarkha bhásha pracásica*—prose.

By *Chenna-Bhatta.*

A commentary on the *Tarkha Bhásha*, either the earliest known book on the subject: or at all events, teaching the old system of sixteen *padart'has* or generals; under which all species, and individuals may be classed. This book is incomplete.

On the *pramána padart'ha*, the *praméya*, &c. leaf 76—143, beginning and ending both deficient.

The book is rather long, of medium thickness, with only one board, and touched by worms.

5. No. 1097. *Kannáta Sútra art'ha dípicà.* A commentary on *sútras*, or dark sentences, by *Kannáta*.

Nyáya sastra or logic; containing disputations.

Mangala váta, whether a book needs a laudatory preface, or not.

Tamò-váta, whether *darkness* is included under *light*, as its negative, or is distinct? and various others of these usual *vátas*; for which see other notices: 29 leaves, incomplete.

The book is long, touched by insects. One leaf gnawed at the side edges.

6. No. 1100. *Chintámani*, on Logic.

By *Gangésa Mahóbáttya*, original only, not finished.

The *pratyacsha cándam* is complete.

The *anumána* ,, incomplete.

On the *mangala vátam*, the need of a laudatory preface, by others than the author, affirmed.

On the *kárana vátam*, three *surúpas*, or forms; instrumental cause, cloth woven with thread; adventitious cause, color of the cloth, occasioned by the color of the thread used; active cause, the weaver.

Téjas svarna vátam, whether gold comes under the category of splendor, or of earth; under splendor affirmed.

Vyapti vátam, on inference; as that smoke implies fire, leaves 1—10, thence to 38 wanting; 39—175, does not end.

The book is of medium length, good order.

7. No. 1101. *Chintámani*, on Logic.

(Suggested that it is a comment on the *Sirómani*; but the meaning of both words is the same, and may be only two variations of title.)

Part of the *anumána cándam*, on doubt, or inferential argument.

Mukti vicháranam, a discussion on the nature of beatitude, or liberation; its cause how obtained, and the like. Many old doubts on points of philosophy quoted, in the shape of objections, and confuted, or resolved; leaves 1—45 in confused order.

The book is long, leaves broken, and very much worm eaten.

8. No. 1102. Fragment on Logic, prose.

A little of the *pratyacsha cándam*; and a very little of the *anumána cándam*.

—no beginning—does not end, leaf 11—36—but 12, 16, 17 wanting.

The book is long, and in good order.

9. No. 1103. *Mani sáram*, Logic.

It contains, the *mangala vátam*, the *káranata vâtam*, the *sacti vátam*, the *vayu pratyacsha vátam*, and *sabda anityatva vátam*, with other like matter.

Ancient opinions are stated in the form of *púrva pacsha* or objection and confuted, or rectified by *siddhantam*—or answer: leaves 49—69 not ending.

The book is long, and old, very much worm eaten.

10. No. 1104. *Tarkha bhásha*, prose.

By *Késava Misra.*

This is the original, perhaps oldest work on the subject. It asserts sixteen *padart'has*, or general classes of ideas, and has given rise to much discussion; modern works reduce the number to seven.

On the *pratyacsha-anumána-upamána*, and *sabda candams.*

On the *pramána*, *praméya*, and other sixteen *padart'has*; stated and proved. The work is brief.

The book is rather long, thin, has leaves broken at the beginning, and end.

11. No. 1105. *Mani sáram*—On Logic.

Part of the *pramána vátam*, or discussion whether *Védas* and *Smṛitis* form a standard, or rule of human conduct. After a description of *Védas* and laws, lost in the great flood, it is stated that the *Védam*, or collective authority, was formed by the *Sarvagnani*, i. e. the Omniscient, or All-wise. *Isvara* became identified with the *Védas*, and *Smṛitis*; hence the written *statutes* which resulted thence form a *rule*; imperatively binding, as a standard of action. (This view is against ancient disputants.)

Various other matter managed in the way of objection, and reply, as usual in these treatises; which differ from ours on Logic: 31 leaves incomplete in irregular order. Other 3 leaves contain the *Indrácshi dyána mantra*, and the *Aditya hṛudayam* delivered by *Agastya* to *Ráma*; both incomplete. See XII.

The book is of medium length, one end eaten off by worms.

12. No. 1106. *Chenna Bháttiyam*, a commentary on the *Tarkha bhásha*, prose.

Distributed into 4 *cándams*, the *pratyacsha*, *anumána*, *upamána*, and *sabda;* and it maintains sixteen *padart'has*, or generalities. Three defects in a definition are to be avoided in order to a correct definition: e. g. what is classed as from the earth must not have a relation to water; if the thing relate to both it must come under another heading, and so forth. On the soul and its qualities—on the faculty of the mind, to be where the body is not; called *praga bháva;* and various subtile, and technical definitions; in the native mode of considering knowledge to consist in names applied to trifling distinctions, leaf 2—54 not the end.

The book is long, old, on talipat leaves, in tolerable order.

13. No. 1107. *Anambhattiyam*, or *Tarkha sangraha dîpica*, a comment on an epitome of logic; both by *Anambhatta.* The four *Cándams*, on evident proof, inference, comparison, and testimony: and seven *padart'has*, from *dravya* to *abhava*; leaves 1—18 complete. For other matter see XVI.

The entire book is long, and thin, no boards, recent.

14. No. 1338. *Sassa dhartyam*, on Logic. By *Sassa dhara.*

In the book the matter of two *cándams* is transposed, but here rectified. Leaf 1—22 *Pratyacsha cándam.* 18—42 *Anumána cándam.* Various *vátas*, some here noted. *Mangala vátam*, on preface to any book. *Tamó vátam*, what is darkness? only the absence of light, therefore classed under it. *Manassu anuctra vátam*, if mind is made up of infinitesimal atoms, or is immaterial. A dispute concerning testimony, and quoting authorities in proof of any proposition. *Mócsha vátam*, on liberation, what it is &c. *Svarna tâijas vátam*, gold is not to be ranked as from earth, but from splendor; with others similar.

The book is long, thin, one board only, talipat leaves, good order.

15. No. 1340. *Tarkha-bhásha vyakyánam*, (or *Chenna Bhattiyam*) a comment on the *Tarkha bhásha* by *Chenna Bhatta*, very incomplete. The *pratyacsha cándam* is defective at the beginning, the *anumána cándam* at the end, no others.

The work sustains the principle of the original; that there are sixteen *padart'has*, or generalities: 4 leaves, the numbers eaten off—then 11—52, left incomplete.

The book is rather long, and very much eaten into from the edges, by termites.

15½. No. 332. Four tracts (supplementary.)

1.) *Tarkha chintamani*—prose.

On the seven *padart'has*, incomplete: *káranam* is primary causation, including infinite Being indestructible, and finite or perishable being. *Nimitta káranam* is secondary

causation, instrumental cause. So—a potter is *(káranam)* the cause of an earthen vessel, his wheel is *(nimitta káramam)* the instrumental cause, leaf 3—15.

2.) *Tarkha sáram* ; *nágari* letter, prose incomplete, leaf 74—92.

This fragment treats of the fourth division of native logic, that is *sabda* testimony, which is stated to be a rule, or standard of judgment.

3.) *Tarkha bhasha vyakyá* ; *tíca,* to an original work, on the old system ; this comment is by *Késava misra.*

It treats of the 1st division, or *pratyacsha,* and on three *padart'has* contained in it, or *generals* of earth, light, water. On *sama váyi káranam,* or remote secondary causes ; as, for example, in the growth of rice-corn, *water* is a cause, remoter cause a *cloud,* still remoter is *evaporation,* more remote the *sea.*

From the sea by evaporation, a cloud is formed, which showers down water, which causes rice-corn to grow, 7 leaves only.

4.) *Avayavva tarkha*—prose incomplete.

A definition of *tarkham,* or properties of logic ; *siddhanta lacshana* property of a reply which refutes an objection.

Prayójana lacshanam, property of the effect or benefit of any reply ; such as the *elenc'ha* or reducing an opponent to silence, as unable to reply. *Samcshépa lacshanam,* mode of solving any doubt, or dubious appearance. *'Agama vivéchanam,* garbling ; a selecting some *veda* passages, and concealing or passing by others, as a device in argument, with other like subjects ; but legibility has been injured by wear, or breakage.

The book is of medium size, no boards injured as above. It was found among Class Υ and was doubtless taken from some book in Class β to its damage.

XV. Medical.

1. No. 1192. *Vâidyam,* on Medicine. Sanscrit *slócas,* with a Telugu *tíca,* or commentary.

On red calx of mercury in powder—the *rasa bhupati* a mercurial pill ; on the properties of the various pulses. Ointment for the eyes, simply medical, on fits and convulsions, medical treatment of them ; treatment for piles, and of protrusions of the rectum, occasioned by them ; a seed called *népálam* (and familiarly *nérválam*) is an antidote. On the purification of sulphur ; on making various decoctions. A remedy for ophthalmia, from cocoanuts ; a kind of root termed *asva gandi* supposed to give strength—on distillation from shells, and from metals (vitriol &c. supposed ;) on the treatment of bowel complaints, in a pregnant woman. The *matana kámésvara,* a stimulant pill. On the treatment of horses—on philtres—and other matter : some of it alchemical, as to the presumed making of gold and silver. Leaves 13 to 121 thence deficient to 133—195, so far numbered : there are 206 leaves in all.

The book is of medium length, thick, and in good order.

2. No. 1194. *Vâidyam,* Medicine.

Some Sanscrit *slócas* with *tíca* and for the rest a mixture of Canarese and Telugu sometimes the *tíca* only, without the *slócas* to which it belongs.

Agni stambhanam, on impeding the natural effects of fire, so that the hands may not be injured by it. *Jala stambhanam,* said to impede the natural effects of water; and this by eating certain drugs. *Sútaca róga,* the catamenia. *Váta róga,* on flatulency. Also a remedy for the bite of a rat. On eye salves, balsams, oils: and other medical preparations, without a specific statement of the use of each one: 120 leaves, the numbering not regular.

The book is of medium size, and much injured by *termites,* and by breaking of leaves.

3. No. 1195. *Vâidgam,* Medicine; *slócas,* incomplete.

Mode of purifying copper, and other metals; it would appear as though calx of copper is used in native medicine. Mode of grinding various calces to powder. Mode of purifying *apracam* (or talc) and mercury, and arsenic. On the nature of gold, and other metals. Their calces.

☞ Gold is herein stated to be reducible first to a calx, and then to a powder. On *mandúram,* a medicine, made by taking extinct sparks from a blacksmith's forge, or thin iron particles, and reducing them to powder; prescribed in white leprosy. On calcined powders of corals, and pearls; and mode of preparing them as medicines; with other remedies. Description of fevers, and other diseases, as regards the diagnosis. On the *Chicatsa,* or treatment for removal. Also on the preparation of various oils, balsams, electuaries, mercurial remedies &c. leaves 1—133, the 6th wanting.

The book is rather long, old, injured.

4. No. 1197. *Rasa sára samuc'haya,* on medicine: *slócas*; some of them having a Telugu *tíca*; book incomplete.

On medicament for the eye—to cure the film in *gutta serena,* and cataract. To cure head-ache by causing a flow of water from the head, called *calca.* Oil extracted from the *nelle cayi* (a myrobolan) said to be antibilious. On the *ballatike*-oil. Electuary from the *vilva,* and other fruits. On removal of disease from the nose. On a spirit distilled from arsenic. The *chandrica rasa chúrnica,* a mercurial powder. The *Matana kámésvara* a stimulant, for increasing the quantity of blood &c.

Various other recipes, and diagnosis of different diseases: 53 leaves.

The book is long, old, injured by breaking at the ends, sides artificially blackened.

5. No. 1196. *Vâidya sára sangraha,* epitome on medicine: *slócas* only.

On flatulency—bile—phelgm: as causes of various disorders. Much matter on fevers. On *tippili*, or long pepper, and its use in Medical preparations. Also on the decoction from the root termed *asva gandha*, (or in Tamil *amukiràkirhangu*,) said to give strength to the body; and on a preparation of ginger. On balsams. Indications as to pulses. The nut *kadu káyi* (a mybrobalan) highly praised. Mode of preparing some special medicines: among them the *púrna chandródayam* (rising of the full moon) said to be an antidote to fever. (It would rather seem to be a very heating stimulant.)

Leaves 1—61, and 93—102 incomplete.

6. No. 1198. *Dravya-guna-patta*, the properties of existing things: a medical lexicon, or sort of *materia medica*, for practical use. Beginning from *toyya*, or water, it contains 21 *vargas*, or classes of things. This book also contains a mode of reducing gold to a calcined powder.

Leaves 1—75, and 11 others not numbered, in all 86 leaves.

The book is of medium size, and in good order. *Slócas* with Telugu *tica*.

7. No. 1198. On medicine, *slócas*, and prose.

By *Súrya Pandita*.

½ a leaf Telugu language, on some remedies, 1—6 *dravya vâizeshica*—a list of some special things in the *materia medica*: this has only *slócas*. Another book leaf 1—28. *Bheshaja kalpam vyákhyánam*, a comment on the book, entitled *Bheshaja kalpam*.

By *Vencatésa* son of *Avatána Sarasvati*.

Medicines are classed as dry—moist—watery—oily.

Five kinds of distilled products are used in medicine. On decoctions, on cooking flesh-meat; and the effects of different kinds of meat on the human system. On balsams, electuaries, liquid medicines, and other details. Praise of *Dhanuvantari*, the inventor of medicine.

The book is long, and thin, some leaves are gnawed at the ends.

8. No. 1200. *Váidyam*, on medicine.

On diagnosis of diseases. On the symptoms of diseases in the face or cheeks—head—leprosy—in the organs of generation of both sexes—in the ears—mouth—nose—teeth, &c. on the body turning black called *Krishna mandalam*, said to be caused by venereal disease: consumption. *Pandu róga* or spotted skin—asthma—*unmata* or insanity—diarrhœa; on excessive thirst.

—*slócas* only 1—33 leaf.

The book is of medium length, damaged by breaking at the beginning.

9. No. 1201. *Sata slóki,* 100 distichs: on medicine.

On cold with fever—asthma—consumption—nausea—and vomiting—piles—dysury, or suppression of urine—flux of blood—arthritis—*(súla vyáti) Pándu róga,* leprosy—insanity—diseases of eyes, and ears. On the bites of rats, snakes, and other reptiles. Distinction of *gana róga,* a peculiar class; that is very severe disease. On windy swelling of the testes. On fainting or epilepsy; and various other diseases; together with the remedies appropriate to each. From the *gana róga* to the end, the *slócas* have a *tica,* or explanation in the Telugu language, leaves 1—21 and 10 others not numbered.

The book is short, old, much damaged: the end leaves very small.

10. No. 1202. Three books, or sections.

1.) *Vâidhya gana nigandu,* a lexicon of the *materia medica,* in *ganas,* or classes.

As *nikumba—vella—bhadra—dhári—vallari yati jivanta—padu-maci-anjana-galuchi,* unknown: *asana* pine-apple, *haridrà* turmeric, *hinga* assafœtida, *muspá* grass root, *yéla,* spice, *sáma* a kind of rice, 16 leaves.

2.) Treatment of some diseases, *slócas,* with Canarese *tica.*

Chiefly on *méga róga,* or venereal diseases; discrimination of diseases by inspection of urine.

3.) Various medical recipes, *slócas,* with Telugu *tica* to some part only. Prescriptions, not needing detail. The two, 21 leaves—in all 37 leaves.

The book is of medium length, good order, leaves not all of equal length.

11. No. 1203. *Dhanuvantari nigandu.*

Lexicon on *materia medica, slocas.*

It would seem to be another part of the above 10. No. 1202—1.)

In classes, as *apà márga* and others, *nayuri amblátaki* &c.—*ga-lúchi óman-nalla-vamba—haritaki,* the myrobolan *kadu káyi; mustá,* root of the andropogon grass—juice of the pomegrante—*chîracam,* cumin —*nîla chîracam*—black do., and others.

Also, a list of the names of diseases, in classified order, and some remedies.

Leaf 1—61. The book is of medium size, in tolerable order.

12. No. 1204. *Dhanuvantari nigandu.*

A lexicon on the *Materia medica.* Ascribed to *Dhanuvantari, slócas,* with a *tica* in Telugu, complete on 61 leaves, arranged in *vargas* or clasess.

1. *Galúchi,* 2 *lavangam,* cloves or spices, *tamálam,* green leaved trees &c., *tálasa-batra-savvya* &c.

3. *Chandrana, karpura jápati játikai* &c.

4. *Tulasi,* black *tulasi, bhú-tulasi* &c.

5. *'Ambala,* sour things, *nila-vari.*

6. Gold, silver &c.

7. *Tripala,* the three myrobalans, chebulic &c., *sarvaûshati* &c.

The book is long, of medium thickness, a little damaged.

13. No. 1221. ***Ashtanga hrudaya tantram.*** A comment on a book entitled *Vákatam.*

By *Aruna Panditya,* son of *Mriganga.* Chiefly in prose, but with some *slócas.*

On flatulency, bile, and phlegm; their site in the human body—their nature, or tendency as to effect; if not in a good state, or if in excess, they produce various diseases; and also influence the temper of any individual. The means of repressing excess in any one of them; with various other medical matters, are stated; leaves 1—79; but leaves 2, 3, and 66 to 71 are wanting.

The book is of medium size, and in some places injured.

14. No. 1243. *Rasárnavam,* or mercurial-sea; *slócas.* A discourse between *'Uma* and *Mahésvara*; leaf 1—4 mode of preparing the illustrious mercurial medicine; belonging to the 22d *padalam* or section of this, or some other book.

On the purifying mercury to fit it for medical use. On killing, or fixing quicksilver; experiments on it. For the rest, this book contains the worst part of native medical treatises, in the preparation of strong stimulants; and modes of bewildering women and men; so as to bring them over to some design, or purpose, by charms, and philtres, leaves 1—21 incomplete.

15. No. 1247. Sections 1 and 3.

1.) Seven leaves—on medicine, *slócas* with a *tíca,* or explanation, in Canarese.

3.) Other leaves, on medicine; *slócas* with a Canarese *tíca.*

For 2) See XII. 8. There are also 89 blank leaves. Both of the above sections are incomplete.

The book is of medium size, and in tolerable order.

16. No. 1278. Tracts medical, mineralogical &c.

1.) ***Rasa bhézasja kalpam,*** on medical chemistry, *slócas.*

By *Parahita Siva siddhanta saca ráti Súrya Pandita,* leaves 1—29 not here. This section is on leaves 29 to 44.

Some prefatory matter on furnaces, their size, marked as *gaja* elephant size, *mahisha* buffalo size, &c. and materials of which to be made—fuel to be dung of animals feeding in a forest, dried in the sun—kinds of earth or sand used.

The exact time (*patam*) of fixing any mercurial medicine in preparation—the destroying mineral appearance of metals by calcination. On fixing any other medical preparation. On red calx of mercury. The matters to be avoided when taking medicine; that is, on diet or regimen. The time required by any preparation, in order to shew its effects. Signs of a good medicine. Modes of purifying medicine. On perfumed oils, and their qualities. Nature of iron vessels; and various other matters, needless to detail.

2.) *Rasa vâiseshica*, on mercurial preparations, to cure the venereal disease—leaves 45—51.

3.) Mineralogical, on the nature and qualities of different precious stones, and the various metals in reference to their medical use.

4.) Matter on the kinds of diseases, in the present life; which result as consequences of crimes or sins in former birth, or state of existence. Such as killing a *Brahman*, killing a woman or a child, and other serious crimes; each one has its appropriate punishment in the existing birth, or life. The nature of the diseases, so caused is stated: leaves 52—54.

5.) On two or three other leaves, matter on flatulency, various bilious diseases specified; also phlegmatic complaints: not finished.

The entire book is long, and thin, damaged by insects, and breaking.

17. No. 1279. Various medical, or connected matters: *slócas*.

Some veterinary matters, on diseases of horses, incomplete—leaf, 2—8 leaf 1 and 6 wanting.

On arthritic pains; urinary disorders; diseases of feet; *snêha vartta súla* another kind of side-pain; *vivurta súla* colic pains; on eighteen kinds of leprosy: with internal remedies, and plaisters. On diabetes—diarrhœa, bloody-piles, or flux of blood. Remedies in the several cases stated.

Various matters on the foregoing diseases are also further stated in the Telugu language.

In the middle, further matter as to horses; description of marks and qualities, temper and the like. Also on results to owners from the color of a horse: white brings plenty, and health to its owner; black not fortunate, as to wealth: red horse favorable in amours; and so on. This prose Sanscrit is in the Canarese letter.

Further in the Telugu language.

On the treatment of children; chicatsa, or removal of disease, chiefly by charms.

The *bála graha*, is a wasting decay in children; thought to be caused by possession of evil spirits: and treated by exorcism.

Besides a little in Canarese and the rest in Telugu.

Various remedies against different kinds of fever, dysentery, diarrhœa: also charms, as the *Vira Bhadra* charm; with its appropriate diagram. *Pralaya Kâla Vira Bhadra mantram* a magic spell: and a few similar matters.

The various nature of the book is intimated by the leaves, as 2—8 (wanting 1, 6.) 24—56 and 1—4—then 26 leaves without numbers, the *mantras* numbered 32: this portion of smaller size than the rest.

The whole book is of medium size, and old.

18 No. 1280. *Vâidhyam* on Medicine.

On *múla vyáti* or piles, on *jvaram* fever. On *pándu róga*, spotted leprosy: on *bahu múttra* or diabetes; on the triple source of disease—flatulency, bile, phlegm; on the *csherma róga*, skin insensible; and on many other diseases, with the remedies against them. On an ointment for diseased eyes—mode of preparing a medicine for the cure of serpent bites.

In the book there is a mixture of Sanscrit, with Telugu explanation and a little also of Canarese, near the end. The following leaves are wanting 1, 8, 32, 49, 70, 71, 72; at the end the leaves are not numbered.

The book is of medium size, old, and in tolerable order.

XVI. Meritorious Devotion.

1. No. 541. *Sandhya vandana mantram*, mingled poetry and prose incomplete.

The customary, morning, noon, and evening homage, according to the mode of the *Sâivas* and *Smartas;* which somewhat differs from that used by *Vâishnavas*; 6 leaves Telugu letter. Other 3 leaves *déva nágari*, incomplete. *Siva púja mantram*, used after the foregoing.

The book is of medium length, thin, in good order.

2. No. 1065. *Vrata calpas*, fruits of penance. The *vrata* is a sort of vow, accompanied by fasting, and some bodily performance; if it be only walking, on set days, around a tree. The *calpa* is its advantage, or fruit; usually illustrated by a tale. This fruit is generally some desired object, and very various.

1.) *'Ananta vrata calpa*, homage to *Vishnu*.

2.) *Vara Lacshmi vrata calpas,* homage to the gift-bestowing *Lacshmi.*

3.) *Dasa p'hala vrata,* homage to obtain ten kinds of gifts, as land, a cow, &c.

4.) *Vinayaca vrata calpa,* homage to *Ganésa.*

5.) *Harka viváha,* marriage to the sun, it precedes other ceremonies, elsewhere specified.

6.) *Sampròcshana,* rites in purification of images, or temples.

Nandi nágari is mingled with Telugu letter, in these tracts.

The book is of medium size, and in good order.

3. No. 1082. Various, on gifts, and vows.

—*Chatúr mása,* four lunar months from *Ashara* to *Asvína* (August to October) considered to be the proper time for beginning any ceremony, performed for the sake of some advantage.

[It may be noted that *prát'hana* is properly a *vow*: that is, 'if I get so and so—I will give so much or such a thing:' the *vrata* is performing what is defined by authority: as a *needful condition* of obtaining such and such a thing.]

The mode of performing any *vrata*—how food ought to be taken, during its continuance; that is sometimes only once a day, sometimes without salt, &c.

Govindu sayana vrata, homage to *Krishna,* as *Vishnu* reposing.

On the properties of the *kapilá,* or red cow; the mode of bestowing one as a gift.

Gó-púja, homage to a cow.

Go-múttra snána, on mixing cow's urine with water, and bathing therewith; deemed meritorious.

Pancha gavya—five products of a cow: that is milk, curds, ghee, urine, dung. These are mingled, and used in some cases.

On the gift of a golden lotus flower. (Origin of the golden rose?)

Gift of sesame oil-seeds. This is evil, and can only be with the consent of the receiver. It is given, with much money, by compact to a poor person; and it transfers sickness from the giver to the receiver; who hazards his life, as it is expected that he will die. So, the gift of a bell, or of a bed is deemed evil.

Sraddha mantra, funereal.

Avrata consisting in abstaining from spices, salt, all sweet things.

'*Eca dasa vrata,* the fast, on the eleventh lunar day ; of great consequence, notices *passim.*

'*Uma Mahésvara,* a ceremony directed to *Párvati,* and *Siva.*

Súrya várata, and *Súrya vrata,* two observances to the Sun—on Sundays.

And various others : the manner how they are to be performed, with the accompanying, or following benefits. Said to be taken from the *Scánda,* and other *puránas* ; but a part of the general yoke of superstition, and *Brahmanical* rule, leaves 40—187 incomplete.

The book is rather long, thick, old, and considerably injured by worms.

4. No. 1107. Section 2, *Krishna jayanti vrata calpa,* observance of *Krishna's* birth day ; a fast during the day, until 9 o'clock at night, when *Krishna* is supposed to be born ; and a great festival begins [similar to the vigils and festivals introduced from heathenism to Christianity. The festival of *Krishna's* birth continues over the next day, and is quite a sort of Christmas, among *Vâishnavas* at Madras.] 4 leaves—for section 1. See XIV.

5. No. 1143. *Yeti dherma Samuc'hāya,* rules for a monach, or strict ascetic.

By *Yádava pracása.*

1st leaf wanting, on the test of fitness or not; for this order. On the general character, or definition of a true ascetic.

Yéti némam what he ought to avoid, as to self indulgences. Properties of the *tridanda,* triple staff of a *Vâishnava* ascetic. The *Smárta* ascetic uses *éca danda,* a single staff (that is, the *Vâishnava* holds a triplicity, and the *Smárta* a unity in the deity.) On the duties or observances required from a *sanniyasi,* or strict ascetic, *Brahma surúpa nirúpana,* description of the nature, or mode of being, of the Supreme. On the proper temper of a strict ascetic ; as mildness, patience, meekness, goodness.

Mode of *yogi* observances, or the being seated in silent meditation, on God, and the devotee's own soul, by interior light ; with suppression of breath, and other "bodily exercise."

Day and night duties of a *Sanniyasi* (as in some Christian books there are " stations," or special hours and prayers, throughout the 24 hours.)

A pilgrim's mode of collecting alms, mode of eating. Expiations for any unintentional evil, or defect, that may have occurred, and other matter ; but still as pertaining to the *yeti,* or strict ascetic only. Finally—*burial* of

his body, when dead. This is remarkable as an exception from the general rule of burning a dead body ; and the form used at a *yeti's* funeral is peculiar : leaves 2—70 divided into 12 *parvas*, or books.

The book is of medium length, somewhat thick, on broad talipat leaf, and in good order. It contains some good matter here and there ; and, as a detail of the strictest native *religiosi*, it might be interesting to see it translated, to be compared with the rules of St. Benedict or of St. Francis.

6. No. 1225. *Vrata calpas.*

18 leaves, *Lacshmi Narâyana vrata calpa*, the fruit, or benefit of a ceremony addressed to *Vishnu* and *Lacshmi*.

5 leaves—*Vináyaca vratu calpa*, benefit of a ceremony directed to *Ganésa*. This is used on the day familiarly termed *Pilliyar Saûthi* the 4th *tit'hi* of *Bhádrapada* lunar mansion, in the bright half—said to be from the *Scandu puránam*.

3 leaves *Vara-Lacshmi vrata calpa*.

Ceremony to the gift bestowing *Lacshmi*, used on a Friday, in the Tamil *'Avani* month (August—September) the one next before the full moon ; said to be from the *Bhavishóttara puranam*.

10 leaves *'Ananta vrata calpam*, combined with the *yamuna púja* both relating to *Krishna*, by one of the names of *Vishnu*, which means "without end ;" said to be from the *Bhavishóttara puranam*, complete.

15 leaves—*Súrya Náráyana púja calpam*—a ceremony to *Náráyana*, as dwelling in the sun, time of performance from the 1st to the 7th of *Asvîna* month ; this identifies *Náráyana* with the sun. "General belief identifies *Vishnu* with the sun." This is complete.

5 leaves *Nava rátra vrata*—incomplete.

Ceremony especially to *Parvati*, but also to *Lacshmi*, for nine nights of the *Durga* festival, the 10th being the *Dasra*, or *Dasra Vijayam*, commemorating *Arjuna's* return to *Virata puram*, and resuming his conquering arms : which he had buried under a *Vanni* (*Sansc Shami*) tree. An assemblage of tracts, on 56 leaves, similar in general design. The entire book is rather long, of medium thickness, injured, and in the middle very much so by insects, and wear.

6½. No. 1228. Two subjects.

1.) *Púja vidhi*—mode of homage, *slócas* especially as rendered to *Súrya* the sun, and *Náráyana* its regent, and to *Ganésa* subordinate : also to *Ganésa* on beginning any work.

—*Aruna púja*—homage to the dawn.

—*Súrya púja*—homage to the sun; this is by *púja náma* 108 names; to the sun human members are attributed, and a *púja* for each member is given. *Súrya* is understood to be *Náráyana,* and the homage therefore merges in the latter.

2.) *Aprata calpam,* said to be from the *Scanda puránam, Mahésvara* in conversation with *'Uma;* complete. This part is called the *Dhánà vrata calpam,* leaf 1—13 numbered ; afterwards not regular. In all 34 leaves.

The book is of medium length, thin, damaged by being gnawed.

7. No. 1232. On gifts, and *vratas.*

2½ leaves, *Chandra dípa danam,* gift of lights, and mode of homage.
1½ leaf of fire-offering with oil-seed.

1 leaf, *Siva rahasya,* ceremony when Monday happens to be the new-moon.

1½ leaf *Dhanur mása púja vidhi,* a mode of ceremony in the lunar month *Dhánusha.*

1½ leaf, a ceremony if the *ashtami,* or first quarter of the moon, occur on a Wednesday.

2 leaves—*Dharana pavana vratam,* modes as to fasting, and eating.

7 leaves—on the meritorious gift of a *lakh* (100,000) lights.

5 leaves—the end of that ceremony from the *Vayu puránam.*

5 leaves—*Vishnu panchaca vrata*—a five days ceremony to *Vishnu.*

—*écadasi,* and *Sravana dvádasi* special fasting days : as also the new and full moons : with a variety of other matter ; on similar subjects of fasting and ceremonies—the whole on 100 leaves—1 leaf *nágari* letter.

It seems to have been a collection made by some *Brahmans,* on peculiarities ; not commonly met with in other books ; and taken from different *puranas.*

The book is of medium size, rather old, and in tolerable order.

8. No. 1235. *Vrata calpas.*

—4 leaves—*Yamunia púja,* homage to the Jumna river, before performing the *'Ananta vrata.*

—*anga búdam,* or bodily homage to *Vishnu* (or *Krishna*) incomplete ; and the finishing that ceremony, on the 14th lunar day, bright half in *Bhádrapada* month, 6 leaves complete. *Krishna* told this to *Yud-dhist'hira.*

—4 leaves contain a legend as to the benefit obtained by using the *'Ananta vrata,* incomplete.

—4 leaves—*kédára vrata calpa*—a field homage to *Siva* and *Parvati;* usually where a large symbol is placed in wilds, or thickets.

Another book.

—3 leaves—*Vara Lacshmi vrata*, a ceremony to the *Sacti* of *Vishnu*, incomplete.

—5 leaves—*Narasinha jayanti vrata calpa*, on the birth-day of the man-lion *avatára*, to be used on the 14th lunar day, bright half of lunation, in *Vâisac'ha* month (May, June) incomplete.

—7 leaves, *kédára vrata calpa*, forest ceremony to *Siva* and *Parvati* complete.

The first book is long, and thin, edges blackened, as if by fire; the other of medium length, thin, and in good order.

9. No. 1343. *Vináyaca vrata calpa*, from the *Scánda purána, slócas* and prose.

The mode of a ceremony to *Ganésa*, with its benefit, and some legendary tales in exemplification. *Krishna*, it is stated, remarked that *Dherma raja* performed this ceremony; and thereby attained the results he desired, leaves 1—7. The book is of medium length, very slightly touched by insects.

XVII. Mimamsa or Ritual.

1. No. 1071. *Sudarisana bhásya*, or *Gurugiya vyákyánam*, a comment on a book termed *Sudarisana*, or *Gurugiya*.

By *Sudarisanáchárya*, in 8 *padalas*, or sections. A directory to *Brahmans*, as to rites, deportment, duties &c.

The book is short, of medium thickness, in pretty good order.

2. No. 1098. *Mayúk'ha málini*, said to be a *vyákyà*, or comment on the *Sastra dípica*, or Scripture lamp; on the *Mimamsa*. The 3d *adhyáyam*, or chapter, to the 7th *páta*, or foot complete, the 8th *páta* incomplete. See the following book, No. 1108. As to the first *páta*, on *sésha* and *séshi*.

The *jyóti-stóma*, a kind of sacrifice.

—*Darasana púrna mása*, another kind.

The names of many other kinds of sacrifices, and matters pertaining to them.

The *Sóma yagnya*, or drinking the juice of the acid *asclepias;* here termed *bhacsha*, eating. It is drunk only by the *sómayágin*, or sacrificer.

Other ritual matters, wholly on the *púrva mimámsa*, ritual sacrifices.

Leaves 79 to 180—no ending, incomplete.

The book is rather long, and thick, in pretty good order.

3. No. 1108. *Sástra dipica*, a prose work on the *Mimámsa.*

By *Párt'ha Sárati Misra.*

3d *adhyáyam*, the 1st *pátam* complete, the 2d *pátam* incomplete.

Definition as to *sésha* and *séshi*. It appears that *séshi* means *Isvara* God, as the First cause; also the larger part, and the producing cause of any effect. *Sésha* is the remainder, or effect from a cause. Enquiries concerning these two: their properties &c., having a relation to the subject of sacrifices. So *yágam* or sacrifice is *Seshi* a cause, and *Svergam* or Heaven, or Paradise is *Sésham* the effect; that is, they who perform sacrifice will obtain happiness after death. (It seems to me that *Sésha*, in one sense of the word, exactly corresponds with *pléróma* a filling up, or complement.)

Many matters relating to sacrifices: and also an explanation of passages in the *Vedas;* such only as relate to ritual sacrifices, leaf 1—16 incomplete.

The book is long, thin, in the middle touched by insects.

4. No. 1136. *Purva Mímámsa*, prose.

By *Rudra déva suni.*

The meaning of certain *dhátus*, or roots of words proved; they occur in the *Védas;* and the meaning is shewn.

Sacrifice has an invisible (or mystic) virtue following its performance, which attaches to the person, on whose account it is made: and its fruition is in the obtaining of *Sverga* (not *mócsha.*)

The meaning of certain expressions in the *Védas*, relating to sacrifices; and a refuting, or reconciling objections, concerning those expressions.

On the excellency of the *kārma*—rites, or ritual ceremonies, (as distinguished from *penance* or *knowledge*) and like ancient matters: much superseded by other notions in modern times.

The book is in difficult language: and full of ritual references. Divided into *pátams*, meaning feet, also *quarters.*

Leaf 1—209 wanting 85, 86, 172, 173.

The book is long, thick, and in good order.

5. No. 1155. *Darasa púrna mása yága prakaranam.* On the practical observances of sacrifices at the new and full moon, and first day after each of them; refers to *agni hóma,* fire offering, by burning rice, ghee, &c. and to various other modes of sacrifice: complete.

The book is long, of medium thickness, nearly new.

6. No. 1160. *Gópála bháshyam, slócas,* with *vyukyánam,* or explanation. In 6 *padalas* or sections. *Slócas* ascribed to various *rishis,* or sages (as in the *Védas.*) *Gópála* is said to be the name of a *Brahman,* who gathered these distichs from various books and explained them to the less learned, as in the paraphrase. The subjects relate to rites and ceremonies, to be performed by sacerdotal *Brahmans.* The homage rendered by them consists in reciting ill understood *slócas,* and *mantras;* many of which last have no meaning, but are mere sounds, or symbols: together with *anga nyása* and *kara nyása* motions of the members, and fingers, of typical import, as may appear in these notes, *passim.*

6½. No. 1164. *Samusára nirnayam.*

Verses said to be extracted from the *Védas,* and used on a variety of domestic occasions; being among the *shódasa karma,* or sixteen ceremonies, commonly so termed.

—*Pumsa vanam*—at the quickening of the fœtus—putting a herb in a cloth and causing the woman to draw in the smell, and like *charlatanerie.*

—*Simantem,* a following ceremony coming within the eighth month, to secure the life of the infant. Some *mantras* to make the husband, and pregnant wife live in concord.

—*Játa carmam,* on the day of birth, connected with constructing the horoscope, and its record. *Shasti pujanam* a ceremony if the child be born on the 6th lunar day.

—The ceremony of adoption.

—The *Náma carmam,* naming a child.

—*Karna védu,* on boring the ears.

—*Anna prasádam,* first feeding—on the completing of twelve months—the making a composition, or pap, putting it on the child's lips, teaching it to eat.

—*Chavulam,* on shaving the head of a young *Brahman,* going just before the following ceremony.

—*Upanainam*, investing with the scholastic thread; before beginning to read the *Vedas.*

—*Pálaśa carmam*—making a *hóma* or fire offering, with sticks of the *muruka*, or *pilasa* shrub, a forest creeper.

—*Gâutama vratam*, the gift of a cow, after the first shaving the head.

Brahmáchári kála vidhi, rules for the celibate *Brahman* student; and *upa karmam*, an annual ceremony in July. or August, after receiving the thread until married.

—*Utsa janam*, on beginning to read the *Védas.*

—*Annaddhyáya nirnayahà*, observing certain prohibited *tit'his*, on which the *Védas* must not be read: the 1st and 8th with new and full moon days.

—*Véda vruttáni*—observing the fasts prescribed by the *Védas.*

—*Viváham*, the ceremony of marriage.

—*Gótra pravarna nirnayaha*, an examination of genealogies to prove the husband and wife to be of different families; as those of the same *gotra*, or tribe, are not allowed to intermarry.

—*Varjanya kanihayà*, rejecting any woman found not to be suitable as to tribe.

—*Kanya viváha kála Vrihaspati zánti* a ceremony to the planet Jupiter, to avert evil, when soliciting a virgin for a wife.

—*Cumbha viváha*, filling a pot with water, and attendant ceremonies preparatory to the ceremony of marriage.

—*Harcka viváha*, a ceremony with the asclepias shrub before marrying a third wife, two being dead; used also at the breaking of a *Brahmáchári's* celibate vow.

—*Vágdana vidhi*, mode of promise to give a daughter in marriage.

—*Viváha púrva dina curtyam*, a ceremony the day before the wedding day.

The book is written in *slócas;* some leaves are wanting. It is of medium length, thin, and much injured.

6½. No. 1177. *Sráddha*, ceremonies used at the annual commemoration of the death of an ancestor: complete.

Observances of the like kind, on every new-moon day; defective. The book is small, and *new*, suspicious.

7. No. 1229. *Vâidica karma prayóga*, detail of ceremonies appointed by the *Veda* in the *karma cándam*, or portion on rites. Marked on the label *Rig Véda.*

Homage to *Ganésa*—on purifying water to be used for sprinkling—on marriage ceremonies—propitiation of the nine planets—sowing and watering seeds at the time of the marriage ceremony *(ancurápanam)*—fire-offering, spell of the nine planets—fire-offering connected therewith, another propitiation of the planets: *sankalpam,* or summary record of the time when any ceremony was performed, homage to the nine planets, summary of times, as above—on betrothing; other rites; birth ceremony; giving a name; first feeding; putting on the learned thread; feeding *Brahmáckaris*—ceremonies on relinquishing the celibate of a *Brahmáchari* for family life—before betrothal enquiry as to a virgin's tribe, family, &c. whether suitable or not—dowry to her parents before marriage, the marriage ceremony itself—the fire-offering when solemnized; first entry of the bride on the bridegroom's house---fire-offerings there—the fire must be carefully watched, for five days; if by reason of any inattention, it be suffered to go out, a *prayaschita,* or expiation, provided. On the foregoing the *sruti* or *véda,* prose directions as to formule, *slócas,* as to benedictions.

Also '*Asláyana karica,* special rules in brief *sútras* by *Asláyana muni*—ceremony on a married couple coming together—birth ceremony—at naming—giving first food—shaving—putting on the learned thread. The *viváha* or marriage ceremony—on first entering a house to live in it—on the daily fire-offering—the *vaisva déva*—on renewing the sacred thread annually on the *Sravana nacshétra,* at the full-moon. So far the *karica* or a doctor's additions to the rules in the *Védas,* (something like a targum to the law.)

The matter of the *Vedas* recurred to—in prose. Sense of the fire-offering on the first lunar day in each half lunation—birth ceremony—giving a name—feeding for the first time—shaving the head—putting on the scholastic thread on relinquishing the celibate state—marriage, its fire-offering—nuptial ceremony on coming together—the *maha sancalpam,* or most important record as to the time of marriage; this record must be made before the *hóma* or fire offering.—Other ceremonies connected with the Brahmanical thread; *Sri sucta* a hymn from the *Vedas* in praise of *Lacshmi.* If the proper time for relinquishing the celibate has passed by then a *prayaschita,* or expiation, on that account. The *sancalpam,* or record as to the time of assuming the scholastic thread. The preceding are chiefly prose directions.

On the *sayana vidhi* i. e. on the position of the head when sleeping in differing situations. If in any one's native town, then the head to the east; when merely sojourning head to the west—in a mother-in-law's house, head to the south; in the house of any one hostile or not

beloved, head to the north. (The like is customary in common Tamil parlance.) On the *sóbana* or nuptial ceremony—on first coming together —a *prayaschita* if any action contrary to the *Brahmanical* rules or customs has occurred, and carrying loss of caste with it: such as, cutting of the head-lock, or eating in the house of a *chandála* &c. On renewing the *Brahmanical* thread, after any such occurrence. The responses (*anugraha*) of assembled *Brahmans* to certain forms of benediction, pronounced by the officiating *Brahman* (like to Psalms with responses at our own marriage ceremony) on a *Brahmáchári* feeding the sacred fire with *pilassa* sticks (a forest creeper) on renewing the scholastic thread annually at the full moon in *Srávana*. The above giving the mode (or form) of performing these several rituals; other books give the words, or symbols used: leaf 1—247 the end; but 3, 5, 37—39, 233 are left blank. If completed, a valuable, and interesting book on rituals; being matter of the *Védas*, with tradition superadded.

The entire book is somewhat long, and thick, old; only a few leaves slightly damaged.

8. No. 1230. Section 1. *Dámara kalpam*, or *chandrica púja nidhánam*, order of homage to a form of *Parvati*, *slócas* and prose: leaf 1—47 complete. There are various parts, or steps. The *púja* or act of homage. The *hóma* or fire offering—the *aváhana*, or fixing the *sacti* in the representative image—the *bija mantra*, or the symbol containing the peculiar mystic letter, and four others—the *japa* muttered prayer, which is sometimes a magic imprecation; and the *dhyána*, or intense meditation on the whole ceremony, supposed to add intensitive power. The like, for most of such rituals; for section 2 see VI. same number.

Leaves rather long, gnawed at one end.

9. No. 1233. *Páncha ráttram*, Tradition; *slócas* without any *tíca* —incomplete.

The reasons for *samprócshana*, or first ceremony in cleansing a temple, an image, or the like; its order and method. On the eight lettered *Vaishnava mantra*, its power, or fruit. On mental meditation on *Vishnu*. Description and properties of bells. Meditation on the man-lion *avatára* of *Vishnu*, also on *Ráma*, and on *Vitala* (a name of *Vishnu*)—the properties of the *sálagrama*, or petrified shell. The method of offering water at a shrine. Mode of conveying *prána* (life or divinity) into an image. Description of an image, as an object of worship. On the drum used in festivals; mode of beating it. Description, and properties of it. Mode of unbloody sacrifices. On the five products from a cow, milk, curds &c. how they should be used. Description of

the altar for oblations. Mode of transferring any small image's *life* into a pot of water (*Cumbhábhishégam.*)

—On the *aróhana*, or raising the flag at the beginning of any festival. On the consecration of an image—the same of a car—of a palanquin, as used on some occasions—on sowing various grains at the beginning of a festival, and matters down to the *avaróhana*, or lowering the flag. *Vást'hu hóma* a particular ceremony in a fane—on bringing earth, in which to sow grains as above. On the fruit, or good effect of consecrating the flag with its staff.

The above are only a few matters, by way of specimen. In the middle of the book there are many other matters: the whole relates to comparatively modern regulations, in all the minutiæ of detail of a now generally established system of idolatry, in *Váishnava* temples.

The book is long, of medium thickness, old, and very much damaged; wanting at the end.

10. No. 1234. *Páncha ráttram, slócas,* and some prose.

Leaf 1--9 prose, containing details of the merit of the deity, and on preparing a pot to hold water—putting flowers on it: uttering *mantras*, and then using the water in the way of sprinkling, in order to purify various matters pertaining to the temple.

½ a leaf—properties of the said pot, or *calasam*, complete.

15½ leaves *Bhéri tádana*, on beating the great drum at festivals.

Dévata áhuvána dvaja aróhana. On calling together the deities, by beating the drum at the time of lifting up the flag at a festival.

1½ leaf—*Guruparamparà anu santána, slócas;* ; contaning a genealogical list of *gurus*, or spiritual heads.

7 leaves—*dévata visarjana krama,* on sending away the deities, or demi gods, before taking down the flag; *slócas*, with the meaning in Telugu, complete.

18 leaves *avaróhana vidhi,* mode of dismissing the people to their homes, and taking down the flag; and *dipa stámbha pratis'hta,* consecrating the lampada, or stand for camphor light near the flag staff; also *zánti hóma,* a fire offering and precatory service to remove the evil of any omission, or error that may have occurred during the ceremony.

Some heterogeneous sundries.

—A receipt for money in the Telugu language, Canarese letter. Two leaves *chattu slócas* various distichs, desultory.

8 leaves—*Bála graha chicatsa,* in Telugu prose; spells to expel evil spirits from possessed children—incomplete.

The book is of medium size, old, and exceedingly damaged: leaves, of different sizes.

11. No. 1236. *Páncha ráttram, slócas.* The 1st *bhága*, or part by *Kapinchala.*

On bringing in earth for sowing grains at a festival; mode of consecrating the image in a temple; on the hierophant's qualifications for such consecration; on the tying cotton bracelets round the arms at the time of a festival. The statuary's work in making an image; while he is at his work the image is bathed with the five products of a cow. On opening the eyes of the idol. Sending away the artist. *Zánti hóma,* fire-offering to expiate any impurity; on putting the image into water: these, and a few other ceremonies, concerning the idol—from the 21st to the 28th *adhyáya*, or chapter, leaf 43—92.

Intermediate—some *Véda* extracts.

Astrological *slócas*; other *Páncha ráttra slócas;* on the 10th day of any festival the flag is lowered; the preceding night is *Vishnu kalyána*; the marriage of *Vishnu;* when the male and female images are brought near each other, certain ceremonies are performed, and this is considered to be a marriage.

The *jala crîdha utsava;* or the images bathing together described; pertains to the *Krishna-avatáram.*

The *Gópála pratisht'ha-nacshitra*, or the proper lunar day for consecrating an image of the cow-herd (*Krishna.*)

The 2d *bhága* is considered to be the *Páncha rattram* as delivered by *Vishnu.* On the sacred fire—on the unbloody sacrifice—the order of *Vishnu's* marriage, as above; its *hóma* or fire offering; these, and various other matters relating to festival processions; some leaves are wanting in this part 117—159.

Other matter.

Ráma stóttra—ascribed to *Vyása;* some injured leaves from the *Bháratam.*

The *Varáha mantra*, and some *slócas* on the *páncha ráttra*—16 leaves much injured. The whole book is incomplete.

It is long, thick, old—in the middle some leaves are ½ broken off. The intermediate portion may be from another book.

12. No. 1238. *Púja vidhánam*, mode of homage by *Vâishnavás*, at their houses; by *Ananta Tirrt'ha*, one distinguished among the followers of *Madhvácharya;* 29 leaves complete.

The book is of medium length, thin, and in good order. It contains *slócas*, and prose, with some *sútras* from the *Vedas.*

13. No. 1252. *Pancha ráttram.*

There are two parts in this system the *gnána vata bhágam*, and the *kriya váta bhágam*; the one on the reason, and the other on the prac-

tice of the system. In this book the two are not separate, but confused together: and what *Brahma* says is mingled with what *Kapila* says.

Leaf 1—34. The *Mahópanishada* containing the *Páncha ráttra* system, as said to have been delivered by *Vishnu* to *Brahma*, 20th to 22d chapter; with a little of the 23d containing rules as to the consecration of images, and ceremonies, in homage of the man-made god.

Padma sanhita by *Kapila*—in this there is confusion. The *gnána vátam* here occurs; various matters of temples, but not as to idols.

Padma tantra, a ritual pertaining to the *krîya vátam*, or practice.

On sacred fire—on officiating hierophants, on such a one first worshipping the idol, before he officiates for others. On the consecration of a *Mantapa*, or outside porch, where the idol is halted in processions. On the altar for oblations, or sacrifices. On lights in great number, at the *Cartikeya* festival in November.

On the flag staff; on hoisting the flag with ceremonies attendant. These are *slócas*, with the meaning in Telugu.

Various other matters: in the middle of the book a few lines, on *Krishna* and *Ráma*.

The book is incomplete. It is long, thick, and old.

XVIII. Miscellaneous.

1. No. 534. This book is a *melange* of subjects, without coherence—a few leaves of one subject, one leaf of another, two or three of another. It was examined for about ⅓, and the subjects noted; but they cannot be classified, being so entirely miscellaneous. The only use of the book would be to supply leaves to other books deficient, by a general work of collation: which would probably greatly amend the entire collection.

The incoherent mass is huddled together in eight bundles; one of them being in the Tamil language, and referred to under that division.

2. No. 546. A mass of like chaotic description, though smaller in size than the foregoing. It is chiefly in the Tamil language; but Telugu, and Sanscrit in the Telugu letter, are mixed; also Sanscrit in the Canarese letter. An analysis may best explain.

1. *Camben's Rámáyanam*, leaves 18, 19, 25.
2. Sanscrit Telugu letter 1 leaf, on nouns in the masculine gender.
3. Sanscrit prose, on the conduct of a householder, leaf 139, 14, 15.

4. *Sanscrit slócas*, leaf 11, 15, stating with what flowers *Isvara* is pleased, as an offering.
5. *Camben's Rámáyanam*, leaf 42, 17, 14, 15, 16, 17, 18, 22, 4, 52, 51, 50, 19.
6. *Déva nágari*, 1 leaf.
7. *Camben's Rámáyanam*, 1 leaf.
8. *Déva nágari*, 3 leaves.
9. 3 stanzas from the Telugu *Bhagavatam*, on the sacrifice of *Janamejaya* against serpents.
10. *Camben's Rámáyanam*, on the marriage processions of *Ráma*, leaf 31, 42, 29, 11, 12, 21, 22.
11. 1 leaf 138. Tamil of the *'Aluvar*.
12. *Camben's Rámáyanam*, leaf 26, 6, 4, 23, 21, 2, 16, 15, 20, 26, 30, and other like matter : with one leaf Sanscrit, Canarese letter.

Such is the book ; strung together without knowledge ; and only adapted to supply omissions by collation.

3. No. 1021. Various matters.

1.) *Bráhmana karmam*, rites performed by *Brahmans*; this is the *apara*, or latter portion on obsequies, *in extremis*—upon death—burning the body—to remedy any defect as to the sacred fire—daily observances for 10 days—during the 10th or 11th the form of a bull is made to bear the deceased's sins—giving food to one man only—on the 12th day the *sapinda* or ball of food offered to ancestors—giving food, to 16 persons—present of a cow at the end—completed in 12 days.

2.) *Rishi panchami vrata*, said to be from the *Brahmánda puránam* certain days, known as the *fifth of the sages*, occur once a year. In them a fast, and ceremonies are performed, (chiefly by women) to remove sins by offerings : sins in youth, in maturity, in old age, occasioned by the five senses. Other notices occur in various places.

3.) *Vishnu sahasra náma*, praise of *Vishnu*, by 1008 names, strung together, of daily usage.

4.) *Yamuna púja*, homage to the *jumna* river, by bathing in it.

5.) Rules for *sanniyásis*, or strict ascetics.

6.) *Sóma vára vrata*—special fast, and ceremony to *Siva*, on some Mondays.

7.) *Véda mantras*, seven leaves of extracts from the *Védas*.

8.) *Vara Lacshmi vrata*, homage to the gift-bestowing *Lacshmi*.

9.) *Véda mantra*, 1 *prasna* from the 3d *cándam* of one of the *Védas*.

The book is long, thin, old, but in good order.

4. No. 1065. Various matters, chiefly in Telugu letter, but with some matter in *nágari*: as follows.

—*Bhavish'ottara puránam*, a portion only.

—*Vámana jayanta puja*, homage used on the birth day of the dwarf *avatára.*

—'*Ananta vrata calpam, Krishna* to *Dherma rája*, a ceremony to *Vishnu.*

Vara Lacshmi vratu, nágari letter, *Siva* to *Parvati*, ceremony to the gift bestowing *Lacshmi.*

—*Vináyaca vrata calpa*, two copies: a ceremony to get benefit from *Ganésa.*

—*Padma puránam*, a discourse between *Krishna* and *Konti dévi*, wife of *Pāndu*, and mother of some of the *Pándavas.*

—On the benefit of worshipping *Krishna*; two copies.

—*dasa p'hala vrata calpam*, a fast and ceremony to get ten kinds of wealth.

—*Vara Lacshmi vrata calpa*, in Telugu and *Nágári* letter, defective.

—*Véda lacshnanam*, nature of the *Véda*, 3 leaves, Telugu letter.

—*Yamuna púja vrata*, bathing in the river Jumna, as homage.

—*Harka viváha*, a ceremony with the *yerca*, or asclepias shrub; it pertains to *Brahmans.*

Before a *Brahmáchári* can marry, or any other for the second or third time, this ceremony is used; two copies, 1 complete, 1 incomplete.

—*Vishnu samprocshana*, purification of images, before being placed in temples to be worshipped.

5. No. 1081. Bundle of fragments, in various languages and character. Twelve fragments can be counted, by mere inspection as to the difference of leaves. More particularly: 12 leaves, *kamalá-chála mahatmyam*; legend of the lotos-hill, and of the *chacra* pool, also on the glory of *Krishna*. At the said pool a king named *Babra* was cured of leprosy; leaves irregular, and not complete, Sanscrit.

8 leaves, *Náráyana cavacham*, a charm invoking aid of *Vishnu*, Canarese language.

1 leaf, on *Vishnu* at *Tripeti*, Tamil language, from the writings of the *Aluvàr.*

6 leaves, *Siva gîta,* praise to *Siva,* Canarese language: *padya cávyam.*

6 leaves, *Svara sára sangraha,* on the different kinds of breathing or vital airs, within the human body, 45 stanzas.

12 leaves Tamil language, *Grant'ha* letter: on the eight lettered *mantra* of *Vishnu.*

The meaning explained in Tamil.

7 leaves *dandacam,* or long chant; praise to *Siva,* Telugu language.

3 leaves, concerning *Parvati,* in the Canarese language.

2 leaves 16th and 17th *sargas,* of the *Kishkindu* section of the *Rámáyanam,* subject; the killing of *Váli.*

12 leaves, *Vibishana's* advice to *Rávana,* to relinquish *Sita* in favor of her husband *Ráma,* incomplete, Canarese language, *Grant'ha* letter.

—11 leaves, *Sâiva mata siddhantam* polemic, contending that *Siva* is supreme; and condemning all that differ from that view, Canarese language.

—18 leaves, *Mantras, Bhâirava* &c., some medical remedies; a remedy, and magic diagram against *cámáli vyáti,* or jaundice. Tamil language.

The book is without boards, two fragments are of medium length, the others short, all of them old, but with difference.

6. No. 1163. Various matters.

For section 1—see VI.

4 leaves—on *Ráma's* constructing the bridge to *Lanca,* &c., from the *Rámáyánam.*

2 leaves—a *mantra,* or charm, against the bite of a snake.

—*Pancha gavya kramu,* on the five products from a cow—milk, curds, butter, oil, dung, urine: if these are compounded, and taken as a medicine it will cleanse all impurities. (Used also in some ceremonies in pagodas.)

—*Vidhava némam,* on widowhood; and the proper deportment of a widow, after the death of her husband.

—*Vishnu stóttram,* praise of *Vishnu.*

—*Nati-stóttra,* praise of rivers.

—*Sálagráma stóttra,* praise of petrified shells, sacred to *Vishnu.*

—*Partiva-linga puja,* on making a *Sâiva* symbol of earth, with homage to it.

—*Guru gíta stóttra mantra,* praise of *Vishnu,* by a spiritual teacher.

—*Gayatri hrudayam,* heart of the *mantra* to the sun (said to have been taught to *Ráma* by *Agastya.*)

—*Punyáha vásanam,* purification of a house, also of men.

—*Pumsa vanam,* a certain ceremony consisting in putting the juice of a herb *(álampuram)* into the nostrils of a woman, on visible symptoms of pregnancy.

—*Simantam,* a following ceremony from the 6th to the 8th month (any time between) to promote the life of the infant.

—*Játa carmam*—ceremony after birth.

—*Anna prasnam*—first feeding a child.

—*Tripura Suntari stottra,* Praise of *Párvati* a consort of "the destroyer of three towns."

—*Gókuláshtami nirnayam,* appointment for the 8th lunar day of the cow-herd tribe: a ceremony on the birth-day of *Krishna*; the 8th *tit'hi* in *Róhini.*

—*Sancránti nirnayam,* ordinance for the passage of the sun from one sign to the next: of special consequence at the winter-solstice.

—*Terpana vidhi,* a mode of ceremony with *cusa* grass.

—*Lacshmi sahasranáma,* one thousand and eight names of the consort of *Vishnu.*

—*Garbhani samascára vidhi,* mode, or ceremony on burning the body of a pregnant woman.

The book is long, of medium thickness, worn at the edges; in very various hand-writings.

7. No. 1167. *Itihása puránam,* old tradition.

1.) Forms of prayer, said to be from the *Védas.*

2.) *Sóma ulpati,* the birth, or origin of the moon, a legendary fable, found in the *puránas.* On the moon's *calis,* that is, phases.

3.) Some discrimination with regard to the *tit'his,* or lunar days, and the various rituals occurring on them; who may, and who may not be present at those rites. A *Brahman* who has lost his wife, by death may not; and there are very many other disqualifications.

The book is very short, and thin, rather old, but in good order.

8. No. 1169. Varieties.

For Section 1, 5, 6, 7, See XXVIII. 10.

Section 2.) *Sarvanjanum,* medicinal, for the eye, 1 leaf Tamil language.

3.) *Bhágavatam* 35th *adhyáya* of the 10th *Scándam: Gópika gita,* song of the milk-maids, 13 leaves.

4.) *Anjana,* 1 leaf *Grant'ha* letter, on magic ointment for the eyes, enabling any one to see things lost, &c.

8.) *'Atura Sanniyási vidhi,* from the *Smritis* or law books: a few days before death it is prescribed to assume the habit and observances of the *Sanniyási,* as a means of removing sin, and, in some instances, it is done. In the present day the *smártas* follow this rule; but the *Vâishnavas* do not accept it. This fragment contains the rule for this observance; but not the whole of it, 5 leaves *Grant'ha* letter.

9.) *Krama Sanniyási vidhi,* the general rules for *Sanniyásis,* or strict ascetics (monachs) by all sects, 8 leaves, complete.

10.) *Rasa váta,* alchemical, to turn mercury to silver: 3 leaves, Tamil language, incomplete.

11.) *Nimba kalpam,* medical preparation, from the seeds of the Nimb, or *Margosa* tree (Melia azird.)

12.) *Sacti surúpam,* form, nature, or glory of *Párvati:* 1 leaf *Nágari,* 1 leaf Telugu letter.

13.) *Vishnu stóttram,* praise of *Vishnu,* 4 leaves Telugu letter, with a line or two of *Nágari.*

14.) *Bhágavatam*—(not the 18th *purána*) 31st *adhyáya,* or chapter. It contains praise to the Deity; service of *Vishnu.* In this sense *Bhágavatam* is the *Vâishnava* credence. A *Vishnu* devotee is commonly termed *Bhágavatah.*

The book is of medium size, injured by insects, and broken.

9. No. 1178. Theological matters.

1.) *Purusha suctam,* a hymn from one of the *Védas,* praise to *Náráyana,* as *Para Brahm,* or the supreme.

2.) The 1st *prasna,* or paragraph from an *upanishada,* or supplement to the *yajur Véda.*

3.) *Manishà panchacam,* five *slócas,* on the human intellect by *Sancaráchárya.*

4.) *'Atma bódha,* spiritual instruction, or "soul-teaching."

5.) *Bhágavata dhyána upadésa vidhi*; Mode of instruction as to meditating on God.

6.) *Siva mahimana st'hapam,* praise on the glory of *Siva.*

7.) *Siva cavacham,* praise to *Siva,* with invocation for aid, and finger signs.

8.) *Dattátreya bhujangam,* praise to an inferior manifestation of *Vishnu:* put into a serpentine form, ascribed to *Sancarácharya.*

9.) *Vácya vrata prakaranam,* a scction concerning the soul.

The book is small, one leaf broken, otherwise good order; but leaves are wanting in various places.

10. No. 1181. Various matters.

—23 Leaves, stanzas in praise of forms of *Vishnu*; that is *Vencatesvara* at *Tripeti* and *Varada rája* at Conjeveram: some stanzas, and some prose, in the Telugu language, on the same subject.

—2 leaves, Telugu Arithmetic, on multiplication.

—27 leaves, containing *hómas,* or fire-offerings; called *nava graka,* or the nine planets; used before fixing any image on its shrine; by which process the sun, moon, and planets are supposed, in their effects, to be located there.

2 leaves, part of the *Rámáyanam*: on *Ráma's* sorrow for the loss of *Sita,* Telugu language, Canarese letter.

1 leaf, *slócas* from the *Bhagavat gita.*

The book is of medium length, thin, and various as to size of leaves, and age.

11. No. 1183. Various:

leaf 1—14. *Vishnu Sahasranáma.* The 1008 names of *Vishnu,* strung together in *slócas*; said to be from the *anusásnica parvam* of the *Bháratam*; complete.

1 leaf, a *slóca* on presenting the *arghya,* or sacrificial offering, to *Siva.*

14 leaves, *Siva sahasra náma vali,* prose, enumeration of the 1000 names of *Siva,* incomplete at the end.

leaf 2—22 *Siva sahasra nama vali,* the same 1 leaf deficient, and about 50 names. In all 51 leaves, defective at the end.

The book is long, with some shorter leaves, medium thickness, some leaves old, some recent.

12. No. 1199. Various fragments.

1½ leaf, on *Vâishnava* modes of homage: 5 leaves Tamil *pallán-du* and *pù chuttu,* a lullaby to images, and chant when putting on it flowers. The Telugu letter is used.

2 leaves, praise of *Ráma,* with some medical recipes.

3 leaves, *Góvinda ashtacam,* an octave in praise of the cow-herd *Krishna.*

3 leaves, on medical matters, Telugu language; and some stanzas in Canarese, from the *Rámáyanam.*

The book is somewhat long, thin, and a few leaves are injured.

13. No. 1215. Portions of various books.

2 leaves, examination of three jewels; or the *Vedanta,* according to the view of it by *Madhva, Sancara,* and *Ramánuja.*

2 leaves, worship of serpents, *hóma* offered to them, mode of putting ashes on the forehead; *agni hótra* a fire-offering.

leaves 75—101. *Vâidîca* subjects, on the disputes between *Sancaráchárya* and *Ramánuja*; whether the human soul is wholly, or partially one with the Deity, instruction on the *siddhanta,* or rectified system: and on funereal ceremonies.

15 leaves, on assuming the scholastic thread, and the *mantram* used at marriage ceremonies, with some *sútras* by *'Apa stambha,* on marriage—on the aforesaid thread—on pregnancy—on first shaving the head, &c.

17 leaves, on the *svaras,* or mode of chanting the *Védas*—some *mantras*—the rule of *Gâutama*—on the thread—and marriage ceremonies; with *Bháradwája sutra,* on funereal ceremonies—and preserving the sacred fire, and a few other matters; on 142 leaves: whether a selection, or carelessly strung together is not certain.

The book is long, thick, and in good order.

14. No. 1216. Small sundries.

leaves 13—40, a prose explanation of the octave of *Varadachraya,* by one of his scholars, complete four *slócas* on the meaning of the eight lettered *mantra* of the *Vâishnavas*—two *slocas,* on the *dwayam,* a *mantra* of two letters; and *charama slocas;* the last distich of the *Bhagavat gîta;* the said three are of daily use.

—Two leaves—on food proper to be eaten, and what is not so. Must eat nothing that is given by a Mahomedan, or fallen from the mouth, or put into the mouth, and taken out again, nothing blown on by a Cow &c.

By *Vedantacharya* head of the *Vadagalas*.

½ Leaf—a *sloca* on the soul, and its concerns, another on moral subjects, and also on *sacuna*, or omens.

Leaf 43—44. *Nyasa vimsati*, twenty *slócas*, on devotedness of mind to *Varada raja* (or *Vishnu*) at Conjeveram; with qualities of teacher and disciple.

By the above *Vedantacharya*.

Leaf 45—54—a comment on the *nyasa vimsati*—only 10 *slocas*—leaves left blank.

Leaf 66—70—*slocas* on the soul, and its concerns—also, praise of *Lacshmi*, ascribed to *Indra*, from the *Vishnu puránam*.

Leaf 71—72. *Cshama shodasa*, 16 *slócas* complete, on the clemency of *Rangha nat'ha*, at *Srirangham*, near Trichinopoly.

By *Vedantacharya* son of *Véda Vyasa Bhatta* of that place.

1 Leaf *Salagrama - síla - lacshanam*, on the petrified shells found near the *Himalyas; Brahma* to *Vyasa*.

2 Leaves, *Vencatésa mahátmyam*, legend of Tripety complete; some *slócas* on ritual ceremonies in a house.

2 Leaves, *Ramâshtottra sata nama*: *Ramà* a name of *Lacshmi;* praise of her by 108 names, 1 leaf *Vishnu súctum*, a hymn, concerning *Vishnu*, from the *Yajur véda*.

½ leaf—*slócas* 30th and 31st *adhyayas* from the last part of the *Padma puránam. Mahésvara* to '*Uma*.

In all 61 leaves, irregular as to numbers.

The book is long, of medium thickness, touched by insects.

15. No. 1217. Five tracts.

1.) Ceremonial rites for fixing the influence of the nine planets upon any particular spot, designed for a temple, or shrine &c.

The fire offerings, gifts &c., leaf 1—15.

2.) On dreams, good and evil dreams distinguished; and their fruits, or indications explained. According to this tract dreams go before any result, and do not follow events by association of ideas: a form of expiation for bad dreams, leaf 16, 17.

3.) Gift of a cow before any one's death, and on a wife burning herself with the body of her deceased husband: also the nine days funereal observances. (The total with *Brahmans* is 12 days, and with *Sudras* 16 days.)

Hasti sanjayanam, the bathing the bones with milk, and casting them into the sea, or into the Ganges. Other *apara,* or funereal rites, in *slócas,* prose, and extracts from *védas* leaf 18—43.

The following differ in appearance.

4.) Description of the fire-pit, used for *hómas.*

—*Abichàram,* or *sunya-mantras,* injurious, or magic spells, of evil design, to kill enemies &c.

—*Atma samracshana mantra,* a precative spell for soul-preservation: incomplete fragment, leaf 75—82.

5.) *Sahanas,* rules as to expiation of the evil results of sin, in a former state; such as a disease, which is the punishment of an antecedent sin, in a foregoing life. The expiation is intended to remove it.

Description of diseases as the consequences of such, and such sins in a former state, or in the present one e. g. killing a woman, result, consumption; *slócas*: this portion is complete, leaf 228—258.

1 Leaf at end—a *sancalpam,* or collocation of time e. g. in such a lunar day, on such a day of the week, in such a *yógam* month—year, I am about to perform, or, I did perform—such and such a ceremony. This record is termed *sancalpam.*

The book is long, old, of medium thickness, somewhat damaged.

15½. No. 1219. Miscellaneous.

Mantra retna vali.

A discourse of *Mahésvara* to *Umà.*

Leaf 1—8½ *Hanumàn mála mantra* with *yentra*—a string of charms, with diagrams; formed on one original, or *múla mantra* in nine *padalums*; containing the excellence of the charm, and spells to subdue, or draw over, to stop any person or thing in progress, to drive away, with the mode of *púja* or homage to *Hanumàn,* and other matter of a magical nature.

Leaf 8½—26 *Brahma siddhánta rahasyam,* this is also in *mantra* form—concerning *Hanumàn,* and his eight lettered charm, with *hómas* or fire-offerings, and *Vibîshana's* praise of *Hanumàn*: 1st to 9th *adhyáya* the 9th incomplete.

Leaf 22—37 *Déva púja vidhánam,* the order or mode of homage to any god *pacsha raya prabhava,* glory of the king of birds; that is *Garuda* the kite, or eagle—*agni stambhanam* rendering fire harmless, *shadastra stambhanam* rendering weapons blunt, or harmless.

—To enable any one to plunge his hand in boiling ghee, without harm.

—Other four leaves. *Góla sássanam* Telugu language—record of a gift: Gola is a shepherd tribe.

—3 leaves—*kápula sássanam,* Telugu record of a gift by the people of *kápula,* a town.

—2 leaves, *Devangula sássanam,* record of a gift, by one so named.

—2 leaves—medical, a composition of pepper, and other materials—also *anjanam,* ointment for diseased eyes, Telugu language. In all 48 leaves.

The book is of medium size, touched by insects.

16. No. 1220. Various matter *slócas* and prose leaf 33—43—*Véda svara lacshanam,* on the accents used, when intoning the *vedas*; incomplete.

Leaf 44—110-47th wanting. *Subhagóddáiya derpanam,* reflected image of the beautiful woman.

By *Srînivása rája yógésvara.*

On the *sacti*-worship.

The modes of their reading, morning, noon, and evening homage to the female energy; differs as to form, and object; differs as to times, and in other matters—their mode of pouring out water from both palms of the hands (*Terpanam*) the modes of their reading prayer or *mantras,* to the *máta,* or mother; the mode of *sacti púja* or ritual of homage to some emblem of the female energy: many *yentras* or magic diagrams, with the *mantras* or charms to be used with them—the places wherein the spell letters are to be written are *graha nyása,* mark of the planet, *nacshétra-nyása*—mark of the lunar mansion, *rása nyása* mark of zodiacal sign: *pít'ha nyása* mark of a seat, or shrine; *prapanja nyása,* the mark of space, or of worldly things. A spell to propitate the goddess (or universal mother, *physis* or *natura*) another spell to destroy enemies, and *Siva cavacham* (*incongruous* here.)

Leaf 111—134. *Siva gnána vidhya,* science of *Sáiva* knowledge.

By *Suta* to other *rishis.*

From the 1st to the 13th *adhyáya*—515 *slócas* complete.

1.) On the five lettered *Saiva* spell—its use, and its excellency.

2.) Its god. 3) and following chapters, to 12, on the motions of the hands and fingers, in the use of this spell.

13.) The mode of using it in ritual worship of *Siva.*

—Leaf 135—160 (wanting 137, 138) *Tripurà suntari-stóttra mantra* Praise, and spell to the *Sacti* of *Siva*.

—*Vasîkarana varáhi stóttra mantra* Praise and spell to *Parvati*, as influencing, or bewildering the senses of others.

—*Prána pratishta mantra*—spell to restore the soul to the body after homage rendered; it being supposed to go out of the body in the act of worship.

These three matters probably relate to the *sacti* system.

Leaf 161—181. *Nava-rátri-vrata calpam.* Ceremony with its benefit, on the nine days festival to *Dúrga* (or the *Dasra*): it begins with the new moon in September; and closes on the 9th or 10th lunar day.)

This tract is said to be from the last Chapter of the *Marcandéya puránam*; it is complete.

3 leaves—grammatical, on the declension of nouns, some words given as specimens; 36 other leaves, marked by letters of the Sanscrit alphabet, but not regular.

—*Nava chacra*, nine diagrams for *mantras* with *hóma* or fire offering, used with them.
Nánti sráddha, ceremonies proper to marriage.

—again some words, in grammatical declension.

—*Nandini dhenu mahà mantram.*

—*Dhanuvantari mantram.*

—various *mudras*, seals, or motions of the hands and fingers, used with *mantras.*

—*Yógini púja*, homage to a female sprite, or gnome: 64 are reckoned. This kind of being is supposed to be in the way as an evil hindrance in different directions, according to the moon's age. On the 1st day E. 2d N. 3d S. E. 4th S. W. 5th S. 6th W. 7th N. W. 8th N. E. 9th Zenith 10th earth, then the same twice over again till the next *amávási*; to go on again at its close. So that between the *súla* on solar days and the *yógini* on lunar days, a votary of superstition may be puzzlcd which way to go.

—medical matters, and preparations, in Telugu prose, 185 leaves, and some others blank.

The book is somewhat long, and thick, rather old, and a little damaged; leaves in some places broken.

Though so various in matter, it has the appearance of a homogeneous collection of *excerpta*.

17. No. 1222. Various matter.

—at the beginning, 22 blank leaves.

—18 leaves, referring to marriage.

—*Garbhádhána hóma* and *mantra* a fire-offering, and spell to produce conception; used at the solemnizing of marriage.

—on the excellence of the sacred grass, then used; homage to the nine planets; *nánti sraddha* the marriage rite. Also,

—*Srávana hóma*—a ceremony for the annual renewing the scholastic thread in August, the full moon, when that occurs in *Srávana nacshétra*—a few other matters on the same subject.

—2 leaves—*Grant'ha* letter—one contains some *slócas* from the 15th section of the *Bhagavat-gíta,* and 4 *Sâiva slócas,* the other *slócas* from the said 15th section, and some *slócas* relating to *Ráma.*

—12 leaves—*punah santánam,* a domestic offering to fire, by the head of a family.

—*Prasna bhágam*—horary questions in astrology answered; as to the fitness of going to any place, &c.

—*Gayatri hrüdayam*—heart of the *Gayatri; Brahma* gave it to *Yagynyavalcya.* An eulogy of the *mantra* to the Sun (*hrüdayam* sometimes used for praise) its substance is that one who recites the *gayatri* does, in effect, everything.

—28 leaves blank.

leaf 2—7, formularies from the *Védas.*

—20 leaves blank, save one *Sáiva slócas.*

In all 42 written leaves, and 70 blank ones.

The book is homogeneous, short, of medium thickness, talipat leaves, and in good order.

18. No. 1223. Various matters.

Leaf 1—73. *Vyása sîcsha vivaranam* an explanation of *Vyásá's* instructions, entitled *Véda tâijasam;* splendor of the *Veda.*

By *Súrya Náráyana.*

On the mode of intoning the *Vedas* from the chapter on terms, to the chapter on the benefit of articulation, prose, and *slócas* mixed together.

Leaf 74—82. *Vyásasîcshà múlam, slócas;* this is the original, following its commentary.

Leaf 41—56. *Bhappam-Bhatta.*

On the sacrificial fire at marriages, and at putting on the scholastic thread.

On the *ancurápanam,* or sowing various seeds at the time of marriage, &c. watering them; from their growth, an augury.

Veda verses, distichs, and prose, the foregoing are the *púrva* or *suba;* the following the *uttara,* or *apara kriya;* that is auspicious rites, and funereal ceremonies.

Leaf 1—19. *Sráddha-vidhi* on the *pinda* or sacrificial ball of food, offered to ancestors; and other matters pertaining to the 12 days, relating to obsequies.

Leaf 20—39. *Advâita macarantam,* honey comb of the *Advâita* system.

On the oneness of the Divine, and human soul.

—*Gayatri vyákyánam*—explanation of the *mantra* to the sun—complete.

—*Vishnu sahasranámam*—list of the 1008 names of *Vishnu*—complete.

The following is an assemblage of at least six books, the leaves of differing lengths.

—leaf 1—30. *Darisa púrna masa, hómas* or fire-offerings at the new and full moons.

—*Pinda pitru yagnya,* offering of a ball of food to ancestors; with the verses from the *Védas,* used on the occasion, complete.

46—79. *'Apa stambha-paribhasha,* a commentary, or explanation of *sútras* by *'Apa stambha,* on rituals; complete.

By *Hari dhatta.*

—*Sinha anuvaca vyakyánam*—a comment on a passage of the *Védas,* or connected therewith; complete.

—*Srí-sucta,* a hymn from the *Védas,* referring to *Lacshmi,* explained.

—*Agni karyam,* on a fire-offering; incomplete.

—*Chandra-lóca,* a rhetorical work, especially on the art of poetry, of high repute.

By *Cáli dása,* the original in *slócas.*

This is said to be the primary work on this subject; whence commentaries, and other treatises, took their origin: it is incomplete.

Leaf 73—82. *Párásaryam, slócas* from the code of *Parásara,* on ritual observances proper to the four *yugas,* and this one as specially adapted to the present age.

—*Gana-hóma,* a fire-offering directed to numerous celestials. *Siva's* attendants, prose form; said to be from the *véda.*

Leaf 73—78. *Hanumanta màlà mantra.*

There is one *múla-mantra,* or original spell, named after *Hanumàn;* this is a string of spells subordinate, founded on the original.

—*Triyambaca mantra,* a spell directed to *Siva.*

—*Yogésvara mantra*—a spell named after a chief ascetic.

Total 226 leaves, much needing distribution.

The entire book is long, thick, old, but in good order.

19. No. 1226. Miscellany, the subjects are various; but the leaves are in connected order to the close.

1—54. A comment entitled *Art'ha retna vali,* on a book entitled *chattu shadi;* prose, with *slócas* in some places. It contains *yentras* diagrams, and *mantras* precatives: not of an evil kind, but with a view to obtain benefits, or protection.

55—74. *Chattu shadi,* the original *slócas,* in 5 *padalas* or sections, said to have been delivered by *Siva* to *Parvati.*

Sect. 1. *Mantra prayóga,* use of the letters, syllables, or other mystic signs.

Sect. 2. *Chacra prayógam,* practice of the diagrams, in which the signs are written.

Sect. 3. *Mudra prayógam,* on the various motions of hands, and fingers; when actually using the spells.

Sect. 4. *Káma rája sacti bhíja satanam,* on obtaining matters desired, *sexualiter.*

Sect. 5. *Japa* and *hóma p'halam* muttered prayer, fire-offering used, and benefit.

Leaf 75—95. *Ganádipati mantram terpana stóttra*—by *Sancaráchárya.* Spell addressed to *Ganésa*—with pouring out water, from the palms of both hands, and praise.

—*Vinayaca stava rája,* royal praise to *Ganésa,* with a *cavachám,* or spell for protection, complete from the book called *Rudra yámila.*

—*Vignésvara cavacham,* another spell to the same—*Nandi* told it to *Brahma.*

—*Vináyaca sahasranáma,* a list of the 1008 names of *Ganésa,* complete.

Leaf 96—116. *Jyotisha mati kalpa, Rudanti kalpa*—and *Mandhúga-Brahmà kalpa*—these three relate to roots, or medical plants; the virtues ascribed to which are extraordinary.

—*Nidhi pritipáca grant'ha,* a book to point out hidden treasures.

—*Nágárjuna siddha,* the *siddha nágarjuna tantra,* or diagram, with spell included, for supernatural knowledge, or sight; also mode of getting out hidden treasures, by means of a human sacrifice to the demon supposed to guard them, *hómas,* fire-offerings, and spells.

Instructions how to bury treasures.

20, 21—*padalams* only complete—ascribed to *Siva* who told the contents to *Parvati.*

Leaf 117—121. *Rénuca mantram* complete.

—A spell addressed to the mother of *Párasu Ráma* and wife of *Jamadayni*—to obtain things desired, (See other notices.)

Leaf 122—153. *Gópála kalpam ; sammóhana gópála kalpam, gópala gayatri ; gópala sandhya vandana ;* these all relate to the Cowherd-god *Krishna*, the second one being in conformity with his libidinous character. *Sanatcumára* told to *Náréda*, the *Sanatcumára sanhita* as above ; complete.

Leaf 154—195. *Pánchacshari mantra*, the five lettered *Sâiva* charm, with its *p'halam* or benefit ; and *Vâma déva chacra*, a magic wheel, or diagram.

Náná vidha panchácshara p'halam, various results from changing the order of the syllables in the 5 lettered spell—*na-ma-siva-yi*, as 1, 4, 3, 2, 5, &c.

Modes of drawing *yentras*, or diagrams for spells from the the *Rudra-yámala.*

—*Panchácshara shadprayóga*, on six modes of practising, or using the five lettered spell. From the *chitambara kalpa*, complete.

—*Pranava panchácshari—mantra yentra*, diagrams and spells for using the primary symbol *O'm* (of high and unexceptionable import) with the aforesaid five lettered *Sâiva* spell (a gross abuse of a pure symbol.)

—*Art'hanésvara stóttra*, 10 *slócas*, praise of that form, which on the right side of the one body is *Siva*, and on the left side *Parvati.*

—*Abishégam vidhi*, mode of pouring over idols either water, or butter-oil ; from the *Scánda yamila.*

—*Zánti mantra*, spell used at the close of other ceremonies ; to avert evil from any omission.

—*Aprájità stóttra-mantra*, praise with spell, directed to *Parvati*, as the *invincible* or *victrix.*

—*Indrácshi mantra*, spell to a goddess : with motions of hands, and fingers in using it : the name most usually occurs in connexion with the *sacti* worship.

This book might be headed "sorcery ;" though containing other matter ; but all of it tending to what is termed "the black art." A careful, and competent translation would make darkness visible.

The book is rather long, thick, now and then a leaf damaged, but in general good order.

20. No. 1231. Parts of different books.

2 Leaves—Telugu ; some stanzas on *Ráma* and cradle hymns for the images.

5 Leaves—*yamuna púja*, homage to the *Jumna* river, before the *'Ananta vrata ;* this homage is generally by women.

Leaf 1—12 (other book.) On the *panchami* or 5th lunar day of some months, in the *vrata* or fast &c. directed to the seven *rishis ;* here their names are *Cásyapa, Atri, Bháradwaja, Visvamitra, Gâutama, Jamàdagni Vasishta.*

—On the *udyápanam,* or close of that ceremony. The ceremony itself its mode, its value ; story, or legend concerning it, &c.

Its use is said to be to cleanse from all kinds of impurities by touch, or contact with vessels &c. in houshold, or other concerns of women. Taken from the *Brahmánda puránam,* a discourse between *Brahma,* and *Naréda* ; complete, as far as regards the *rishi pánchami.*

—5 Leaves—*Lacsha vartti varta calpam* on the ceremony of 100,000 lights, and its attendant benefit; from the *Scănda puránam,* ascribed to *Capila.*

—4 Leaves. The *udyápanam,* or close of the said ceremony, by feeding *Brahmans* &c. from the *Vayu puránam*—this is complete.

—24 Leaves, a treatise concerning elephants.

—In what countries found—classification as to kinds—and many other matters on this species of animals: *slócas,* with a *tíca,* or running verbal comment, in Telugu.

—1 Leaf—Telugu stanzas from the *Rámáyanam*—54 leaves in all.

The entire book is an assemblage of three or more others. It is of medium size, and rather old.

21. No. 1251. Sundries.

—3 Leaves—*nágari,* with *Siva stóttram,* or praise to *Siva;* in the measure common in the Canarese language.

—5 Leaves, contain letters of the Canarese alphabet, written in a square subdivided; and with different meanings to each square ; the *mantra* is compared with it, and a result augured according to the square punctured by any one at a hazard, a kind of divination.

—4 Leaves—*Amba stava*—praise of *Párvati.*

—10 Leaves—*Sivâ-sahasra náma—slócas.* The 1008 names of *Siva* in a string.

—10 Leaves, *Dévi sahasra náma, slócas* 1008 names of *Dévi* or *Parvati.*

—7 Leaves *Tripura suntari sahasranáma stóttra, slócas.* The 1000 names of a *sacti* of *Siva,* with praise: it pertains to the female energy system.

—7 Leaves *Siva sahasra nama stoltra, slócas* as above ; with the addition of praise.

—2 Leaves *Trivita linga mani* praise by a *guru,* of the triple symbol ; Canarese language.

—3 Leaves—On the five products of a cow, used in bathing a statue when being carved for an idol ; mode of so doing.

—3 Leaves *Siva cavacham,* a spell with praise to *Siva,* for protection.

—1 Leaf Canarese letter, 3 leaves *nágari.*

Quite another book.

—From the *Márcandeya puránam.*

Parvati cavacham, spell with praise for protection; her *mantra* called *mahátmya.*

—*Saptasitica-mantra,* a spell containing 87 letters, or syllables.

On the killing *Madhuhitapa* an *asura.*

The war of *Dévi* with *Mahishásura,* and destruction of himself, with his army.

—Other combats, 1st *adhyaya* to 16th on leaf 1—69.

—1 leaf—a spell to operate on fire; and some *sáiva slócas.*

—10 Leaves—*mantras,* named after *Ganapati.*

—*Indrácshi Triyambaca* (or *Rudra.*)

—*nama tréya mantra*—spell of three names i. e. *Vishnu*---*Varaha*—*Narasimha.*

—7 Leaves in *Grant'ha* letter, on *Búda suddhi,* purifying the 5 elements; and *prána pratishta* conveying life to an idol; 151 leaves in all.

22. No. 1255. Twenty seven subjects.

—The first two leaves, old, and blackened, illegible; they seem to contain homage to *Vishnu.*

1.) *Nyása tilacam, 32 slócas* complete.

By *Védantácharya,* praise of *Rangha nat'ha at* Trichinopoly; entitled from the forehead spot.

2.) *Nyása vimsati,* 3 leaves *slócas* complete; praise of *Vishnu.*

3.) *Góta stuti,* 2 leaves, 29 *slócas,* complete; praise concerning the wife of *Péy-áluvàr;* given up by him to the service of the god.

4.) *Abhíti stâvam,* 3 leaves 29 *slócas* complete: praise of *Rangha-nát'ha* at Trichinopoly. The foregoing are by *Védantáchárya.*

5.) *Sri Rangha rája Mahisi-stóttra.*

Praise of the *Sacti* at Trichinopoly.

By *Parásara Bhatta* 62 *slócas* on 7 leaves, complete.

6.) *Vishnu stóttra* 2 leaves, *slócas.*

Praise of *Vishnu.*

7.) *Jitante stóttram, slócas* five sections; two of them here; afterwards more.

Praise of *Vishnu,* ascribed to *Brahma.*

8.) *Suntara báhu stóttra*, 1 leaf incomplete ; *slócas*—on *Vishnu.*

9.) *Sarána gati dîpica* 60 *slócas* complete *Vâishnava panegyric.*

By *Védantáchárya.*

An illustration of the mode of taking the soul, and laying it at the feet of the god.

10.) *Atti mánusha stava, slócas.*

Praise relating to *Rangha nát'ha* leaves 10; on the 10th some explanatory comment.

11.) *Krîya dipica, slócas,* 4 leaves " ritual lamp," on *Vishnu* homage. On the 4th leaf *urdhva krama* mode of putting the trident mark on the forehead; incomplete.

12.) *Varada rája satacam,* 70 *slócas,* incomplete. On *Vishnu* at Conjeveram.

13.) *Jitante stóttram, slócas* 3d and 4th section so far complete. (See 7) *supra.*

14.) *Déva râja Mahishi stóttra,* and *dèva rája stuti,* complete.

Praise of *Vishnu,* and *Lacshmi* at Conjeveram, two leaves.

15.) Some panegyrical matter concerning *Rámanúja, slócas* incomplete, one leaf only.

16.) *Vishnu stuti, slócas,* 1 leaf, incomplete.

Praise of *Vishnu.*

17.) *Cshama shódasi,* 16 *slócas,* complete, on 4 leaves. On the clemency of *Rangha nát'ha* at Trichinopoly.

By *Védantachárya,* son of *Véda Vyása Bhatta.*

18.) Two leaves, one on bodily ablutions, and one on *Bhagavatárádhana,* on the worship of God.

19. *Dasa avatára stuti,* 10 *slócas* complete.

Praise of the ten incarnations, 1 *slóca* to each.

By *Védantáchárya,* head of the *Vadagalas,* 3 leaves.

20.) *Rahasya triyart'ha, slócas,* 2 leaves, meaning of the triple mystery, it has a reference to the nature of deity, and of the human soul.

21.) *Búda suddhi, slócas,* and *prose,* incomplete. On the purification of the 5 elements, and 5 senses, 4 leaves.

22.) *Rangha nát'ha mangalam, slócas,* 1 leaf, praise of *Rangha nat'ha.*

23.) *Prána agni hótra vidhi,* 2 leaves complete; on offering up the soul to God, and consecrating every action, or passion to him.

24.) *Guruparámparà-anu-santánam,* 1 leaf—containing a list of distinguished *gurus,* including the '*Aluvàr,* down to the time of *Vedantácharya;* after which a schism divided them into *Vadagala,* and *Tengala;* northerns and southerns.

25.) Medicinal. Telugu language.

3 Leaves—benefit of medicines attended with *yentras* and *mantras,* or spells, 3 leaves.

26.) *Vishnu púja mantram,* 6 leaves, on homage to *Vishnu,* with praise.

27.) *Yeti raja saptati*—70 *slócas,* but not complete, on *Rámanúja.* By *Vedantáchárya.*

This manifold book has a homogeneous appearance; but the hand writing differs, in various places; and a few leaves are doubtful.

It is of medium size, and in good order, but old.

22½. No. 1281. MISCELLANEA.

1.) *Mayura satacam.*

By *Mayura cavi,* with explanation by *Srî Rangha déva,* one hundred *slócas,* in praise of the sun, leaf 1—28.

2.) One *slóca* on *Saiva* matters, with a comment, begun but not completed.

3.) *Saiva* matters, *slócas* on 16 leaves, half a leaf of a book termed *Tarkha paribháshya,* logical.

4.) *Visha mushti tayalam,* the recipe for an ointment to remove obstinate swellings (it is sold in the bazar.) The recipe by *Sanghayyen.* In all 44 leaves. 4.) is quite different from the preceding in appearance.

The book is long, thin, and in good order.

23. No. 1283. Various matters.

1.) A portion of the *Hari vamsa* for which see XXI.

2.) On gifts. The benefit of giving food, land, cows, water, to travellers.

On the value of the *sálagrama* or petrified shell;—on the fast observed on the eleventh lunar day benefit of bathing in the Ganges—on honoring a guest upon his entry—on devotedness to *Vishnu* the means of obtaining *sverga,* the sensual heaven—the sins that lead to *naraca,* or hell; the legend of

Combhaconum—on the *chandra* pool at *Srirangham*—fame of *Rangha nat'ha*, the god there ; also legendary matters concerning *Sri sâilam*, and *Vencatadri*, or Tripety.

Hasti sâilam, or Conjeveram, and *simhadri* (lion-*hill*) known as *chóla singha puram ;* a few other matters on *Saiva* homage, and on the *Siva rátri*, an especial night in February.

3.) Fourteen loose leaves of different sizes, some of them broken ; *slócas* on various subjects, but requiring to be collated with other books—among other matters on walking round the Nimb tree, and doing homage to it, by which means disease is said to be removed (possibly by the exercise so taken.)

The entire book is of medium size, and in good order : except 3) at the end.

24. No. 1286. Various matters, some Sanscrit some Telugu, in confusion.

—1 leaf—*Rámárghya dhána crama*, homage to *Ráma* at birth, Sanscrit.

—9½ Leaves *Narasinha stóttra* and *mantra.*

—100 Telugu stanzas, praise to the man-lion incarnation, and spell.

—2 Leaves, *Cháttu-slócas*, Sanscrit distichs, on distinct, and varied subjects.

—6 Leaves, praise of *Vishnu,* and others in Telugu.

—6 Leaves, *Vencatáchala pati stóttra,* and *Janárdhana stuti*—praise of the god at Tripety, and of *Ráma* : Telugu.

—3 Leaves, praise of *Chengalvaraya.*

—1 Leaf, *mangalam,* epithalamium.

—*Sumati satacam,* 110 stanzas, Telugu.

—5 Leaves, *ashta dic gaja padyam,* ethical stanzas in Telugu ; the eight elephants being merely a mode of marking the stanzas.

—2 Leaves, *Mangala ashtacam,* an octave, ascribed to *Cáli dása*—for benefit, or prosperity ; Sanscrit.

—1 Leaf, two stanzas on the Tripety god. Telugu.

—5 Leaves. Nine stanzas on *Krishna*, named after the *nava nidhi,* nine jewels.

—2 Leaves—seven *Sáiva* stanzas.

—3 Leaves, 13 stanzas, ornate, erotic.

—4 Leaves, 24 stanzas. The poet takes notice of the different actions of women, in a houshold ; such as grinding corn, washing clothes, making cakes, and turns all into licentious allusions.

—10 Leaves, various stanzas, on different subjects.

—4 Leaves, *samat kruti padyas*, dark sayings, as a trial of skill in the case of authors : *sléshas*, or double meaning, and partly like the sphinx's riddles.

—1 Leaf, stanzas on colours, only three colours written ; what beings &c. are white, as *Gaûri,* milk, the *amsa* bird &c, and so on, as to other colours.

—5 **Leaves**, praise, on *Saiva* and *Vâishnava* themes.

—6 **Leaves**, fifty Sanscrit *slócas*, on various ethical subjects.

—1 **Leaf**, various stanzas.

—6 **Leaves**, 36 stanzas on *Ráma*.

—2 **Leaves**, 10 stanzas on the same.

—1 **Leaf**, on *Siva*.

—4 **Leaves**, on the lord of *Tripeti*.

—1 **Leaf**, stanzas in Telugu.

—6 **Leaves**, 9 stanzas on *Narasinha*.

—2 **Leaves**, *chàtta slócas*, Sanscrit distichs, on varied subjects.

At the end an agreement on business, for lending money, 119 leaves in all.

The book is of medium size, old and damaged; supposed to be a sort of common place book.

25. No. 1296. Sundries.

—½ Leaf, a memorandum of the days for funereal anniversaries, in two or three families.

—3½ Leaves, a few *slócas* on the meaning of words extracted from three lexicons; that is the *Amaram*, the *Visva nigandu* and the *Vâijayanti*.

—25 leaves, *Subhàshita slócas*, elegant extracts, or beautiful specimens from different works, moral, erotic &c., in all 29 leaves, extracted at different times, and on leaves of differing ages.

The book is of medium length, thin, some leaves very old, others more recent.

26. No. 1344. Various in matter, and letter.

—1 Leaf *nágari*.

—Leaves 159, 160, 161, *Ráma bhújangam*, 25 *slócas* in the form of a serpent, containing praise of *Ráma*; complete.

—Leaves 189—193 (1 broken) *Ráma stava ràjam*, *Náréda* gives high praise of *Ráma*. Leaf 1—4 *Dattátreya stuti*, praise to an inferior form of *Vishnu*, 15 *slócas* complete; including 9 *slócas* incomplete. *Jaganat'ha mangalam*, wishing success to *Jaganat'ha*.

—10 leaves, *Nágari* letter, from the *Vàyu puránam*, containing *Mádhava-stava ràja*, special praise to *Vishnu*; a devotee asks pardon for one hundred faults.

—Leaves 1—3. *Pachama Rangha stóttra*, praise of *Vishnu* at Seringapatam.

By *Gaûtama*, 15 *slócas*, complete, Canarese letter.

—7 leaves, *Grant'ha* letter, containing four subjects.

—*Chandra Sec'hara ashtacam*, an octave of *slócas* in praise of *Siva*.

—*Mahádévàshtóttra*, 108 names of *Siva*, in prose, with praise.

—*Krishnáshtóttra*, the like as to *Krishna*.

—*Krishnàshtóttra satánàmávali*, a string of 108 names of *Krishna*.

Leaf 1—5 *Bhárata savitri*, an epitome of the *Bharatam*, on the embassy of *Krishna*, and the battles that followed, complete.

—3 leaves, *Nagari, siva Sahasranáma*, the 1008 names of *Siva*.

—2 leaves, *Mangalashtacam*, 6 *slócas* incomplete. On special gods, *rishis*, mountains, rivers, &c. and by these success, and prosperity wished to the person addressed; in all 44 leaves, of various lengths, medium on the whole, some of them old, and damaged.

XIX. Music and Dancing.

No. 1291. *Bharata sástram.*

By *Sarangha déva.*

12 leaves—incomplete, chiefly on various gestures by members of the body, and on musical time, to correspond therewith. Quality of a prologue; offering of flowers; homage to the earth; opening part of a performance: *slócas*, with the meaning of them in Telugu.

Other 36 leaves—some *chūrnica* rhymes from *Ráma sástri*, other parts, by an unknown author: octave verses by *Jayadéva*, from the *ashta padi.*

Also an explanation of various motions of the hands, fingers, &c. to express the changing variety of passions intended to be represented. The whole appears to be connected with native operas.

In the midst 8 blank leaves.

The book is long, of medium thickness, injured by insects.

XX. Pauranical.

1. No. 1055. *Bhágavatam.*

The 8th *cándam* or book; another portion contains the *Gajendra mócsham*, or legend of a crocodile and elephant, 1, 2, 3, *adhyáyas*. There is also another copy of this last piece, the 2d and 3d *adhyáyas* only. There is a mixture of *Grant'ha* letter in this book.

1½. No. 1067. *Scánda upapuránam, slócas.*

The *Siva bhakti mahatmyam*, said to be taken from the said minor *purána.*

By *Agastya* 1—90 *adhyáyam*, complete.

On the dignity, and excellence of some special places, of *Sâiva* worship: as *Cási* (Benares) *Cála hasti*, and *Cánji* (Conjeveram) Madura, and others; but *they* are principal ones.

On the superior excellence of *Sâiva bhaktis* or devotees to *Siva*; and also on the great value of *vibhúti*, and *rudrácsha* beads; excellence of the five-lettered spell.

A statement as to special votaries to whom *mukti* or beatification was given; as *Suntara pracása*, a king in the *Dacshin*, not named; *Sâuntaraca; Chandra sec'hare; Dhana pála; Kala nat'ha*; *Múrtinát'ha; Chandésa; Tilacà vati* (a woman;) *Vágpisa; Kula pacsha; Véda súra* (to this one the highest degree, *Sáuchya*, was given) *Chandra Kánt'ha;* and various others specified: leaf 1—155.

The book is long, of medium thickness, on talipat leaves, in good order.

2. No. 1068. *Brahmánda puránam.*

From the 1st to the 10th *adhyáyam* of the *tirt'ha cándam*. It contains a discussion between *Bhrigu* and *Náréda;* and the *Vencata giri mahatmyam*, or legend of Tripety.

The book is long, thin, and in good order.

3. No. 1069. *Vishnu Puránam.*

The 1st *cándam* from the 1st to the 22d *adhyáyam*.

The 2d *cándam* from the 1st to the 16th *adhyáyam*.

The 3d *cándam* from the 1st to the 11th *adhyáyam;* or the *Vishnu puránam*, complete to the end of the 3d book; sometimes termed *Parásara slóca*, as delivered by the father of *Vyása* to *Mâitreya*.

The book is of medium size, on talipat leaves, in good order.

4. No. 1070. *Vayu puránam, slócas.*

From the 1st to the 30th *adhyáyam*.

This portion relates to observances which occur every 12th year; on the planet Jupiter entering the sign *Mágha*, or constellation Leo.

The book is of medium size, and damaged at the edges.

5. No. 1074. The *Brahmottara cándam.*

From the 1st to the 21st *adhyáyam*, incomplete, supposed to be from the *Scánda puránam*; related by *Suta*, a disciple of *Vyása*, to a king; on the power of the *Saiva* spell *na-ma-si-vá-yi*, and other matters.

The book is of medium size, and in good order.

6. No. 1075. *Nárediya puránam*, of the *Vaishnava* kind; from the 1st to the 31st *adhyáyam*: a fragment, leaves wanting. Various legends, relative to *Vishnu*, and to *Krishna*.

The book is long, and somewhat thick, old, and damaged.

7. No. 1077. Fragment of some *purána*, containing the 71, 72, 73d *adhyáyas* only.

On the *Siva rāttari*, a night commemorating that on which *Siva* swallowed the poison of the serpent *Vasúki*, in the *cúrma avatara*; hence observed as a watch night by his disciples.

8. No. 1180. *Nárēda puránam*, ascribed to *Savunaca-rishi*; who describes different kinds of sins, discriminating their degrees of demerit, and explaining the *prayaschita*, expiation, or punishment of them. There is also some matter on the *upanâinam*, or scholastic thread; worn by *Brahmans*, and others; and in the 25th *adhyáya*, some details on *viváha*, or marriage.

The book is of medium length, thin, touched by insects, otherwise in good order.

9. No. 1346. *Paúranical* matters.

—3 first leaves numbered 66, 67, 68 *déva nágari* letter, from the *Vayu puránam*, discourse of *Mahésvára* to *Uma*; the excellence of the *sudarisana*, or discus of *Vishnu*, and of wearing the tridental mark on the forehead.

—6 Leaves in *Grant'ha* letter.

The *mágha mahatmyam* from the *Pádma puránà*, delivered by *Vasishta* to *Dilîpa*, a king, the ancestor of *Ráma*; the 5th *adhyáya* complete.

—20 Leaves. Telugu letter; the *mágha mahatmya*, from the *Vayu puránam*; the 7th, 2d, 9th *adhyáyas*, each one incomplete.

On the great merit of bathing, and other observances in the *Mágha* month. Also on the merit of offerings of the *tulsi* plant (*ocymum sanctum*) and of sandal wood: acceptable to *Vishnu*. Tales in illustration of the value of the *tulsi* &c., in all 29 leaves.

The book is of medium length, thin, old, and much damaged; the leaves differ, and are fragments of three books.

XXI. PURANAS local or *Mahátmyas*.

1. No. 1067. *Bhaktà mahátmyam*, a fragment said to be from the *Scandópa puránam*, from the 27th to the 48th *adhyáyam*, leaf 62—105: but with some intermediate ones wanting: 1 leaf is in Canarese letter. See XX.

2. No. 1078. *Yádu giri mahatmyam*.

The *St'hala purána* of *yádu giri*, in the Mysore country: or of the shrine of *Mélu kotta tiru Ncareáyana*, a form of *Vishnu*; 1st to 12th *adhyáyam*.

The book is long, and thin, the edges damaged; otherwise in good order.

3. No. 1079. *Purushóttama cshétra mahátmya,* legend, or *st'hala purána* of *Jaganat'ha* temple, of ill-fame in Orissa: related by *Vyása* to *Jaya muni,* from the 1st to the 24th *adhyáyam*; the 25th not complete.

The book is long, thick, and in good order.

4. No. 1086. *Váisya charitra,* verse.

This is a *purána* of the *Cometis,* or merchant class in the north; *Siva* and *Parvati* sent an incarnation as the daughter of *Kusuma*: with whom *Vishnu Verddhana,* the lord of *Mahéndra-puram* (one of the *Bellála* kings) fell in love; on seeing her at *Maha giri puram* of the *Váisyas.* Various details on this part of the subject. The young woman, to avoid further proposals being made to her, destroyed herself. The people fled from the place in a body. They afterwards worshipped the said young woman as a goddess; and the custom is said still to exist among the merchant class. The morning, noon, and evening forms of homage used by the *Váisyas,* are given. Also a list of *gótras,* or tribes of the *Vaîsyas;* leaves 1—8 a fragment very incomplete. One leaf on Astrological horary questions: with one distich enumerating 18 castes among Hindus.

The book is of medium length, and in tolerable order.

XXII. Rhetorical, including the art of Poetry.

1. No. 1109. *Kúvaláiyánandam,* a commentary on the *Chandra lóca* of *Cáli dása.*

By *Appáiya dicshada,* leaf 1—98 incomplete.

On *upamánam* or comparison, or simile with subdivisions: *apanava* concealing, *atishaya yucti* hyperbole, *drishtanda* example, proof: *vyája stuti* ironical praise: *viródha abhása* equivocal words; e. g. *nava cambalaváh,* he who has nine shawls, or a *new* shawl, the latter being the real meaning.

Various other rhetorical figures.

The original is quoted in the midst and the meaning given; but the original and comment are not distinct, as in some other works.

The commentator introduces illustrations from other authors. His comment has been severely criticised,—at the end are 10 leaves, on the same subject; but from another copy, or another book.

The book is long, of medium thickness, slightly touched by insects and two leaves are broken.

2. No. 1110. *Kúvaláiyánanda*, as above; chiefly *slócas*, with some prose: the original and commentary are interlined, leaf 1—99 incomplete. Other 23 leaves *cháttu slócas*, or distichs on a variety of unconnected subjects; and one leaf on the mode of dividing lands.

The book is of medium size, at the beginning one end is damaged, otherwise in tolerable order.

3. No. 1114. The same work, original and comment intermingled —by *Appaiya dicshada*, sometimes the number of the original *slócas* only given: it seems an abridgment compared with the other copies, leaf 11—42, four leaves not numbered.

The book is of medium length, thin, a few leaves are broken.

XXIII. Romance Historical.

1. No. 535. *Bála Rámáyanas.*

A collection in which nine different sized books are visible; and formed chiefly by eight copies of the *bála-rámáyanam*, an epitome—for children used in schools: one incomplete, others complete. Sanscrit, chiefly in Telugu letter, with some *tica* or running comment in Telugu, one copy in *Grant'ha* letter, one with a *tica* in Canarese. Two *tícas*, in the Telugu language, are in the Canarese letter. In the midst is a list (2 leaves) of cycle years and months, Canarese letter.

Also *Ráma Sahasranáma*, the 1008 names of *Ráma*, in *slócas*, incomplete. Its course was from *Rudra* through *Parvati* and *Ganésa* and *Sanatcumára*, and *Suta rishi* to the people.

A total of 156 leaves of various sizes, no boards, old, some leaves worm eaten.

2. No. 1051. *Bála bháratam*, an easy prose version of part of the *Bháratam*, for schools: the 4th, 5th and 6th *sargas*; but left incomplete.

The book is of medium size, old, and damaged at the edges.

3. No. 1056. *Rámáyanam, slócas.*

By *Valmíca*, from the beginning, down to the 31st *sarga* in the *yuddha candam*, or section on the battle.

The book is very long, and thick, on broad talipat leaves, small hand writing, old, tolerably good order.

4. No. 1057. *Rámáyanam slócas.*

By *Vàlmîki.*

From the 41st *sarga* of the *Suntara candam,* to the 68th *sarga* the end. Then the *yuddha cándam,* from the 1st to 134th *sarga,* the end; only a fragment of the entire work: but with one complete section.

The book is of medium size, and in good order.

5. No. 1058. *Rámáyanam.*

It has the beginning, or *bála cándam* also the *Ayódhya cándam*; and down to the 15th *sarga* of the *kish-kinda cándam:* a prose version.

The book is of medium size, and in good order.

6. No. 1060. *Bála Rámáyanam,* an epitome for children; this copy is complete, in a large rude hand, by a school boy, of no value.

The book is long, thin, much damaged.

7. No. 1062. *Bála Rámáyanam,* two copies of the same puerile epitome; with an explanation down to the *kish-kinda cándam* only.

The book is small, leaves not equal, a little damaged.

7½. No. 1063. *Uttara Rámáyanam,* a fragment from the 73d to the 90th *sargam.*

The book is long, thin, and has some leaves broken, one half gone.

8. No. 1064. *Rámáyanam sáram,* a prose epitome of a portion, from the *Aranya cándam* the 3d in order, down to the *Suntara cándam* the 5th.

The book is small, old, and has several leaves damaged.

9. No. 1089. *Rámáyanam,* the *uttara cándám* or Supplement: see other notices, from 6th to 24th *sarga.*

The book is long, of medium thickness, old, good hand writing.

10. No. 1121. *Náishadam,* a poem on the episode of *Nala* in the *Bhúratam.*

By *Sri Harisha Cavi.* The original *slócas* only; from the 1st *sargam* to the end of the 5th complete, with 16 *slócas* of the 6th *sarga.*

Description of *Nala,* his capture of the *amsa* bird—description of *Damayanti*—on the bird's going to *kundini-nagara,* her residence—the *amsa* bird's description of *Nala* to *Damayanti*—her love for him—*Naréda's* going to *Indra's* world to impede the match; and a few other connected matters—further details wanting—leaf 1—49.

The book is long, of medium thickness, some leaves damaged.

11. No. 1122. *Náishudam, slócas* only.

By *Sri Harisha Cavi.*

This book contains part of two copies, neither one complete.

1st Copy 1, 2, 3 *sargas* complete, 4th 5th wanting, 6th has from the 8th *slóca* to the end, 7th, 8th 9th *sargas* complete—(*mulam,* no *tica.*)

2d Copy 2d *sarga* has 107 *slócas,* the end wanting, 3d wanting 4th opening *slóca* wanting ; then to the end right, 5th has 6 *slócas* wanting, then from 119 to 137 the end, 6th 7th 8th 9th 10th complete, 11th 12th wanting, 13th complete 14th has only 65 *slócas,* incomplete.

1st Copy, leaves 1—28, 52—69, others confused.

2d Copy, „ 8—11, 20—26 33—81 do.

The two copies have leaves of different lengths. The book is somewhat thick, and touched by insects.

11½. No. 1123. *Raghu vamsa—múlam.*

By *Cáli dasa,* 3rd 4th 5th *sargas* only.

—*Sanjivini,* a *tica* on the *Raghu vamsa.*

By *Cola Chéla malli nāt'ha.*

1st to 3rd *sarga,* not fully corresponding with the above ; but together making up 5 *sargas.*

Marriage of *Dilípa* with *Sùdacshini,* and, after a considerable interval, birth of *Raghu* ; who, when he became king, took some countries such as *Yávana désam, Párasica désam, Cámboja désam,* and others. *Raghu* afterwards made a great sacrifice in which *Kavutsa,* a great sage, officiated. *Raghu* gave him fourteen crores of *varàhans* (a thousand millions sterling, excessive hyperbole) leaf 1—32.

Subject of the *tica* genealogical as to *Menu* and other kings, coming down to *Dilípa maha rája ;* afterwards the 3rd *sarga* as above : leaf 1—96.

The *múlam* is of medium length, the *tíca* shorter, book of medium thickness, leaves narrow, the boards long.

12. No. 1124. *Raghu vamsam, slócas.*

By *Cali dása.*

This is deemed a classic poem. It dwells somewhat on the ancestors of *Ráma,* as *Dilípa, Raghu, Aja, Dasarat'ha ;* but dilates on the subject of the *Rámáyanam,* in highly ornamented poetry.

This book has only fragments ; not forming a complete copy.

Sargam 2 two copies complete.
3 one copy, wanting a few *slócas.*
4th 5th complete.
6th complete, 7th complete.
8th wanting, 9th complete.

In all 88 leaves, looking like portions of three different books; the centre piece being the oldest. The entire book is of medium size, touched by insects.

13. No. 1125. *Raghu vamsam, slócas.*

By *Cali dása.*

3d *Sargam,* only 16 *slócas,* 3d and 4th *sargas* complete; 5th has only 50 *slócas;* these are the *múlam,* or original only.

4th *Sarga,* has *slócas,* with a Telugu *tica,* or glossary to each word; 5th similar, but no more than 20 *slócas.*

Also a fragment on Grammar, on the declension of nouns from *Ráma,* and pronouns to *kim* (what?) incomplete.

14. No. 1126. *Mágha Cávyam,* a heroic poem, on the expedition of *Krishna* against *Sisupála.* By *Magha*; sometimes styled *Vannin Mágha.* Portions of the original are followed, by an imperfect commentary.

Sargas 1, 2, 3 complete, 4 has only 47 *slócas,* 5 has 58 *slócas,* 6 is wanting, 7 has from *slóca* 19 to the end, 8, 9, 10 complete.

The commentary.

By *Kola chela malli nát'ha Súri,* a high sounding title given to the Telugu poet, *Pedda Bhátta.*

Sarga 2. Complete: 3 wants the comment on 11th to 15th *slóca,* the rest is found.

4. Wants the comment on the 7 first *slócas,* and on those following the 22d *slóca.*

5. Wants the comment on the 2 first *slócas,* the remainder is right: leaves. 1—100, but some in the midst are wanting; 92 leaves remain, containing the march of the army, and the killing of *Sisupála.* This poem is a classic.

The book is long, and rather thick; in the middle several leaves are broken off, at one end.

15. No. 1127. The *Magham,* with a commentary.

—leaf 1—46 *Mágha Cávyam,* by *Mágha Cavi* from the 1st to the 8th *sarga*—original.

—leaf 5—57 *Sárvánghashà*—a comment on the *Mágham*; by *Kola chela malli nát'ha súri* (*súri* is a title of respect among *Sáivas.*) 1st and 2d *sargas* complete, 3d *sarga* incomplete—4 leaves contain 52 *slócas* from 1st *sargam* of the original.

The general subjects are—the march of *Krishna's* army—encampments; killing of *Sisupála*: with much florid poetical ornament interspersed.

16. No. 1128. *Bháravi Cávyam, slócas.*

By *Bharavi.*

—from the 11th to the 17th *sargam* complete, a few *slócas* only of the 18th *sarga.*

This is another classic poem, and very commonly known as the *Kiratarjunyam.* The subject is the penance of *Arjuna* in the *Himálayas,* in order to obtain the *pasupatástra* weapon; his encounter with *Siva,* disguised as a hunter; and subsequently obtaining the desired boon.

The book is of medium size, old, and both ends gnawed off by rats.

17. No. 1129. *Cumára Sambhava, slócas.*

By *Cáli dása.*

8 *Sargas* complete of the original only, leaf 1—36 with two *sargas,* leaf 1—40 of a *vyakyánam,* or comment, entitled *Sanjivini,* by *Kola Chéla malli nát'ha súri.*

The general subjects are—the birth of *Parvati* on *Himáut*-hill —her nurture—description of her person. *Siva* (in a state of penance) being assaulted by *Manmata,* destroyed him by opening his frontlet-eye—grief of *Rati* his consort—marriage of *Siva* with *Parvati,* birth of *Subrahmanya,* otherwise termed *Cumara.*

The book is old: injured at the end; of medium size.

18. No. 1282. *Bála Ramáyanam,* ascribed to *Válmîki.*

An epitome of the *Rámáyanam,* one *sarga* for the whole, on eight leaves, for the use of schools, and still generally so used; from the birth of *Ráma* to his being crowned at *Ayoddhya*: omitting the *uttara* supplement.

The book is short, and thin, old; but in good order.

19. No. 1283. *Hari vamsa,* or *aschárya parvam,* a supplement to the *Bháratam.* The *apara bhágam,* a second part; original *slócas.*

From the 1st to the 56th *adhyáyam*—leaves 1—188: but wanting the following leaves 105—107, and 120, 121 and 124 to 127, and 142, otherwise complete.

So large a work cannot be abstracted. See French translation by M. Langlois.

The book is of medium size, and in good order. For the other portion of the book see XVIII.

20. No. 1337. *Náishada Cávyam.*

By *Srî Harisha cavi.*

The first four *sargas* of the *múlam,* or original only, these are complete.

1st description of *Nala*, and his taking an *amsa* bird, &c.

2d matters related to him by the bird, concerning the town of *Kundini*, and *Damayanti*, there resident.

3d. The bird went to *Damayanti*, and gave a description of the person, and prosperity of *Nala*.

4th. The passion of *Damayanti* on account of *Nala*.

Leaves 1—57.

The book is of medium size, and touched by insects.

XXIV. SAIVA SECTARIAL.

1. No. 1084. *Scandópapuràna, slócas*, a fragment of 25 leaves, containing a little of the 50th *adhyáya*, thence from the 51st to the 78th *adhyáya*; but with leaves deficient, and a little of the 70th section.

One of the minor (*) *puránas*, on the excellence of the *Sâiva* credence, and in particular insisting that *Siva* is the sole *Paran*, or heavenly one; that is the alone Supreme; which is a dogma of the extreme *Saiva* class. There are various other matters on this mode of credence; together with many tales in exemplification of positions assumed.

The book is of medium length, thin, a little damaged.

XXV. TALES.

1. No. 1076. *Vicramáditya charitra*, from the 1st to the 23d section.

A series of tales, said to have been delivered to *Bhója rája*, by thirty-two statues, being imprisoned nymphs, on the steps of *Vicramáditya's* throne.

The book is of medium size, and in good order; but not complete.

2. No. 1085. *Náchi ketópakyánam.*

In 16 *adhyáyas*, complete, *slócas*.

This is a tale of a kind not permitting minute abstract. A *rishi*, or sage, named *Uddálaca* performing penance, was visited by *Brahma*, who promised that he should have a child. In a way either absurd, or highly metaphorical, the daughter of *Raghu* brought forth a daughter, and abandoned it in the wilderness. The *rishi* heard the child's cries; took and reared it; and afterwards learnt that the child was his own. In the end he married *Náchi Kétu* the daughter of *Raghu* (or *Rahu*,)

(*) The name does not appear in the usual list.

there being some enigma as to *Rahu,* and *Kétu,* astronomical terms. In the end *Náchi Kétu* is described as going to *Yama's* world: the punishment of the wicked in that world described. She came back again: which is the close of the book: leaves 1—42. Two additional leaves contain 23 *slócas* in praise of *Kálahasta-Isvara,* or *Siva* at Calastri; and a few ethical *slócas.*

The book is of medium size, touched by insects; and one leaf, at the end, broken.

3. No. 1115. *Cátambari*—prose incomplete.

By *Bhána Cavi.*

This is only a fragment of a large romance divided into the *púrva* and *uttara cátambari.* A fictitious series of tales, running one into the other, in an ornate style. The author was contemporary with *Cáli dása* at the court of *Bhója rája. Sudraca* a king described—visited by a *chandála* woman, bringing a very learned parrot, a bird understanding all languages, and all devices: describing its own birth, in a Bombax tree, and various *rishis*: by one of whom it was taught. The city of Ougein described. Story of *Dhárapida* a king, and of his queen—no more here—but all introductory to the birth of their son *Chandrapit'ha* and of *Cátambari,* a woman born of a *Gandharba*—the book, when complete, being a love-tale, concerning these two.

This fragment is of medium size, leaves 1—75 some blank, worm eaten, and broken in some places.

4. No. 1132. *Mégha Sandésam*—The cloud messenger. By *Cáli dása.*

Leaf 1—12—containing 120 *slócas*—of the well known poem translated by Wilson.

The subject the message sent by a banished *Yacsha* to his wife at *Alacápuri* with descriptions, geographical, and otherwise.

The book is rather long, and thin, damaged at one end.

XXVI. Vaishnava Sectarial.

1. No. 1083. *Satvíca Brimha vidya vilása, slócas,* incomplete.

The respective punishments in *Naraca* (or hell) to different kinds of crimes, described. On *viracti* or self-control. The absence of all worldly desires described. The excellence of the *urdhva* or tridental forehead mark. The mode of putting it on. The excellence of the *Vishnu bhakti,* or devotedness to *Vishnu.* He is the giver of beatification, and the alone First cause of created beings, and things.

The leaves bear no number: one has some Sanscrit roots, with their sense.

The entire book is long, thin, injured by insects.

2. No. 1099. *Sanmárga—mani derpana,* or the jewel looking-glass of morality.

By *Vencatésa Pandita, slócas.*

On putting the marks of the chank, and *chacra* on the arms, or shoulders. On giving to children names of the *Váishnava* kind, such as *Ráma Góvinda* &c. On putting twelve *námas,* or tridental marks on the body, as forehead 1, neck 3, breast 1, shoulders 2, navel 1, back 1, nape of neck 1, &c.

Srî chúrna-dharana, putting on the central line of the trident in yellow, or red—yellow is correct—(outside lines always white.) On the advantage of lighting lamps; and sweeping the floors in *Vaishnava* fanes.

On the benefit of strict veracity. Mode of bathing; *anushtánam,* or regular rule in all observances. On the *átma guna,* and *Para tatva,* or nature of the human soul, and the divine truth or nature (a fruitful theme of *Hindu* controversy.) Various other *Vaishnava* matters, with numerous quotations, and praise of *rishis,* ancient *seers,* or sages.

The book is rather long, of medium thickness, old, some leaves broken; about the middle eaten into by *termites* so as to destroy the coherency of meaning.

3. No. 1137. *Itihása samuch'haya* traditionary compendium, *slócas.*

A discourse between *Bhrîgu* and *Savunaca rishi,* in the manner of the *puránas.* At the opening of the 1st section, one asks for information and the other gives it; the bearing of the whole is on the glory of *Vishnu.*

Some of the contents are—duties of *guru* and disciple; excellence of homage rendered to the *guru*—a child must obey its parent—if otherwise there is sin—excellence of *Vishnu bhakti* (see 1.) nature of *tapas,* or penance. On the gift of water—of food—merit of pilgrimage—benefit of chastity in women, highly praised; causes of sorrow referred to *púrva janma,* a preceding state of existence—the means of removal, penance, ritual homage, or merit in the present life—on the merit of receiving guests; sin of rejecting such—mode of casting off houshold, or family cares, by choosing an ascetic life. *Vishnu bhakti* saves from *Naraca* or hell. *Vishnu* is the First cause of creation—devotedness to *Vishnu* is the procuring cause of beatification. On the *maya,* illusion or power of *Vishnu;* benefit of homage to *Vishnu.* On the rejecting sensual pleasures; it is praised.

On the excellence of the *anugamanam,* or a wife's burning herself with the dead body of her late husband.

On the benefit of bathing in the month *Mágha ;* on the four colors (or castes,) *Brahman, Cshetriya Vâisya, Sudra ;* and on the four order of *Brahmáchári, Grahast'ha, Vanaprast'ha* and *Sanniyasi.* Duties of those belonging to the said castes and orders. Various like matters : each having the illustration of a tale. The whole is like a *puránam,* perhaps gatherings from several: 1st to 34th *adháyya,* and so far complete.

3 Leaves on the nature of *Vâishnava* worship seem added.

The book is rather long, and beyond the medium thickness, old, damaged by insects; the ends are eaten off in some places.

4. No. 1214. *Vishnu Dhermóttaram.*

A summary of *Vaishnava* duties and principles, written as if a supplement to some *purána.* *Garuda,* the vehicle of *Vîshnu* narrated it to *Marîchi.* *Marichi* enquired, what is the *Vaishnava* rule ? and *Garuda* replies; stating also votaries pleasing to *Vishnu* : divided into chapters.

1. Concerning *Prahlada,* a devotee.
2. Introduction to *Vaishnava* duties.
3. How to receive a guest, and the benefit resulting.
4. and 5. Rules for women as to duties.

On the four castes, and on the four orders *Brahmáchári,* &c. description of excellent young women, as a guide to marriage.

Women must reverence their husbands.

6. The benefit of ritual homage to *Vishnu.*
7—8. Excellence, and use of the *tulsi* plant.
9. Benefit of lighting lamps in a fane.
10—11. Benefit of various ceremonies directed to the service of *Vishnu.*
12. On the excellence and use of the *sálagrama* or petrified shell.
13. More on the benefit of homage to *Vishnu.*
14. Laudatory of *Bráhmans.*
15. Benefit of giving a cow.
16—17. The same as to land, and food.
18. Importance of the fast, on the eleventh lunar day.
19. On the punishments inflicted in the world of *Yama,* after death.
20. On sins of the mouth, and other members of the body, and sins of the mind, which tend to *Naraca,* or hell.
21—22. Specification of the punishment of sinners in *Naraca,* according to the nature of their crimes.
23. Description of the formation, and growth of the fœtus in the womb, until the 8th month.
24. In this birth (or life) men receive the fruit, or consequence of virtue, or of demerit, in a former one.
25—26. On the virtues, and kind of devotion which lead to *mócsham,* or release from further pains of transmigration, beatification.

27. On the four *yugas*, or ages, and what is *dherma*, or virtue, in each one, in its progress; details on the evils of the *kali yuga*, or present age: tales concerning *Brahmans* in this last age.

Leaf 1—130 complete; 4 leaves *nágari* letter, at the beginning.

The book is long, of medium thickness, rather old; and some leaves damaged, by breaking.

5. No. 1227. *Bharadvája sanhita*, matters ascribed to an ancient sage.

On taking the soul as if in the hand, and placing it at the feet of *Vishnu*. On the *chacra* mark on the shoulders. On the *urdhva* forehead mark—its excellency—the mode of putting it on, the importance of being a follower of *Vishnu*.

On the five marks of the *Madhavas;* that is, on the breast, two shoulders, forehead, pit of the stomach. To give up the soul to *Vishnu* is the short, or ready way to salvation. Earthly possessions, and desires are not pure; not tending to future bliss: the not desiring them is pure. Some are vainly troubled about similar things; these are unwise. Some despise like things, such persons are sage. Various other matters, relating to the excellency of the *Vâishnava* credence. Four *adhyáyas* leaves 1—38 complete.

The book is somewhat long, and thin; much damaged by insects, and breaking near the beginning.

6. No. 1241. *Vâishnavácharya padadhi*: chapter on ceremonials, *slócas*.

What food may be eaten, and what may not. On the mode of meals at noon and night. On the fast of the eleventh lunar day, in each half lunation. On commemorating the birth-day of the *Narasinha*, and *Krishna* incarnations; the day of each distinguished as to its occurrence. On the duties of women, incomplete—2 leaves at the end—on the mode of putting on the forehead mark, and of marking the shoulders—excellence of a *guru*—incomplete; in all 16 leaves.

The book is long, thin, and in good order.

7. No. 1249. *Vishnu sahasranáma, slócas*.

By *Vaisambáyana;* said to be from the *anusásnica-parvam* of the *Bháratam*.

A list of the 1008 names of *Vishnu*; said to be repeated daily by *Vâishnavas*.

16 Leaves complete. 1 leaf *Vayu stuti*, praise of a god of wind.

The book is of medium length, thin, and in good order.

8. No. 1298. *Vaishnava* miscellanies.

1.) *Sudarisana ashtacam,* an octave.

On the *chacra,* or discus of *Vishnu.* 1 *slóca* wanting—on two leaves differing from the rest.

2.) *Rahasya triyam;* triple mystery: some *Vâishnava mantras*—nature of the human soul, and of the divine soul—duties of living men—nature or glory of the Supreme (*paramátma surúpam.*) The triple mystery, is sometimes explained as the Divine Being, the human soul, the visible world: and with reference to their identity, or diversity. This tract on 31 leaves is Tamil in language; the letters being Telugu. Its separation belongs to a work of collation; much needed.

3.) 12 Leaves, containing a *Vishnu mantram* and *Bhagavata árúdhana krama*—the mode of worshipping the Deity; and *jayanti nirnayam,* on the observance of *Krishna's* and *Ráma's* birth-days.

4.) Praise of *Rámánuja* of *Srí Permattúr,* one of the *Aluvàr*—*Vishnu stuti* praise of *Vishnu*—*Dherma sastra vachana,* some prose from the ritual portion of Hindu law.

5.) *Níti padya*—moral *stanzas* in Telugu, and a few other matters.

45 Leaves in all—the book remaining incomplete.

It is long, thin, only a few leaves not damaged, most of them worn off at the ends.

9. No. 1341. *Vâishnava* tracts.

(The first one should be taken out on collation.)

1.) *Nitya anusantánam,* the daily ritual; containing the *Tirupálánda,* eulogy, or a *Viva* addressed to *Vishnu,* with additions; in substance, praise; prefixed to a following portion of the *Tiru vayi morhi,* or Tamil version from the *Vedas:* and also the *Tiru pávi,* by *Chúda kodutta náchiyar,* or the daughter of *Periya áluvàr,* she who culled flowers, made them into a garland, and presented this to the god; to whom she was afterwards married—and further, some stanzas on matters relative to *Krishna.* In the Tamil language; and Telugu letter.

2.) *'Ala vantár stóttram,* 67 *slócas.*

By *Yamunácharya,* complete; praise addressed to *Vishnu,* by an *aluvàr,* leaves 20—25.

3.) *Yeti-rája-vimsati,* 20 *slócas* panegyrical of *Rámanúja,* head ascetic.

By *Manavála maha muni,* leader of the schismatic *Tengalas;* leaves 26—28.

4.) *Cshamà shódasi,* 16 *slócas.*

On the clemency of *Rangha nat'ha* at Trichinopoly, complete: by *Vedantáchárya,* son of *Véda Vyása bhatta*: leaves 29—31.

5.) *Bhagavata áràdhana krama,* mode of homage to the deity, ascribed to *Parásara,* two leaves 57, 58, *slócas,* incomplete ½ leaf brief extract from the *divya-prabandham* in Tamil, and 4½ blank.

The book is of medium length, thin, old, bored by insects.

10. No. 1358. *Vâishnava* observances.

1.) *Náráyana verma,* a *cavacham,* or charm for protection, addressed to *Vishnu*—two leaves only; in this eight names of *Vishnu* are used the last one being *Náráyana*: the use of which, with a preceding ceremony, is supposed to have great efficacy. It is known as *Haridháratamyam,* praise of *Vishnu,* as the universal being.

2.) *Snána sancalpam,* record of bathing; given the year of the *cali yuga,* Cycle year, month, day, *tit'hi,* &c., on which such a one bathed in such and such a sacred pool, for the removal of sin. *Cáveri prat'hana* homage to the river Cavery, or to its goddess.

3.) *Mrittica snána,* rubbing the body with earth that has surrounded the roots of the *tulsi* plant—also rubbing the body with cow-dung moistened with water: also rubbing the body with *tila* powder (of sesame) mixed with water.

4.) *Amalaca snánam,* rubbing the body with myrobolam fruit (*nelli kayi*) mixed with water; and a few *mantras,* used at noon-day. In all 16 leaves.

The book is short, and thin, good order.

11. No. 1360. *Vishnu sahasranáma, púja,* homage by the 1008 names of *Vishnu;* a few *slócas* of praise prefixed; then the 1008 names; and, at the end, are *slócas,* stating the benefit arising from the use of the "thousand names."

The book is of medium length, thin, and slightly injured by insects.

XXVII. VEDANTIC.

1. No. 1165. Section 2. *Vedanta-vácyam.*

Discussion on the *Vedanta* system, with discrimination as to the differences on this subject among *Smártas, Mádhavas* and *Vâishnavas* of the Peninsula; the first being *advâita,* the second *dwâita,* and the third *visishta-advâita*; the first maintaining the oneness of Deity and the human soul; the second that they are distinct, the third that they are almost one, or related. See XXVIII for section 1.

2. No. 1184. *Védanta vyakyánam,* or *vivaranam,* explanation of the *Védanta,* prose fragment, without beginning or ending. It describes the *Paramátma* and *jîvatma,* divine soul, and human soul, and seems to maintain their unity; but the whole would be needful to decide as to its being *advaita* in class, leaf 75—204.

The book is long, and thick, injured by worms, and breaking.

3. No. 1187. Fragments on the *Vedanta* according to the *Vaishnavas.*

Leaves 3—20 *Vyása sutropanása vyakyánam,* a commentary on the original *sutras* of *Vyása,* by *Sri Ráméśvara Bhárati;* leaves 45—65, wanting 46 and 54; exponent of the *Vâishnava* system. *Vishnu* is the great First cause. There is a difference, and distinction between the *jîvátma* or human soul, and *Paramátma* or divine soul, *Vishnu* has all mild, benevolent, or good qualities; in opposition to the *advâitas* who ascribe to deity a negation of qualities; with other details. The composition is a mixture of prose, verses from the *Vedas,* and *slócas*; in all 39 leaves.

The book is somewhat long, old; but in good order.

4. No. 1265. *Ava dúta gîta mahà mantram, slócas,* 7 *prakarnas* or sections; represented as a discourse between *Dattátréya,* and *Górac-sha.* Section 1. 2. On the oneness of the human soul with *Isvara,* the divine being.

3d. The form of the immortal (*acshara,* in the sense of *múrti,* or *surúpam.*)

4th. On being resolved as to truth, and on firmness of mind in maintaining it.

5th. On equal sight, or appearance; that is, there is no real difference in existing things; because all are equally seen in the light of *Isvara;* as the evolving, or development of his being—all is *Isvara.*

6th. *Acshara varam,* description of the immortal one.

7th. *Nirvana nisht'hana mahima,* the glory or value of release, or of absorption into the divine essence.

This book denies any difference between the *jîvátma* and *paramátma;* and maintains that all beings, and things, are but manifestations of the divine being. So far complete, on 20 homogeneous leaves, and one handwriting.

The following are miscellaneous, and different.

—*Sani stóttra*, praise of Saturn the planet, or its regent. By *Rudra* to *rishis*. A story of *Dasarat'ha* introduced : in consequence of no evil disease from *Sani* (Saturn being a malignant planet) coming into his country for twelve years. *Dasarat'ha* celebrated the praise of *Sani*, and received a *varam*, or gift from that being. They who hear this praise recited will get benefit from *Sani*, 2 leaves, incomplete.

—*Siva bhújangam stóttra*, 25 *slócas* in praise of *Siva*, put into a serpentine form. By *Sancaráchárya:* complete. Two other *slócas* on *Saiva* subjects, and 8 *slócas.*

Dacshana múrti ashtacam, an octave in praise of a form of *Siva;* considered as giving wit, skill, intelligence in literary matters. Also 44 *slócas* on *Vaishnava* subjects, praise of *Vishnu*, complete. In the event of needed collation these last matters should be taken out; and the whole separately arranged.

The entire book is long, and thin, a little damaged.

5. No. 1295. *Védanta* ethics, author unknown, prose, incomplete.

The destruction or removal of a triple sorrow tends to *mocsham*, meaning happiness in the present life. This triple sorrow is,

1.) Attaching to the soul.

2.) Proceeding from the five elements of matter, body, &c.

3.) Proceeding from malignant spiritual agency.

The first is subdivided into *sariram* and *manassu* body, and mind. The body being subject to *vátam*, *pittam*, *sléslam* and to irregularities caused by them. The mind is subject to *káma*, *cródha*, *lóba*, *maha móha*, and other evil affections, or passions. The second includes not only the five elements, as causing evil, but also beasts, birds, reptiles, and *stavaram*, things immoveable ; by these sorrow is occasioned. The third refers to troubles by *yacshas*, *rácshasas*, evil beings, and by *guha*, sprites or gnomes. They cause trouble by *avésham*, invisible possession ; they are supposed to lay hold of people, and by so doing to trouble them, by giddiness &c.

To get these various sources of sorrow removed, or to get rid of them, is the way to heaven, or happiness in the present state of being.

Brahma surúpa nirupanam, description of the form of the supreme Being, by negatives ; as without arms, seeing without eyes &c. giving to the book an *advâita* turn. It is short, thin, leaves 1—45, a little gnawed at one end.

XXVIII. VEDAS, OR UPANISHADAS thereto pertaining ; and like matter.

01. No. 1179. Two portions.

1.) *Sri súcta*—a hymn from the *Vedas* prose like form, incomplete. The glory of *Lacshmi* declared.

2.) *Rudram*—prose, incomplete.

Praise of *Rudra* (or *Siva*) from the *vedas*.

On the *dherma*, or duties of the four Colors; *Brahma, Cshétriya, Vâisya, Sudra*; and of the four orders *Brahmáchári, Grihast'ha, Vanaprast'ha*, and *Sanniyasi*. The sentences end with the word *rudra*: 6 leaves.

The book is of medium size, worm eaten.

02. No. 545. *Véda.*

a. *Nágari* a few leaves. b. Telugu letter.

a. *Rudra jada*, a repetition of words concerning the glory of *Siva*: leaves marked 6, 3, 6.

b. Incomplete on *Yága dherma*, or duty of sacrifice. Cause of water and other things; duties of *Brahmans*, and other three Colors: meaning difficult.

Leaves 80—121.

The book is somewhat long, of medium thickness, has only one board, and is damaged by worms, and breakage.

1. No. 1150. *Srâuta*, matter from the *Védas*.

'*Aba stambha trisana prayóga*, section from a *Véda*, chiefly on sacrifice, and rituals; *sutras* from the *védas*—*sóma panchaca*—these, and other like extracts.

At the end, in *Grant'ha* letter, a commentary on '*Aba stambha sutras*, in three parts.

1st Leaf 1—37; 2d Leaf 1—31, 3d Leaf 1—7, being explanatory paraphrase, or amplifying the brief *sutras* of the original.

The book is long, of medium thickness, old, and very much worm eaten. The commentary has leaves something longer than the preceding portion.

2. No. 1151. *Yajur védam.*

The 1st *ashtacam*, four *prasnas*, out of eight.

The 2d *ashtacam*, eight *prasnas*, leaves are deficient, in various places.

The book is long, thin, and much injured.

3. No. 1152. *Yajur védam.*

1st *Cándam* from the 1st to the 5th *prasna*.

The 6th *prasna* defective.

6th *Cándam*—the 1st *prasna* on sacrifice.

The book is long, of medium thickness, and damaged.

4. No. 1153. *Srâuta.*

A selection of practical offices from three *védas*; such forms as are useful, or most required. They relate to the *yága vidhi,* or mode of sacrifice; out of 33 *prasnas,* only from 1, to 5, with a little of the 6th fragment.

The book is long, thin, in good order.

5. No. 1161. Various *upanishadas,* supplements to the *Védas,* or assuming to be such.

1.) *Rudra nyásam,* homage to the five members, or heads of *Siva.*

2.) *Srî Ráma rahasyópanishada,* the mystery of *Ráma;* delivered by *Siva* to *Vyása,* on the birth of *Ráma.*

3.) *Sarvasára upanishada,* two copies; substance, or essence of the *Védas.*

4.) *Náráyana upanishada,* two copies.

It ascribes the origin of all things to *Náráyana.*

5.) *Vajra-súji upanishada.*

The penetrating diamond needle: on theological, or spiritual instruction.

6.) *Sarîraca upanishada,* concerning the human body.

7.) *Yóga tatva upanishada,* on mystic truth; on the system of ascetics.

8.) *Kâivalya upanishada,* two copies.

On *mócsham,* or beatification in the *Satya lóca,* or world of *Brahma.* (The highest heaven;) and the means of its attainment shewn.

9.) *Garbha upanishada,* on the womb, and the fœtus in it.

10.) *'Arunîca upanishada,* homage or service to *Brahma*; from *'Aruna,* the dawn, charioteer of the sun.

11.) *Kéna upanishada,* 1st *Cándam.*

A woman named *Hemavati* asks *Dévendra* how to obtain *mócsham* or beatification; *kéna* is "by what means," *(quomodo,) Indra* replies.

This tract appears to be on the *sacti* worship principle *(quoad Bona Dea.)*

12.) *'Atma prabódha upanishada,* special instruction as to the soul.

13.) *Kálágni rudra upanishada. Sanatcumára* asks *Siva* concerning various ritual, or other observances; such as the use of cow-dung ashes, beads, and the like: *Siva* replies.

14.) *Mandúcya upanishada. Mandūca,* a sage, asks *Rudra (Siva)* concerning the *pranava,* or mystic triliteral *aūm (O'm)* how given, and to what end ; supposed to lead on to theological matter.

15.) *Hamsa upanishada;* on the all-pervading Spirit; and on the *yógam,* or abstract meditation on Deity.

The aforesaid fourteen tracts professing to be *upanishadas,* are complete, and very brief: the entire book not being large. Some of them were translated by Ram-mohun roy, and others.

This book is long, of medium thickness, leaves at one end damaged ; otherwise in good order.

6. No 1162. *'Aba-stambha-sutra.*

A very imperfect fragment, many leaves intermediate wanting ; and a few leaves in *nágari* letter thrown in. As far as can be made out, from the imperfect state of the document, it contains rules for ritual ceremonies, taken from the *Védas;* and elsewhere, under the same title, more largely detailed.

The book is long, thin, old, with only one board, and much damaged.

7. No. 1160. *Chandródaya upanishada.*

Said to be an appendix to the *Sāma véda,* 1st to 7th *adhyáya* complete, with part of the 8th said to relate to *Brahma.* This is the 1st section in this book : for the 2d see XXII.

The entire book is long, thin, and somewhat injured.

8. No. 1166. *Aranam-yajúr védam.*

Concerning the five elements—On the soul; the *váidica karmam,* or rituals, founded on the *védas:* leaf 1—63, so far complete.

—*Véda pata retnam,* the impression of the *véda* compared to a jewel, for some other matter see X.

9. No. 1168. *Agni-stóma yagnyam.*

On one of the kinds of the sacrifices prescribed by the *Véda.* In this mode the entrails of sheep are taken out, and cast into the sacrificial fire; the sheep tied to a post is considered to die only by the power of *mantram* used. Such is stated to be the only subject of this book, which is of medium size, old, and a little damaged.

10. No. 1169. For various sections see XVIII.

Section 1, *Mandūkópanishada.* Supplement by *Mandūca* a *rishi,* only 8 leaves; first *sac'ha,* or *sanhita.* The *Véda* has 7 *Cándams*; various additions are termed *sac'has,* offsets.

Section 5, *Brahma bindha upanishada,* only two leaves; it belongs to the *yajur véda.*

Section 6, *Ecácshara upanishada,* one leaf, explanation of the formule AUM; called one letter, though a triple compound; chiefly on its use as a spell, or in praise. It is tantamount to Hebrew cabalistic symbols; and implies a triple unity in Deity.

Section 7, *Událaca upanishada,* of the *yájúr véda.* On the soul. *Paramátma,* the Divine Being, *jivátma* the human soul. This treatise is chiefly on the Divine nature: given by *Událaca rishi* to his disciple *Swéta ketu*: 7 leaves, or 1 part complete; letter *Grant'ha,* other parts wanting.

The entire book is of medium size, injured by insects, and broken.

11. No. 1170. Fragment of the *yajúr védam.*

The beginning is wanting, 28 leaves remain: some defective in the midst. The original has an explanation, in plainer language, on the sun, and other deities.

The book is long, thin, and nearly *new.*

12. No. 1172. *Rĭg vēda.*

Containing eight *ashtacas.* In the 6th the 1st to the 6th *prasna,* a little defective.

The book is long, of medium thickness, injured at one end.

13. No. 1173. *Yajúr védam.*

In the 3d *ashtaca,* from the 1st to the 9th *prasna,* complete.

1. On the lunar mansions; their importance.

2, 3. *Ishti mantra,* offerings, on the first day after the new, and full moons; to obtain things desired.

4. *Nara médham,* human sacrifice, and the spells used therewith.

5 Homage of *Para Brahm,* the Supreme.

6. *Agni, Indra, Vishnu,* homage to these three.

7. *Viváha mangalam,* on the happiness of the marriage state.

8, 9. *Asvamédha yágam,* on the sacrifice of a horse; and its ritual.

The book is long, of medium thickness, in good order. The 4th *prasna* claims special notice.

14. No. 1175. *Bhrihadáranya upanishada.*

1st *sac'ha,* two copies, one complete, the other not so; said to relate to the doctrine of the soul: understood to have been translated into French, and German.

An *upanishada* of the *yajúr véda,* not complete, 8 leaves only.

—On the five elements—instruction to a disciple.

—*Ráma upanishada,* not complete at the end; said to refer to *Rama.* Besides there is great confusion of leaves. This part of the collection specially has need of collation, and improved arrangements.

The book is long, thin, the older leaves injured by insects.

Note. As regards this article XXVIII, I do not feel perfect confidence in it. The books referred to in it were examined at an early period of the work, and a *sástri* employed was found to have urged on another *Brahman* engaged with him as a check, the great sin of explaining the contents of the *vedas* to a foreigner. He soon after died: and other more intelligent agents, were found.

β. A.

d. CANARESE LETTER.

I. ADVAITA.

No. 1443. Section 2. *Jnána pátam,* 8 *padalas,* or chapters, on 15 leaves.

Description of the *Sâiva vedanta,* or *Advâita* system. On the *maya surúpa,* or illusive form of Deity, as apparent in worldly beings, and things; *jîva-Isvara abhédam,* the human soul and God indivisible, or without separation. All human souls are, in effect, one; even as air shut up in a box, and a pot, though apparently separate, is the same; and if both are opened will flow into one: the atmosphere being one, though it may be variously subdivided—with like matter.

For Section 1, see XVI.

II. ARCHITECTURE, AND STATUARY.

1. No. 1562. *Vástu purusha-lacshanam.*

On building, with introductory matter; partaking of divination, and astrology; *slócas* with an incomplete *tíca* or glossary, in Canarese.

If when any one is intending to build a new house, and when journeying, or going anywhere about that purpose, he meets with any of the following persons or things, the same is a good omen; that is—a married woman bearing a brass, or copper pot of water from a tank—any one bearing a silver arm-ring, or otherwise wearing silver in any form—musical instruments—

married women ; in these cases wealth will follow the building. On the signs of the zodiac deemed favorable for building, from *mésha* onwards. In which of the signs the house should be begun, and the foundation laid—mode of putting in the first post. It is good to build a house in *chaitra*—April, May, wealth will follow. In *Mit'hana* (or Gemini) destruction. In *Carcata* (Cancer) long-life, old age. In *Sinha* (Leo) good offspring. In *Kanya* (Virgo) poverty. In *Tula* (Libra) allowable. In *Vricshica* (Scorpio) death of relatives. In *Dhanu* (Sagittarius) loss of property. In *Macara* (Capricorn) riches will follow.

The book remains incomplete; so that directions as to the building itself are wanting.

It is of medium length, thin, touched by worms, and gnawed by rats on one side.

2. No. 1585. *Silpi sástram slócas.*

By *Cásyapa,* on the structure of a *Sâiva* temple with its various adjuncts; incomplete.

On the *lacshanam,* quality or properties of various objects—descriptive of them—as the statue, or image representing the principal god in any fane—right place for the shrine, and connected matters. The *pit'ha* seat, or shrine of any inferior, or secondary image ; the *vêdica,* or verandah of the shrine; the *calasa-bandham,* or mode of crowning the cupola—proper placing of pillars, of doors, ornaments for doors—the *cumbha,* vase, or round top on the summit of the *garbha-graha,* or shrine. *Jálaca lacshanam,* properties, or proportion and form of windows ; and of *torna,* or festoons in carved work over doors and windows. Where the door may be placed : may be on the East, or North, but not on the South ; on the West doubtful opinion. *Sic'hara lacshana,* proportion of the crest to the *gópara,* or tower over the great gate way. On the form of the different *mantapas,* or porches within or without the temple. Form of ornaments of the corners. On the shed for holding materials for public processions—it is termed *zála* (*salle.*) Proportions of the front *gópara,* or tower. Dimension of the great door, or gate beneath the tower. On the figures of *Vrishabha, Vináyaca, Víra Bhadra,* and various others in plaister, outside the tower, as ornaments. Concerning cells, or chambers in the wall inside, and round the shrine, between which, and them is a space for internal processions, on minor occasions.

The book is long, somewhat thick (136 leaves) on broad talipat leaves, injured by worms.

III. Arithmetic.

1. No. 1541. *Panchánga ganitam,* on calculating almanacs : *slócas,* with a *tíca* or glossary in Canarese : incomplete. The 1st and 2d

adhyáyas are wanting; from the 3d to the 5th complete, so far. In the beginning, numbers are expressed by names, as 7 by *samudra,* from 7 seas. 5 *Bhánam,* five arrows of *káma*; 14 by *lóca*—14 worlds, 7 upper, 7 lower, and so on, for other numbers.

Mode of reckoning the *tit'hi,* or lunar day, *váram,* day of week, and *nacshétra,* lunar mansion for the day. On the calculation of solar, and lunar eclipses. Leaves 34—143.

The book is of medium size, and slightly injured.

2. No. 1548. Section 2, for section 1, see XVIII.

Ganita sástram, on Arithmetic.

By *Maha rája.*

—*Carmini karma sútram,* on addition, or multiplication; as, if 10 to one place, how many to 20 places.

—*Sambhágaram sútram,* subtraction.

The *sútras* of both of these have a *tíca* or explanation in Canarese: 8 leaves incomplete.

32 Leaves in the entire book.

IV. Art of Poetry.

1. No. 1414. *Váca Bhatta alancáram*: *slócas.*

By *Jáinendra-cavi, 5 asvásas,* complete.

On the nine *rasas,* poetical feelings, or sentiments; as common places.

1. *Sringára rasam* amatory.
2. *Víra* „ courage.
3. *Karma* „ favor, kindness.
4. *Adbhuta* „ admiration.
5. *Hasya* „ mirthful.
6. *Bhayancaram* „ timidity, fear.
7. *Bhíbadsa* „ causing horror, or dislike.
8. *Raudra* „ wrath, cruelty.
9. *Zánta* „ mildness, clemency.

These sentiments, or passions occupy one part: the other one is occupied with the proper mode of describing the *nayaka* and *nayaki,* or hero and heroine of any piece: as, for example, the way in which different poets describe *Nala* and *Damayanti.*

The whole of the *alancára* is not here; only 14 leaves in all.

The book is of medium length, on talipat leaves, and in good order.

2. No. 1458. Two tracts.

1.) *Pratápa rudrîyam,* on the rhetoric of poetry, named after *Pratápa rudra Ganapati.*

By *Vidya nát'ha Pandita; slócas* and prose incomplete.

On metaphor, on comparison, on apologue or parable. On simplicity of expression; that is, not mixed or general; but applicable to one person alone, as *Ráma* or *Rávana,* not what might be predicated of both of them. Many other matters as to the use of words in ornamental composition.

Some *slócas* made on *Pratápa rudra,* a king of Warankal: as used in exemplification of the different rules—17 leaves.

2.) *Chandra-lóca, ars poetica.*

By *Cáli dása, slócas,* incomplete.

This work should contain one hundred poetical figures; but in this tract there are sixty eight, wanting the remainder. The composition is so ordered by this distinguished author, that the first part of the distich gives the rule, and the remainder, the exemplification: leaves 2—4 wanting out of 16—14 leaves remain.

The book is of medium length, old, slightly damaged.

V. Astrology.

1. No. 1205. Two books of different size, put together, agreeing in subject.

1.) *Jyótisham* on astrology—it seems to be a collocation of tracts.

—On *yógas,* or times suitable, or not so, for journies. The different *nacshétras* explained, as to their influences.

—On taking the time of birth, framing a horoscope, and thence deducing events of the following life.

—Mode of determining the *râju porutam* by counting from the asterism in which any one was born, by means of the joints on the back of any one's hand, and thence determining if the woman and man are suitable for marriage, or not so.

—*Mantras* on the ten kinds of *dánam* or gifts; such as a cow, land, gold, &c.

—A *japam,* or charm, on three names of *Vishnu* i. e. *Achyuta, Ananta* and *Góvinda.*

—*Bhava p'halam,* taking the horoscope, and thence fortelling leading circumstances of life; such as property, conveyance, wife &c.

—Divination; if a large lizard fall on any one: deduced from the part, or member of the body on which it falls.

—*Prasna sástram,* horary questions, and mode af answering them.

— *Svalpa játacas,* brief horoscopes.

By *Varáha mitra.*

—*Yavana hora,* astrology, by *Yavana,* containing 13 *adhyáyas;* being on the aspects at birth, and conclusions thence resulting: with an especial reference to the horoscope of females.

Palmistry, as to females, lines on the hands; it includes physiognomy, and somatoscopy, the face, hair of head, soft, or crisp or curly; hands, feet, nails, &c., how these ought to be.

On the friendships and enmity of the nine planets among themselves.

—*Bhúvana pradípicà* on horary questions.

—*Mani derpana,* "jewel looking glass," on horary questions.

This has a *tíca,* or verbal comment, in the Telugu language.

—*Bála asishta,*—mode of determining if an infant will die, within a short time after birth.

—*Dhátni kalpam,* medicinal use of the *kadu kayi,* astringent myrobolan.

2.) On horary questions 56 *slócas.*

By *Varáha mitra-pillay,* with a *tíca,* or verbal comment in Telugu.

—*Kâusalam,* a book on astrology.

Given any event, then taking the year, month, hemispherical places of the sun, lunar day, *yógam,* &c. and thence prognosticating results, yet future.

With some other like matters.

Both books have 154 leaves, not numbered on them. As a whole the book is long, thick, old, and a little damaged.

2. No. 1446. *Sarvart'ha chintámani,* an original work on Astrology, in *slócas;* without any comment, author not known.

It should contain two *bhágams,* or parts; but as found herein, it is not a complete work. (See Vol. 2. ϒ. A. b.)

1. *Játaca bhágam,* on the birth—horoscope on the nature and influences of the Sun, and other planets. On the twelve *bhávas,* states, or condition of being; as to health of body; wealth; learning; brothers; conveyance; death of mother; birth of children; diseases, or sufferings of body; suffering from enemies; time of marriage; dispositions of the future wife; length of life; auspicious, or prosperous circumstances; when the subject's father will die; how the subject will obtain his livelihood; as, by merchandize, or personal labor: profit, loss. On the *rája yóga* kingly lot, or very great prosperity; the opposite of poverty.

The preceding seem deduced from the time of birth known; but there is another mode, called *nashta játacam*, when the horoscope is lost or time of birth not known: leaves 5—133 wanting 108 and 110.

The book is of medium size, on talipat leaves, some of them gnawed on one side; otherwise in good order.

3. No. 1536. *Súrya siddhanta bhásyam.*

A comment on the *Súrya siddhantam*, an astronomical, and astrological work; from the 1st to the 14th *adhyáya* complete: other matter wanting: *slôcas;* about 20 leaves have a Telugu *tîca*, and beyond a *tîca* in Canarese.

The periods of the planets in the signs of the zodiac, calculation of the stay in each one. On the revolution of days, lunar days, and asterisms—as also the other astrological divisions; *yóga, nama, carana;* in the course of an entire year. Details concerning lunar eclipses. Discrimination of the appearance of *Cuja, Budha, Sucra, Sani* (Mars, Mercury, Venus, Saturn) so as to know each one at sight. Their *bimbam*, shape or diameter. On the rising, and setting of the lunar mansions. On the revolutions of the planets in their orbits; and on their effects, or influences, when in different signs. Rules for the calculation ofalmanacs.

At the end *avagada chacra adhyáyam* on the evil results from planets being in particular signs, or lunar mansions. If a father and son be born in the same *nacshétra* (lunar mansion) it is of evil import to both. In the case put—of father, son, and wife, born in the same asterism, then in what positions the different planets will be infortunes to them: These, and like matters, on astrological evils stated.

The book is of medium length, very thick, touched by insects.

4. No. 1537. *Kála nidhánam padadhi*, chapter on the discrimination of times. A portion of the *Jyótisham*, or astrology.

The book is occupied with determining the proper astrological times for various ceremonies and observances; as, the *pumsa vanam—simantam—nama carma*—first feeding—*játa carma*—beginning to learn letters—putting grass on the loins for ceremonies appointed by the *Védas*—on beginning to read the *Védas*—on giving a Cow at the close of a *vrata* or vow—for any special fire-offering—for beginning a journey—for putting on the scholar's thread—for buying and selling (in the case of *Brahmans*) for anointing with oil—for *sráddhas* or funereal rites: they must be within 10 A. M. and 5 P. M.—for anointing a king—for going to war—*ancurápanam*, sowing seeds, on auspicious ceremonies—for consecrating the image of a god. Besides these

there is a statement of good *muhúrttas,* brief periods, for doing any kind of business with success following. Leaves are wanting at the beginning ; 137 remain.

The book is of medium length, thick, old, slightly injured.

5. No. 1539. *Jyótisha sástram.* Astrology: *slócas* with a Canarese *tîca* or gloss, defective at the beginning.

The first matter is on dreams ; according to the night watch, from the 1st to the 4th, what is signified by different dreams, and after how long a period accomplished. In the 1st watch after a year or more, the time diminishing with the other watches ; and if the dream occur in the last watch, or from 3 to 6 o'clock in the morning the result will be speedy, or immediate.

Avagada chacra p'halam, evil results explained from any horoscope ; what year, &c. any accident or evil may happen. Onthe division of the lunar mansions into *ganas,* classes or sections ; as *déva ganam—manushya ganam—rácshasa ganam.* The first good, the second medium, the third bad ; referring chiefly to affiancing for marriage. Their results stated.

On the *rásis,* or zodiacal signs ; their union or agreement, separation or discord. Their influence.

On the lords of the different signs ; their influences.

On the proper times, astrologically determined, for various sacerdotal ceremonies ; as *pumsa vanam—simantem—játa carmam—chavulam,* learning letters—*upanâinam,* beginning to study the *Védas.* Proper times for buying and selling : only in the case of *Brahmans,* proper time to put on a new garment. On the influences of the lunar, and solar days ; the lunar mansions (or *nacshétras*)—not further ; leaf 19—125 incomplete.

The book is of medium size, old, injured by white ants, and worms.

6. No. 1540. *Jyótisha-sástram,* Astrology: *slócas,* with a *tîca* in Canarese.

On the influence of the different cycle years ; which of the sixty is a good one to be born in, and which not so.

Shad-rutu p'halam, on the influences of the six seasons. *Mása p'halam* on the influence of the different months. *Tit'hi p'halam,* on the influence of the lunar days ; also of solar days of the week, and of the lunar asterisms.

On the oppositions of the planets—depending on their nature, and on the signs in which they are situated, at the time—*Mésha áti p'halam*—influence of the sign Aries, and the others consecutively.

If *Asvini* or *Hasta*, lunar mansions correspond with Monday or Wednesday, this is termed *amrita yógam*, and is deemed propitious, the results are detailed in full. The time is not fatal, or mortal (from *a* privative and *mrita* dying.)

Avagada-chacra p'halam, the same as the technical term *ganda;* at what times, according to the horoscope, unfortunate, or ill events may be expected ; and other details, which, from the state of the book, are not easily legible.

At the end one leaf has 4 *slócas* from the *Mégha-sandésam*, or cloud messenger.

The book is of medium size, old, very much injured by worms, and broken in some places.

7. No. 1543. *Muhúrtta derpana,* mirror of hours ; *slócas,* incomplete.

By *Vidya mádhava.*

The 1st *adhyáya* is complete, the 2d not so, on *rásis*, signs; *grahas*, planets ; *nacshétras,* lunar mansions. These have other than the usual names e. g.

Mésha is termed *Ajam.*
Vrishabha „ *Vrisháyam.*
Mit'huna „ *Nrï-yugam.*
And so with others.
The *grahas* planets, are termed *vricshas.*
The *nacshétras* are called *Bhà.*

In the 2d *adhyáya* there is a little matter on good *muhúrttas,* or fortunate hours for celebrating marriages : whence the book takes its title, but unfinished : 15 leaves remain.

The book is short, on narrow talipat leaves, injured by insects.

8. No. 1544. *Játacádhyáyam,* chapter on the horoscope, *slócas,* no *tíca,* and incomplete.

The effects of the various positions of the planets at the time of birth.

Then of the 12 signs (called also *lagunas;* properly the sign in the ascendant is *laguna.*)

The *tit'his*, or lunar days noted ; which good, which evil ; and the effects good, or evil of the lunar mansions, *nacshétras;* 18 leaves.

The book is somewhat long, and much worm eaten.

9. No. 1545. *Játaca kála nidhi,* jewel of birth-time; Astrology, *slócas.* The 1st and 2d *vilásas* complete, the 3d incomplete.

Influence of the signs from Aries onwards, and of the nine planets. On the *samyucta,* or conjunction of two planets in the same sign.

On the influence of the opposition of planets, influence of the *laguna,* or sign in ascendant at the moment of birth: 26 leaves; 58 blank.

The book is of medium size, on talipat leaves, in good order.

10. No. 1546. *Játacas,* horoscopes.

Four brief records of birth of the children of a *Jâina* named *Dána chenna-pâiyya.*

1.) Sal. Sac 1515. *Vijaya* year. *Mína* month on the 14th lunar day, Monday; son named *Vijayanna, slócas,* one copy. Another copy, in Canarese prose; to live 58 years, and the various events in them briefly stated.

2.) Sal. Sac 1528. *Prabhava* year. *Vrishabha* month—22d solar day, on the 9th *tit'hi;* son named *Padumanaka,* his horoscope in brief.

3.) Sal. Sac 1551. *Sucla* year, bright half of *Srávana,* on Tuesday, *Hasti nacshêtram;* son named *Déva chandrayya,* his horoscope briefly in Canarese.

4.) *Sal: Sac* 1551, *Sucla* year, *'Asháda* month, Friday. *Asvini nacshátram*: son named *Chelvapa-ayya* his horoscope briefly stated; 26 written leaves.

The book is short and thin, on narrow talipat leaves: injured by insects.

11. No. 1547. *Játacábaranam,* horoscope jewel; *slócas* incomplete.

The results of being born in each of the sixty cycle years; also when the sun is in the north and south hemispheres. The influence of the *Vasanta,* spring, and of the remaining five seasons of the year.

The influence of the months reckoned from *Châitra* (April) onwards: and of the bright and dark half lunations.

If any one be born at dawn it is good; at evening not so good; at night evil.

On the *rási-cháram,* or sun's place in the zodiac. On the *laguna p'halam,* result of precise time of birth, compared with the state of the heavens: especially the ascendant.

Influence of the *nacshêtras,* and of the *ganas* or divisions of them; *Déva, manushya, rácshasa,* divine, human, infernal. (European division of solar signs, humane, bicorporal, feral) the whole of the *nacshetras* are distributed under those three divisions.

On the influence of the house, or sign, in which the sun is at the time of birth.

Leaves 1—63, deficient to 83 thence to 103.

The book is of medium size, and in good order.

12. No. 1549. *Nacshétra chúdámini;* jewel of lunar mansions; *slócas* without comment, incomplete.

On the influence of the nine planets.

On the *devá dasa ravi*, twelve suns. The *Adityas*, or sun in each of the twelvesigns, treated as if distinct; the sun's influence in each of the signs.

On the effects of the lunar mansions; from *Asvini* onwards.

The proper days of the week for going on a journey, including the *súlám* (impediment.) Not W. on Friday and Sunday; not E. on Monday and Saturday; not N. on Tuesday and Wednesday; not S. on Thursday.

The various *tithis*, or lunar days, on which it is not good to set off on a journey.

Threefold division of lunar asterisms, into divine—human—inferior; termed *ganas*. It is supposed that one born in a *rácshasa gana* may travel without fear or harm at night; if in a *déva gana* he *may* do so; but if in a *manushya gana* he must not venture to journey by night; 26 leaves, without numbers.

The book is long, and thin, on talipat leaves, slightly damaged.

13. No. 1553, *Játacam*, horoscope of an individual.

Sal. Sac 1605. *Raktácshi* year, sun in the southern hemisphere—in *Srávana* month, dark half lunation, tenth lunar day on Saturday (*st'hira vá-am*) *Canya* or Virgo in the ascendant, the exact minute of birth of *Nrisimha Bharati-svami*, a *Brahman* of the *Mádhava* class. The situation of the planets at his birth; and their influence, through a series of successive years, stated in reference to definite results: leaf 1—21.

The book is short and thin, on broad talipat leaves, in good order.

14. No. 1568. *Jyótisha-sangraham,* epitome of astrology, *slócas;* and, in some places, a prose explanation; incomplete.

There are two prefixes of 5 leaves, and 3 leaves, shorter than the following ones; 5 leaves on the times when young women come to maturity; good or bad according to the *nacshétra* in which it occurs; 3 leaves on the agreement, or friendship of planets.

The following is of different size, and writing.

On the various influence of the nine planets. On the influence of the zodiacal signs. On the influence of the *laguna*, ascendant at the moment of birth, compared with the planets, and signs. On the influences of the *tit'his* and *váras*, or lunar and solar days, some good, some bad. On the *siddha yógam* and *amrïta yógam*, two astrological coincidences esteemed good.

If a house is to be built, at what time it is good to begin, and when not.

On times for observances in the 5th and 8th month of pregnancy.

On what day women may go on a journey: and on what day men may go.

Gáuli sacunam, divination from lizards ; as to the quarter whence they chirp, as to falling on any one, according to the place ; e. g., if on the head, parents will die soon, &c.

There are other matters : but the state of the book prevented further examination ; 93 leaves.

The book is somewhat long, and thick ; damaged by breaking, ½ leaves only remaining.

15. No. 1580. *Jyótisham*, Astrology, *slócas*, without comment.

Vástu dévata, the properties of it. Before building a house or temple a human figure is drawn on the ground ; homage is paid to it, and the supposed indwelling spirit there is requested to quit the place, and, after a time, the earth is first dug up there. The fitting time for this ceremony.

In Canarese ; in a horoscope the *tit'hi, váram, nacshétra, laguna.*

The *lagunas* take their name from signs in the ascendant, therefore the same in effect as the signs, in different horoscopes ; twelve *lagunas* in the revolution of a solar day. The sign that is in the ascendant at the moment of birth is *the laguna.*

The twenty seven *nacshétras* are divided into three sections, according to their place at any given time ; to wit.

Urdhva-muc'ha, above ; *adhó-muc'ha*, beneath ; *parsva-muc'ha*, on the side.

The *p'halam*, or result in each case so occurring, what is fitting to be done ; that is when any particular *nacshétra* is in such or such a position what is fitting to be done ; e. g. when *Bharini* is *adhómucha*, then may dig a well ; When *asvini* is *urdhva muc'ha*, then may sow corn : and so on.

There is another division into quick, fearful, medium, gentle, indifferent. When *asvini, revati, hasti, pushya* are ascendant, or culminant, work should be done quickly ; *mula, ardhra, jyest'hya, aslésha* give terrible, or fearful, effects to work under their influence.

The book is long and thin, injured by insects.

15½. No. 1601. Under this No. in the Library are placed a great many ALMANACS ; which it may be expedient to distinguish, for the sake of back reference, if at any time needed.

Sálivàhana. Sacyá, 1617. *Cali Yuga*, 4796, *yuva* year ; leaf 2—28, complete. The *p'hala stuti*, as a preface, stating which among the planets is, for that year, king, premier, lord of corn, &c ; and whether a propitious year, or not so. Then the five *angas*, or divisions of the almanac as usual. It is of medium length, thin, injured by insects.

Sal. Sac, 1661. C. Y. 4840, *Siddhart'ha* year. The *p'hala stuti,* leaves 1—12, and the five divisions 1—29, complete. Medium good, order.

Sal. sac. 1600 (1651 ?) C. Y. 4830, *Saúmya* year. The *p'hala stuti,* and 5 divisions, 1—31 complete. Medium size, injured by insects.

Sal. sac. 1657 C. Y. 4836 *Rácshasa* year, *p'hala stuti,* 1—11, and 5 sections, 1—25. Medium, good order.

Sal. sac. 1642 C. Y. 4821 *Sárvari* year, *p'hala stuti* 1—9, and 5 sections 1—30 complete. Medium size, injured by termites.

Sal. sac. 1674 C. Y. 4853 *'Angirasa* year, *p'hala stuti,* 1—12, five sections, 1—36 complete.

Sal. sac. 1652 C. Y. 4831, *Sadárana* year, *p'hala stuti,* and 5 sections, 1—38. Medium size, one leaf broken at *Jyest'ha* month ; *sucla pacsham.*

Sal. sac. Vikári year ; *p'hala stuti* wanting ; five sections, 1—40, some particulars are wanting. Two leaves on good days ; as the concurrence of Sunday with the *Hasta* lunar asterism, and Thursday with the *Pushya* asterism, are good. Medium size, much injured by insects.

Sal. sac. 1706 C. Y, 4885, *Cródhi* year, *p'hala stuti,* 1—10, five sections, 1—32, complete. Medium size, good order.

Sal. sac. 1684 C. Y. 4860 *Pramádicha* year, *p'hala stuti* 1—12 ; five sections, 1—29 complete. Short, medium thickness, good order.

Sal. sac. 1651 C. Y. 4830 *Saúmya* year, *p'hala stuti* 1—5. The 5 sections, wanting *chăitra* month. Medium length, thin, worm eaten, and broken at one end.

Sal. sac. 1657 C. Y. 4836 *Rácshasa* year. The *p'hala stuti,* 1—12, and 5 sections, 1—26, complete. Medium, slightly damaged.

Sal. sac. 1688 *Vijaya* year. The *p'hala stuti* 1—5, and 5 sections, 2—23 complete. Medium length, thin, good order.

Sal. sac. 1671 C. Y. 4850 *Sucla* year. The *p'hala stuti* 1—11 and 5 sections, 1—28 complete. Medium size, good order.

Sal. sac. 1669 C. Y. 4848 *Prabhava* year. The *p'hala stuti,* 1—9, and 5 sections, 1—23 complete. Medium size, injured.

Sal. sac. 1712 C. Y. 4891 *Sádárana* year. The *p'hala stuti* 1—5, and 5 sections 1—21 complete. Medium size, injured.

Sal. sac. 1667 C. Y. 4846 *Cródhana* year: The *p'hala stuti* 1—9, and 5 sections 1—26 complete. A list of good hours for the ceremony of marriage is included. Medium size, injured by worms.

Sal. sac. 1696 C. Y. 4875 *Jaya* year. The *p'hala stuti* 1—9, and 5 sections 1—21, 25—32; wanting the *Kartikeya,* and *Margala* months. Short, medium thickness, good order.

Sal. sac. 1669 C. Y. 4848. *Prabhava* year. The *p'hala stuti,* and 5 sections, 1—51 complete. Medium size, slightly injured.

Sal. sac. 1671 C. Y. 4850 *Sucla* year. The *p'hala stuti,* 1—10, and 5 sections, 1—28, complete. Medium size, good order.

Sal. sac. 1665 C. Y. 4844 *Rudrótgari* year; the *p'hala stuti* 1—11, and 5 sections, nearly complete, 1—26, one leaf wanting, for *P'halguni* month. Medium size, slightly injured.

Sal. sac. Isvara year. The *p'hala stuti* wanting; 5 sections, 1—28 complete. Medium length, thin, injured by termites.

Sal. sac. 1630 C. Y. 4809 *Sarvadhári* year; the *p'hala stuti,* and 5 sections, 1—36 complete. Medium size, injured by insects.

Sal. sac. 1673 C. Y. 4852 *Prajótpati* year. The *p'hala stuti,* and 5 sections, complete; leaves 1—34; wanting 2 days in *P'halguni* month, at the end. Medium, slightly injured.

Sal. sac. Viródicratu year, 25 leaves, in irregular order, incomplete. Short, thin, not injured.

Sal. sac. Prabhava, year, *p'hala stuti* wanting: 5 sections, 1—26 complete.

Sal. sac. 1665 C. Y. 4844 *Rudrótgari* year, 2d copy, *p'hala stuti* and 5 sections, 1—32 complete. Short, medium thickness, good order.

Sal. sac. 1707 C. Y. 4886 *Visvavasu* year, *p'hala stuti* 1—10; and 5 sections 1—30 complete. Medium size, injured.

Sal. sac. 1656 C. Y. 4835 *'Ananda* year, *p'hala stuti* 1—7; and 5 sections complete, 1—29. Medium size, in good order.

Sal. sac. Vijaya year, *p'hala stuti* wanting; the remainder incomplete. Short, Medium thickness, much injured.

Sal. sac. fragment 9—39. Medium size, very incomplete; not injured.

Sal. sac. Vilambi year; very incomplete; 6—34, slightly injured.

Sal. sac. fragment *Nágari* letter. Medium length, thin, old, very much injured.

Sal. sac. 1686, *Tárana* year, *p'hala stuti,* and 5 sections, 1—53 complete *Nágari* letter, short, medium thickness, slightly injured.

Sal. sac. *Angirasa* year, *p'hala stuti* 1—6 and 5 sections 1—32 incomplete. Medium size, somewhat injured, *Nágari* letter.

Sal. sac. 1637 C. Y. 4816 *Manmata* year. The *p'halastuti*, and 5 sections, 1—36 complete; leaves reversed, Canarese letter. Medium size, slightly injured.

The foregoing almanacs are on the *siddhánta* system; following by *Sáivas* and *Smartas* in the Peninsula: the *Vaishnavas* use the *Vácya* system: at least here in the South.

15¾. No. 1601. Another bundle; also *Siddhantam*.

Sal. sac. 1651 C. Y. 4830 *Sâumya* year. The *p'hala stuti*, and 5 sections, 1—40 complete *Châitra* April to *P'halguni* March: the 5 *angas*, and places of the planets, with other matters. Medium size, very slightly injured.

Sal. sac. 1658 C. Y. 4837 *Nala* year. The *p'hala stuti* 1—11, and 5 sections, 1—28 complete. Medium size, slightly injured.

Sal. sac. 1659 C. Y. 4838 *Páingula* year. The *p'hala stuti* 1—8, and 5 sections, complete, 1—28 Telugu letter. Medium size, good order.

Sal. sac. 1672 C. Y. 4851 *Pramóta* year. The *p'hala stuti* 1—9, and 5 sections, 1—26. Wants the *cháram*, or places of the planets. Medium size, good order.

Sal. sac. 1670 C. Y. 4849 *Vibhava* year. The *p'hala stuti* 1–7, and 5 sections, 1—26, complete. Medium size, slightly injured.

Sal. sac. *Palavanga* year; *p'hala stuti* wanting: the 5 sections, 1—26, complete; at the end on *kilaca* year: the next following leaves contain the places of the planets &c. 9 leaves, in all 35. Medium size: much damaged by worms.

Sal. sac. 1700 C. Y. 4879 *Vilambi* year; *p'hala stuti* 1—6: then *Châitra* to *Asviji* seven months, the 5 *angas*, so far only complete 7—14 in all 20. Medium length, damaged.

Sal. sac. 1663 C. Y. 4842 *Dunmuc'hi* year *p'hala stuti* 1—9 the 5 sections; or *tit'hi*, *váram*, *nacshétra*, *yóga*, *tyájam;* the latter on bad times, 1—29, in all 38. Medium, damaged by worms.

Sal. sac. 1653 C. Y. 4832 *Viródicratu* year, four *mangala slócas*. The *p'hala stuti*, and 5 sections, for 12 months 1—31 complete. Medium, damaged at one end.

Sal. sac. 1687 C. Y. 4866 *Pártiva* year, 2d copy, *p'hala stuti*, and 5 sections, 1—32 complete, damaged by worms.

Sal. sac. 1677 C. Y. 4856 *Yuva* year, 2d copy, the *p'hala stuti,* and 5 sections, 1—40 complete; from *Cháitra* to *P'halguni* 12 months. The rising, and setting of *Sucra* (Venus) also stated; because it is not allowable to face, or move against that planet when undertaking any journey. Medium size.

Sal. sac. 1687 C. Y. 4866 3d copy. The *p'hala stuti,* and 5 sections, 12 months, 1—33 complete. At the end *rámà;* that is *rátri másа tyájyam,* the bad time at nights, in each month. Short.

Sal. sac. 1667 C. Y. 4846 *Ródhana* year. The *p'hala stuti,* and 5 sections, 1—37, for 12 months; the places of the planets not fully stated; and, in some places, the bad times at night are stated. Medium, damaged.

Sal. sac. 1665 C. Y. 4844 *Rudrótgari,* year. The *p'hala stuti,* and 5 sections, for 12 months: 1—35, complete. Medium size, slightly injured.

Sal. sac. 1677 C. Y. 4856 *Yuva* year. The *p'hala stuti* and 5 sections, complete, 12 months, 1—40. Medium, 1 leaf broken at the ends, ½ remains.

Sal. sac. 1676 C. Y. 4855, *Bháva* year. The *p'hala stuti,* 1—7, and the 5 sections, 12 months, 1—30, in all 37. Medium.

Sal. sac. 1682 C. Y. 4860, *Pramádhi* year. The *p'hala stuti,* and 5 sections, 12 months, 1—8, and 1—32=40: complete. Medium size, a few leaves broken.

Sal. sac. 1673 C. Y. 4852, *Prajódpatti* year. The *p'hala stuti,* and 5 sections, 12 months, 1—39 complete. Medium, slightly injured.

Sal. sac. *Visvávasu* year. The *p'hala stuti* wanting; 5 sections, 1—26, complete.

Sal. sac. 1662 C. Y. 4841, *Raüdri* year. The *p'hala stuti* and 5 sections; wants eight days in the dark half lunation, *P'halguni* month, at the end. Medium, slight injury.

Sal. sac. 1671 C. Y. 4850 *Sucla* year. The *p'hala stuti,* the 5 sections, 12 months 1—9, and 1—30=39, complete.

Sal. sac. 1668 C. Y. 4847. *Ch'haya* year. The *p'hala stuti,* and 5 sections, 12 months. In the midst the propitious days for marriages, *simantem,* and *ubandinnam,* are specified, 1—42, Medium.

Sal. sac. 1664 C. Y. 4843 *Dundubhi* year. The *p'hala stuti,* and 5 sections, 1—38 complete. The days on which gain or loss, in mercantile transactions, may be expected are stated. Medium, good order.

Sal. sac. 1644 C. Y. 4823. *Subacritu* year. The *p'hála stuti,* and 5 sections, 12 months, 1—32, complete. Short, much injured at both ends.

Sal. sac. 1676 C. Y. 4855 *Bháva* year. The *p'hala stuti,* and 5 sections, 1—42, complete. Rather long, slightly injured.

Sal. sac. 1673 C. Y. 4853 *Prajótpatti* year. The *p'hala stuti,* the 5 sections, 12 months, 1—36 complete, includes days of profit, or loss. Rather long, slightly injured.

Sal. sac. 1697 C. Y. 4876 *Manmata* year. The *p'hala stuti,* 1—8, and 5 sections; 12 months, 1—27=35. Medium size.

Sal. sac. 1666 C. Y. 4854 *Ractácshi* year. The *p'hala stuti,* 1—11, and 5 sections, for 10 months only, *Chaitra* to *Pushya,* 1—23, in all 34; wanting *Mágha* and *P'halguni* months.

Sal. sac. 1655 C. Y. 4834 *Pramádîcha* year. The *p'hala stuti* and 5 sections, 12 months, 1—29=43, irregularly strung. Medium, much damaged by worms, and two leaves broken.

Sal. sac. *Vicruti* year. The *p'hala stuti* 2—5 one leaf wanting, and 5 sections, 11 months, wanting. *Sravana* month: 21 leaves; of both 25 leaves remain. Medium, thin, slightly injured.

Sal. sac. 1656 C. Y. 4835 *'Ananda* year. The *p'hala stuti,* 1—8 the 5 sections, 12 months, 1—23=31 complete, rather long, slightly damaged. [So far almanacs.]

16. No. 1611. *Jyótisham,* Astrology, *slócas;* in a few places a *tíca* in Canarese.

The *dasa vidhi poruttam,* ten kinds of times, or occasions.

1, *Dina,* day; 2, *gana,* class; 3, *mahéndra;* 4, *strî dírgha;* 5, *yóni;* 6, *rási adipati;* lord of ascendant sign; 8, *vasya;* 9, *rája;* 10, *Véda.*

These have a relation specially to the forming contracts of marriage.

The *déva ganas* are *Asvini, Mrigasiras, Pushya, Punarvasu, Sváti, Hasta, Anuradha, Sravana, Révati.*

The *manushya ganas* are *Róhini, Púrva p'halguni, Púrva shadha, Púrva bhadra, Bharini, Ardra, Uttara p'halguni, Uttara shadha, Uttara bhadra.*

The *rácshasa ganas* are *Crîtica, Magha, Visac'ha, Aslésha, Satábhîsha, Danusht'ha, Chittra, Jyeshtya, Múla.*

Specimen—if the woman's and man's *nacshétra* both are of the *déva gana* this is the best; the next best is when one is *déva*, and the other *manushya*; the worst is the concurrence of the *rácshasa* and *déva ganas*. If a woman's *nacshétra* be *racshasa* in class, no one ought to marry her (*sic dicitur.*) If the *manushya* and *rácshasa ganas* concur, one of the two contracting parties will soon die. If a man's *nacshétra* be *rácshasa* it is not so bad, as in the case of a woman. Evil, in any case, will occur, if at all, within fourteen days: if it do not, then this artificial construction is of no consequence. This is only one specimen of the many agreements, and disagreements, which place parents at the mercy of astrological Brahmans.

There is another mode by counting the man's and woman's *nacshétra* on the finger joints, throwing out one at each turn; then if the man's and woman's asterism fall on the same joint it is deemed bad, or unpropitious, &c.

There is also a mode of looking at the *náma nacshétra* by means of any one's name: the syllables are artificially made to correspond with a lunar mansion:—so *Víra sámi* is made to correspond with *Róhini, &c.*

On journeyings—what are suitable, or unsuitable days of the week.

On the moon's age, or *tit'his*, and on the signs of the zodiac.

On the effect of the primary menstruation according to the *nacshétra* in which it occurs: on *yógas*. Specimen as to bad *yógas*. The 2d day after the new and full moon, if it be a Wednesday, is a *dadda yógam* (bad) the 5th, if Tuesday, bad; the 6th, if Thursday, bad; the 8th, if Friday, bad; the 11th, if Monday, bad; the 9th, if Saturday; the 12th, if Sunday.

On the time of an infant's birth—its effects. Suitable lunar asterism for crowning a king. *Vára súla*, obstacles to journeying in certain directions on different days of the week. *Nacshétra súla*, on such and such lunar days, not good to go in such and such directions; with various other, and like details. In all 68 leaves, without numbers.

The book is of medium size, old, and much injured by worms.

17. No. 1657. *Ganita sastram.* Astrological and other calculations; *slócas* and *sútras* with *tica* to both.

By *Srî rájaditya.*

Trái rásica vidhi, astrological trigons of three signs to each one, distributed into 4 *vargas*, or classes.

Pít'hica prakarnam, chapter of contents to the following book.

Rules to determine the path, or orbit, of the sun and of the moon, by means of the trigons, and their classes.

Description of eclipses, and mode of calculating when they will or will not occur.

Asvini, and the other lunar mansions, their way, or the path they yield, as the orbit of the moon.

Mésha and the other zodiacal and solar signs; pointing out their places, as the path, or orbit of the sun.

Nava gr̤ha nirupanam, description of the nine planets. Specially on the rising and setting of *Sucra* (Venus.)

These and various like matters, with rules especially for calculating and determining details respecting them.

Also a mode of designating persons or things by numbers, and *vice versâ* numbers, as *Vishnu* by 10 *(avatàrs)*, or 10 by the name of *Vishnu.* The sea by 4, or 4 by the word sea, &c. &c. This book uses the word *sangya* for total.

It is long, of medium thickness, very slightly touched by insects; being also complete, and more scientific than other like books (the *surya siddhanta* excepted,) it might merit full translation, as an exponent of native science:—25 leaves.

18. No. 2334. Extracts from the *jyótisha samhita,* a large work, *slócas,* on 30 leaves, incomplete.

—*Dina kútam,* by means of certain processes a *védā* is elicited of 10 minutes very bad time, in which nothing should be done.

—*Gana kútam,* by examining the *déva, manushya* and *racshasa ganas* a time is determined: it is not well to do any thing important in the *racshasa ganam.*

—*Stri̥ dirg'ha kútam,* a comparison of the woman's and man's *nacshétra* (in marriage contracts), their agreement, or otherwise: thence good or evil foreseen.

—*Rási kútam,* from the revolution of the zodiacal signs in any day, a good time is deduced, or determined.

—*Nárzi kútam,* from the Indian hours of 25 min: a good time, or otherwise, is deduced.

—*Nacshetra vára kútam,* the like from lunar, and solar days.

By knowing, or ascertaining the above, the good or evil time for performing certain auspicious ceremonies will be arrived at; such as *upanâinam* (assuming the scholastic thread) and *viváham* (marriage.)

The book is long, of medium thickness, and slightly injured.

19. No. 2335. *Jyótisham játaca bhávam,* judgment on a horoscope, incomplete; prefixed, in Canarese, is a medical remedy for head-ache.

On *Asvini,* and the following *nacshetras,* and on persons that are born in each of them. Places of the planets in each of them, and how affecting, or modifying the influences of the lunar asterisms and solar signs. Hence, from any horoscope is prognosticated how many years of life, prosperity, adversity. These, and similar matters from horoscopes detailed; 52 leaves in all.

The book is short, of medium thickness, old, in good order.

20. No. 2336. *Jyótisham,* astrology; *slócas* and prose, with a Canarese *tíca,* in some places.

—On horary questions; termed *lampatam.*

—On the different signs: and what lunar *tit'hi,* or day, is good.

Properties, or construction of a horoscope as to the exact time of birth, termed *laguna;* which denotes also the sign in the ascendant.

—On the friendship or enmity of the planets among themselves. Mars, for example, at enmity with all except *Venus.*

—*Siródhya rásiyam,* noting the sign of the zodiac when an infant's head first appears, at the time of birth.

—On the position of the planets in the different signs; the nature, and results of each one.

—On the different influences of the signs; as differing at different conjunctures.

And various similar matters, founded on the horoscope, or time of birth, leaves 1—115, incomplete.

The book is of medium size, on narrow talipat leaves, injured near the beginning.

21. No. 2337. *Jyótisham,* fragment on four leaves, prose.

On the twenty seven lunar mansions, and a mode of determining the influence of the zodiacal solar signs: each *nacshétra* is divided into four *bhágas,* parts, or quarters, and nine of these are ascribed to each solar sign. Thus *Mésha* contains *Asvini, Bharini,* and ¼ of *Critica:* and by means of these divisions and arrangements, the fruit, or influence of the constellations, at any given time, is said to be determined.

The book is of medium length, touched by insects.

22. No. 2355. *Jyótisham, slócas,* with a *tica* in Canarese; incomplete. *Prasna bhágam,* the part relating to horary questions: e. g. when any one enquires "may I go, or ought I not to go on such and such a journey? Will such and such a one come, or not?" and so on; 25 leaves.

The book is short, thin, and very much damaged.

VI. CULINARY.

No. 1557. *Súpa sastram*—art of cooking.

By *Bhîma sena* of *Virata nagari; slócas,* with *tíca,* and prose in Canarese. Mode of forming a clarified oil, from the milk of the jack-fruit. The like from the plantain-fruit.

Mode of making butter or (ghee) a clarified oil, from cow's milk.

To turn milk into tyre, or curds, by a kind of leaf; again to reduce the tyre to the state of butter milk.

Treatment of the *yerca kayi,* asclepias berry: and of the wild *palma Christi* shrub. To make curry (made-dish) from seeds of the *Veppa* or *Nimb* tree, so as not to be bitter. Properly to cook peas, or pulse in general. *Mora korambu* for curries. *Chittra anna,* food composed of rice mixed with tyre, and made into various figures, as a tiger, &c. &c. On the use of lime-juice, and tamarind-juice, with rice. Various kinds of cakes, or bread. On dishes prepared with milk, termed *páyasam:* and on *panacam,* or marmalades made with warm-water, and various kinds of fruits, to be eaten: at the end three leaves are illegible.

Leaves 1 to 10 and 12—16 and 18—34 and 39—57, intermediate ones wanting.

The book is rather long, of medium thickness: some leaves at the end broken.

VII. DIVINATION.

1. No. 1398. *Samudríca lacshanam* said to be from the *kási cándam* of the *Scánda puranam,* and ascribed to *Naréda*; *slócas,* the 4th and 37th *adhyáyas*; only these two complete.

On the properties of the female womb; and indications derived from its appearance in the time of pregnancy.

From lines on the palm of the hand to tell females how many children they will have. Also to tell fortunes as to prosperity, or adversity. Palmistry; 37 leaves.

The book is of medium length, thin, a little damaged.

2. No. 1552. *Siva lic'hatam* or *svara sastram,* divination from breathing, or sneezing. *Siva* to *Parvati, slócas* with a Canarese *tîca,* incomplete.

Prasna bhágam, section on questions; e. g. if any one asks concerning a lost thing, to tell, by his mode of breathing, whether it will be found, or not.
—*Ravi p'halam,* good or evil divined from the position of the sun, when any one sneezes.

—*Vára p'halam,* the like according to the day of the week when sneezing occurs.

—*Bála svara p'halam,* if any one breathes gently, life will be prolonged, but if heavily life will not be long.

—*Chára laguna p'halam,* influence of the planets at the time of sneezing.

Only a small portion of this book was examined, to ascertain its bearing.

The book is short, medium thickness, (83 leaves,) old, very much injured by worms, and off-wearing.

3. No. 1678. Section 6 *Prasnáchari* on divination; as, if a jewel be lost, and the question is asked—" will it be recovered ?" answered by means of this book: of miscellaneous contents—partly in Canarese.

VIII. Dramatic.

1. No. 1532. *Vasanta tilaca,* a *b'hānam,* or monologue drama: *slócas* and prose, with *Prácruti slócas,* and prose.

Ascribed to *Varadácharya* of Conjeveram; incomplete.

Description of Conjeveram—of the spring festival in May—of a pool called *Ananta-saras* ; of the *dâsis,* or female slaves of the god—*vidam bhána,* ridicule of them in return for their sarcasms at the author ; descriptions of the day of a profligate attending at the festival. See other notices: leaves 1—12, are broken.

The book is of medium length, injured by worms.

2. No. 1533. *Sacontala nátacam.* By *Cali-dasa.* Sanscrit and *pracruti* prose, intermingled with verse. From the beginning to the end of 6th *anca* wanting; the 7th, incomplete; on 28 leaves.

On the amour of *Dushmanta* with *Sacontala,* as translated by Sir W. Jones. The book is long, and thin; in beautiful handwriting; and is much injured by worms.

3. No. 1534. *Mahá nátacam, slócas.* A drama founded on select events taken from the *Rámáyanám* ; incomplete.

The *Bála* and *Ayódhya Cāndams* complete; the *Aranya Cāndam* has 90 *slócas*, the remainder of the drama wanting.

From the birth of *Ráma*, and his going to dwell in the wilderness, down to *Rávana's* abduction of *Síta*—leaves 1 to 21.

The book is long, and thin; injured by worms.

4. No. 2332. *Sóma vali prahasyanam*, a comedy, or farce.

By *Dindima cavi*, otherwise known as *Arana giri nát'ha*; complete.

Déva raja, a king, and *Yógánanda* his minister, with attendants and many other people, went out to hunt in a forest or wild, where they came to the dwelling of *Chapanaca*, who had a daughter named *Sóma vali*, with whom the said king became enamoured; and, taking counsel with his minister, sent the latter to her father, who was unwilling to give up his daughter. The *mantri* then dealt with the girl alone, and took her, disguised as a man, to the king. A *gandharba* marriage followed.

On this foundation broad farce is built for the million; 53 leaves: no division, only one act, continuous. Book of medium size—leaves very narrow, touched by insects.

IX. ETHICAL.

1. No. 1387. *Bhagavat gíta, slócas* only.

Ascribed to *Vyása*: 18 *adhyáyas* complete.

The mystical, and metaphysical discourse of *Krishna* to *Arjuna*, teaching the universality of the Divine soul, and other matters; and communicated by *Sanjivini* to *Dritarashtra*: 81 leaves.

The book is rather long, and injured by insects.

2. No. 1388. *Bhagavat gíta, slócas*, with a *tica* in Canarese; complete from the 1st to the 18th *adhyáyas*.

At the end *Pándava gíta*, 118 *slócas* in praise of *Krishna*.

The whole is paged 107—139, as if taken out from some larger book; the handwriting is extremely small, close, and neat.

The book is long, of medium thickness; general good order.

3. No. 1389. *Bhagavat gíta—múlam*.

From the *Bhíshma parvam* of the *Bháratam*. Only the 10th and 11th *adhyáyas*, and these not complete; 9 *slócas*, deficient at the beginning of the 10th section; the 11th has only 24 *slócas* at its beginning; wants the rest; 5 leaves only: 109—113. Some larger book suspiciously subdivided.

Krishna's metaphysical discourse, as above. The book is long; the boards quite *new;* good order.

4. No. 1390. *Bhagavat gíta, slócas*.

By *Vyása;* and communicated to *Dritarashtra,* by *Sanjivini.*

18 *Adhyáyas* complete. The metaphysical discourse to *Arjuna,* to lessen his aversion from slaying his own relatives. Book of medium size, considerably injured.

5. No. 1391. *Bhagavat gîta, slócas* complete.

From the *Bhîshma parva* of the *Bhárata,* and ascribed to *Vyása.* Eighteen *adhyáyas*: 61 leaves.

When *Arjuna* had come fully prepared for the war against *Duryódhaná,* and his clan, 18 evil signs contrary to them were seen. *Arjuna* being afflicted at the prospect of the death of so many of his relatives communicated his distress to *Krishna,* who assumed the *visva rúpa,* or form of deity, and discoursed with him as to the nature of the soul, as emanating from the Deity, and returning on liberation from the body; on the need of destroying the wicked, and protecting the good; with much other metaphysical matter. From *Sanjaiyar* to *Dritarashtra.* The book is of medium size; a few leaves damaged.

6. No. 1393. *Bhagavat gîta, slócas.*

In 18 *adhyáyas* complete.

The narrative by *Sanjini* to *Dritarashtra* of occurrences in the war, including chiefly this address of *Krishna* to *Arjuna,* on the foundation of the *Vedanta* system, originating with *Vyása*: 84 leaves.

The book is short, thick, and a little injured.

7. No. 1394. *Bhagavat gîta, slócas.*

"By *Vyása;*" incomplete—from the *Bhîshma parvam* of the *Bháratam. Krishna's* metaphysical discourse to *Arjuna,* as narrated to *Dritarashtra,* by *Sanjaiyar*; leaves 44 remain; wanting 1—16, 17, 18.

The book is of medium size, in good order.

8. No. 1395. *Bhagavat gîta, slócas.* "By *Vyása,*" incomplete.

From 1st to 15th *adhyáyam,* 16th to 18th wanting. 45 leaves remain: *Krishna's* discourse.

The book is of medium length, in good order.

8½. No. 1416. *'Atmanu sássanam,* on the soul; *slócas,* with prose *tîca;* incomplete.

By *Guna Bhadráchárya.*

Against covetousness of other people's property, possessions, or rights of any kind, as a sin leading to *Naraca.* Remonstrance against such evils, and pointing out homage to God as the way to beatification; leaves 16.

Book long, on broad talipat leaves.

9. No. 1515. *Nîti sára sangraha.*

Essence of equity epitomized, *slócas*; with a *tîca* in Canarese. The following are a few specimens.

If an obstinate (or unwilling) disciple be taught it will only do injury to the teacher.

If any one marry an evil wife, it will cause his ruin.

On the qualities of a minister of state. He should be of good family, true, benevolent, having *ingitam* (intuitive perception of what people mean before they speak), and like qualities.

He is clever who speaks directly to the purpose, and answers any questions pertinently.

Anger should not go beyond bounds, or just cause, but be proportioned to it.

If a benefit be done to an enemy it will turn out to the injury of him who does it.

Similar sententious matters; leaves 1—6. The book is long, and much worm-eaten.

10. No. 1573. *Chánacyam,* ethics. By *Chanaca:* 90 *slócas,* with a *tîca* in Canarese—incomplete.

Specimen : what may not be trusted—Rivers, beasts having claws, such as have horns, armed men, women, Kings : place no confidence in any of them ; *sic aliter:* leaves 1—33.

Medium size, old, injured by insects.

11. No. 1575. Two ethical pieces.

1.) *Nîti sastram,* rule of equity ; *slócas,* incomplete: leaves 165—200. This fragment contains the qualities of the five *sandhis* (or acts) of a drama considered to belong to ethics.

2.) *Bartṛi hari, slócas*—incomplete.

This work has three *satacas*—of which in this fragment the *nîti satacam* is complete, with 14 *slócas* only, of the *sṛingára satacam,* 17 leaves—in all 51 leaves.

The first piece is long, the second of medium length, both injured by insects.

12. No. 1576. *Subhashita nîti; slócas.* By *Bartṛi hari*—incomplete.

Of the three divisions of this work, the *nîti* and *sringára satácas* are complete; but the *váirágya satacam* has only 11 *slócas;* and 5 *slócas* of this last part are prefixed to the book ; 48 leaves remain. See other notices as to contents.

The book is of medium size, injured by worms.

13. No. 1578. *Prasanga retna vali.*

Jewel-wreath of discourse. The book contains the *Vipra prasamsa padhati.*

Chapter on the concerns or excellency of Brahmans ; and other chapters on a variety of topics, or common places, as *Dariddra,* poverty, the poor ; *bhágya,* wealth, the rich ; *Samsára,* family, family-men ; *Sajana* and *Durjana,* good and bad people ; *Dasavatara,* the 10 *avatars* ; *Cali-yuga* the iron age ; *mána-jana,* respectable householders ; *Cavita,* poets ; *Mitra-prasámsa,* praise of friendship ; *Carma p'halam* works of merit ; *yáchaca,* on begging ; *garva karana,* cause of haughtiness ; *namascára,* homage, worship ; *suputra,* on a good son ; *murc'ha,* insolence ; *lóba,* avarice ; *avisvasa,* want of integrity, "*rara-fides;*" *dána p'halam,* benefit of gifts to the giver :—leaves 10—51.

The book is long, of medium thickness, injured by rats and insects.

14. No. 1581. *Chanacyam, slócas* 104.

By *Chanaca,* with a *tíca* in Canarese, incomplete.

Ethical ex. g.

Any one who speaks flatteringly, and affects a friendly guise ; but who, going to some distance off, does mischief and acts contrary to such words, is like a vessel filled with poison, on the surface only of which there is a little milk.

The book is of medium length, thin, old, and injured by insects.

15. No. 1604. *Bhagavat gîta,* and matters thereto pertaining.

Leaf 12—21. *Bhagavat gîta* ; one copy 10th and 11th *adhyáyas.*

Leaf 1—13. Another copy of the same, two sections. Other leaves, *gita sáram* and *mahatmyam,* essence and excellence of the two *gîtas.*

One leaf, *gopica gîta,* fragment. Songs of cowherdesses praising *Krishna,* 3 leaves *grant'ha* letter on the same subject ; in all 33 leaves.

The fragments are of different lengths ; the first one short, the others longer ; a little damaged.

16. No. 1610. Popular, and kingly ethics.

The economy of human life is divided into four classes, *dherma, art'ha, káma, mócsha ;* or duty, wealth, pleasure, future liberation. This book contains matters on the two first classes, in its 1st section.

DHERMA *Cándam,* description of justice, or benevolence, its excellence ; on good counsels ; praises of a donor, good effect of gifts to the giver ; benefit of gifts to others ; on good religious conduct ; on truth ; on the absence of wrong, or violence ; on patience ; on goodness or kindness ; nature of good people ; on female chastity ; on neglect of duty, or absence of benevolence ;

nature of evil people ; on want of female chastity ; on loose living ; on vanity ; on pomp ; on death ; on time ; each of these subjects furnish the matter of a chapter.

ART'HA *Cándam* ; on property ; on a country or kingdom ; fort or capital ; on kingly virtue ; proper learning for a king ; on punishments; discipline, or order ; on the conquest of the senses ; on condescension ; adjuncts of a king, glory, high mind or spirit, good counsel. Qualities of a *mantri*, or first minister of state, adviser to a king. Qualities of a *senátipati*, or general ; on king's friends ; (favorites ?) the importance of wealth to a king ; duty of protecting, or patronizing ministrel-poets ; on fame ; state of a country without a king. These subjects form distinct *vargas* or sections : 43 leaves, in the midst a few are left blank.

SECTION 2, is *Jaina*. See XVIII.

The entire book is of medium size, on narrow talipat leaves ; in good order.

17. No. 1621. Moral distichs, *slócas* 14 to 52, or 38 in all ; the 1st section incomplete.

Examples.—Good persons, if they undertake anything, will carry it throughout ; even though many obstacles oppose.

Evil persons, if they begin, and are opposed, will leave off, quitting the unfinished work.

Good people, though they even forfeit life, will not use their neighbour's property.

On the evil dispositions, *kama*, lust ; *cródha* cruelty ; *loba*, avarice ; *mácharyam*, malice, &c. The good will govern their own mind with firmness.

For section 2 see X.

The entire book is somewhat long, thin, no boards, in good order.

18. No. 1623. *Pracriya níti vácyamritám.* The nectar of practical morality ; *slócas* only, and complete. By *Sóma déva súri.*

Dherma samupadésa, on duty, justice, charity.

Adherma	„	on the defects of the same.
Shadvarga	„	on kingly property, as allies, money, *mantri*, army, friends, &c.
Anuvichaki	„	on living according to the *sastras*.
Trâiyi	„	on obeying the triple *vedas*.
Varttla	„	on right speech, not lying, truth.
Cshêtriya achára	„	on the right conduct of a king, or one of a kingly race.
Mantri	„	on right deportment of a minister of state.
Svámi	„	on the right deportment of any towards his spiritual adviser.
Janapata	„	on right deportment of a king to a conquered people—not to kill or oppress, but to protect.

Bala samupadésa, on the military discipline of a king as to an army.

Vichára „ Civil and criminal justice of a king.

Danda „ On punishments, when needed, and other subjects ; 32 *samupadésas* in all; of which the above twelve are a specimen, from a general code of *Jaina* morals.

Although this book will be entered under section XVIII, yet it will be under reference back here. The ethics of the *jaina* system are fallow ground ; which might be turned up by translating this book in full.

The book is of medium size, on 43 leaves, narrow talipat in kind, injured by insects ; and greatly, towards the end, by breaking of the leaves ; a subject of regret.

19. No. 1629. *Calpana cat'ha,* various tales.

From expressions here and there used as to *Arhat,* this work is supposed to be *jaina;* but nevertheless its proper classification is here.

It contains tales intended to illustrate some useful or moral maxim, given as the moral at the end. One of the tales is closed by this moral :—" a good or well intentioned person, so long as he is by himself, will remain uncontaminated with evil ; but if he associate with evil persons, he will acquire their ways ; even as water in a river is fresh till it joins the sea, and then it becomes salt like the rest.

Chiefly prose, a few *slócas* being interspersed : 40 leaves. The book is of medium length, on talipat leaves, damaged by breaking.

20. No. 1632. *Tatva vivécam,* true wisdom ; *slócas,* with a *tíca* in Canarese, incomplete.

" Para-Brahm is the only one sole deity.

" If the mind be divided between two gods the consequence will be *naracam* (hell.)

" One woman must not have two husbands. Two swords must not be put into one scabbard.

" In one kingdom two kings cannot (or must not) rule at the same time."

So much as a specimen ; other like ethical matters : a *Jaina* book. See XVIII ; 33.

The book is of medium size ; 36 leaves remain. It is very much damaged by worms, by being gnawed off at the ends, and by breaking.

21. No. 1665. *Kámandáca, níti sastram.*

Chiefly on kingly ethics. 16 *sargas* complete. Sanscrit prose translated into Canarese : leaf 1—7 contains a eulogy on *Chicka-deva raja,* a Mysore king, by *Chikupadhyaya.* Then follows the ethical, and greater portions, leaf 7—169. A brief preface, or table of contents, gives the following matters as contained in the work. Conquest of the senses ; association with the great and good ; detail of needful learning or knowledge ; rules as to the four (*azramas*) orders of *Bramhachari, Grahast'ha,*

Vanaprast'ha and *Sanniyási; Danda mahatmya,* or the value of punishment; on the proper deportment of the different colors or classes, from the *Brahman* and *Cshetriya,* down to the *Sudra;* some full declarations concerning *pracruti,* or matter *(physis, natura),* a subject inwoven with speculative theology, and morals; mode of doing service as a messenger of the deity, as a servant to a master; need of enquiring into the state and power of another king before going to war with him; *atma; mantra; racshana yóga mandala yoni-sandhi; vigalpa; vigraha vigalpa* (see other notices of this work); there must not be two kings in one country nor two chief ministers of state; concerning the employment of spies; the poor must not be afflicted nor the rich oppressed. In the use of the foregoing means and knowledge, a good king will rule his subjects and kingdom.

The book is long, thin, touched by worms. It merits translation.

22. No. 1675. *Bhagavat gîta, slócas;* with a Canarese *tîca,* incomplete.

1st to 5th *adhyáya* wanting; 6th—13th *adhyáya* is contained, 14th to 18th wanting. Subject, *ut supra.*

The book is of medium size, on broad talipat leaves, in good order.

23. No. 1676. *Bhagavat gîta, slócas,* with a *tîca* in Canarese; incomplete.

It contains 12 *adhyáyas,* the remaining 6 wanting; in all 61 leaves, subject as above.

The book is long, of medium thickness, and slightly injured.

24. No. 1680. *Bhagavat gîta*; *slócas,* with a Canarese *tîca,* in part only.

Three fragments of distinct copies. First copy 1st to 8th *adhyáyam,* on 63 leaves, with *tîca,* the 3rd, 4th, and 8th *adhyáyas* not being perfect, the others right. 2nd copy, 1st to 3rd *adhyáyam,* no *tîca;* so far complete on 9 leaves. 3rd copy, *nágari* letter; *múlam* only, 1st and 2nd *adhyáyas* so far right, on 15 leaves: *Kr̥ishna's* metaphysical discourse to *Arjuna,* as related by *Sanjaiyār* to *Dritarashtra:* in all 87 leaves.

The leaves differ in length: as a whole, the book is long, old, damaged by worms.

25. No. 1683. *Nîti sastram,* or *Chánucyam.*

By *Chanaca,* 202 *slócas,* with a *tica* in Canarese; complete.

See other copies:—*supra, &c.*

Further specimens.

"One ought not to associate with evil people; nor to marry a woman of a bad disposition; the race becomes illustrious by good sons; the evil dispositions of lust, anger, malice, &c. should not be found among men."

"Benefits should not be done to enemies. It is not right to intermarry in one's own *gótra*, but with a woman of another tribe."

These, and the like ethical matters, 35 leaves written; blank, 39 leaves.

The book is of medium size, and touched by insects.

26. No. 2351. *Dhermámritam*, nectar of equity.

By *Asadhara; slócas*—1 to 9th *adhyáyas* (or chapters complete.)

"Any thing presented as a free gift shonld not be reclaimed; a lie should not be told; bribes must not be taken in judgment, inducing the transfer of any one's right to another; killing any living thing forbidden, except only in the case of animals commanded to be sacrificed in the Vedas; any one may not covet another man's wife—adultery, and anything leading thereto, is a great sin; the wife must regard her lord or husband as a god, and render him service; to abuse, or blaspheme great people tends to great sin; sacrilege, or appropriating to one's own use what is given to God, leads to family destruction; alms should be given to the poor, who ask for them, to the extent of one's ability."

So much is only as specimens.

There is much more; and professedly taken from the *Védas*, and law books as to substance; the compiler putting the matter into verse. It would seem to merit translation.

The book is of medium size, on narrow talipat leaves; in good order.

27. No. 2354. Two subjects.

1.) *Dhermámritam, slócas.*

By *Asadhara*, 1st to—15th *parich'heda* incomplete.

As above, down to may not covet.

"If any one be fallen from his caste, yet if he behave himself well, according to the foregoing, he will raise himself back to his rank. So, as to one born in a high rank or caste, if his conduct be bad, he sinks himself to a low caste, and becomes mate to one who first kills a dog, and then eats its flesh."

These, and the like matters.

2.) *Atmanu sássanam*, on the soul.

By *Guna Bhadra. Slócas*, incomplete.

" One must acquire knowledge by means of various *sastras*, and other books. By means of knowledge, so acquired, he must divest himself of all sensual desires and passions ; and by meditation aud penance obtain to reach to the deity ; and to become one with the *Paramátma* or divine soul : leaf 1—176 in all.

The book is of medium size, on narrow talipat leaves, a little damaged at the beginning.

X. ENIGMAS.

1. No. 1561. *Vidacta muc'ha mandanam.*

" Face ornament of the skilful." 125 *slócas*. By *Dherma dása ;* incomplete.

The 1st and 2nd *parich'hedas* complete ; the 3rd has only 21 *slócas*.

A question, or riddle is propounded in a *slóca ;* the answer only is in prose.

This book contains a display of intellect, with great knowledge, and command of language. Various questions are asked on very different subjects, and they are so contrived that one word, or one very brief sentence answers several questions, even as many as ten ; but then, the syllabic letters are taken in different senses ; and the art, or skill, is to classify such questions as can be answered by this play on the syllables of words. Thus three questions. What did *Vishnu* bear on his head ? The earth. What do kings chiefly desire ? Land, territory. What makes a woman's face brilliant ? Cosmetic,—are said to be represented by *Cunkuména*, and resolved by one word *Cunkuma ;* the first syllable of which answers to *Bhú*, earth, land. The last is a name of *Vishnu ; cun* or *kón* also means a king ; and *Cunkuma* is a composition of turmeric, allum, and lime-juice, forming a crimson paste for marks on the forehead, or a comestic wash.

The book is long, thin, injured by worms.

2. No. 1621. Section 2, (for section 1, see IX 17.)

Sléshas, words or phrases capable of two, or more meanings : hence, enigmatical ; but having usually an ethical bearing ; as, *Mitródaya ráju kamalam.*

" By the sun's rising, the *padma (lotus)* flower will blossom—or

" By the ascendancy of friends, the kingdom will flourish."

Many other instances of *slésha ;* sphinx-like riddles. The entire book has only 8 leaves, the 1st one wanting.

3. No. 1628 *Vidacta muc'ha mandanam,*

By *Dherma dása, slócas ;* incomplete.

1st and 2nd *parich'hedas.* The third has only 21 *slócas.*

This would seem to be a copy of No. 1561, or that of this; the contents being the same. The *slócas* are termed *antarlábhi*, very intricate, dark; as opposed to *bayar labhi*, open or plain. The book contains *slócas* of both kinds. It is short, thin, and in tolerable order. On a re-examination it is found that this book is abridged, the other more full.

X. Erotic.

1. No. 997. *Bilhanam*, 102 *slócas*, complete. By *Bilhana cavi.*

Matana nábha-ráma, a king had a daughter, named *Yamuni púrna tilaca*, who was instructed in all branches of education, except composition of poetry. The king asked *Bilhana* if he would teach her this art, and he consented. A screen was placed between them: the king told his daughter, that the *Brahman* had the *pánduroga*, spotted leprosy; and told him, that the daughter was blind. In the course of the instruction, the teacher made an aperture through the cloth screen; and seeing a very beautiful woman, began copiously to pour forth verses in her praise, as contained in this book; very possibly only a convenient vehicle to introduce praise of the female sex: leaf 43—50 or 8 leaves.

The book is of medium length, thin, and in good order.

2. No. 1400. *Rati rahasya dípica*;—a comment on the *rati rahasya* by *Canchi nát'ha; slócas*, with a *dípica*, or verbal illustration in Canarese, 2nd, 3rd, 4th chapters, the 1st wanting. 24 leaves, not numbered. On amatory subjects,—see other notices. The book is long, and thin, damaged on one side, coarse handwriting.

3. No. 1440. *Amarúkam; slócas*, with prose *tíca.*

By *Amarúca*; or as some say, by *Sancarácbárya*, fragment, leaves 1, 2, 3, 9, 10, 37, 38, 40 to 47.

On the qualities of the *nayaka*, and *nayaki*, or the sexes variously classified. Little more here.

The ascription of such a book to the head of the severe *Advaita* sect is possibly a piece of sectarial scandal.

The book is of medium length, thin, on broad talipat leaves; in good order.

4. No. 1467. *Subhashitam*, elegancies, chiefly on the seasons of the year; *slócas*, incomplete.

—*Vésya prasamsa*, on the manners of female slaves of the god, descriptive of them, with praises, as amatory poetry.

—*Maliyanila varnani;* praise of the hot-wind, coming from a mountain by reflection.

—*Vasanta rutu*, spring season ; the flowers that appear then ; the mild breeze ; and the like.

—*Grisma rutu varnani* (June, July) on the hot season, and the hot winds.

Varusha rutu varnani (August, September) on the rainy months, rains described.

Sara driddha varnani (October, November) on the dark, cloudy, and very wet season.

Himanta rutu (December, January) on the cold and dewy months.

Sisira rutu (February, March) very cold months : (evidently written North of Madras, and as seasons were many years ago. This subject is a common place in heroic, as well as amatory poetry.) The dawn, noon, evening, described.

Possibly the elegancies are extracted from the *Mágham*, or *Bâiravyam ;* heroic poems.

Other amatory matters, and *chátlu slócas*, or detached distichs, on varieties.

In all 25 leaves, not numbered.

The book is short and thin, on narrow talipat leaves ; in good order.

5. No. 1514. *Púrva mégha sandésam.*

By *Cáli dása.* The first part of the cloud messenger, a descriptive and amatory poem ; translated by Wilson.

The *slócas* are first given, the words are then *untied* and written separate, then re-united in a paraphrastic *tica*, or comment : 29 written leaves, 7 blank ones.

One leaf, at the end, in *Grant'ha* letter, is either in cypher, or in some language unknown ; the lines end with a Sanscrit word ; but the other words are of no language current in the south.

This book is of medium size, injured by insects.

6. No. 1531. *Mégha sandésam*, the cloud messenger. By *Cali dása.* The original *slócas* only 118. Complete.

A *yacsha*, banished for a year by *Cuvéra*, sent a message to his wife at *Alacá-purá*, by a passing cloud ; with geographical, and poetical descriptions.

Púrva, showing the road, with descriptions of towns, and localities.

Uttara, describing the person of his wife ; with the message to be delivered.

Leaves 1—26.

The book is of medium length, thin, old, injured by worms.

7. No. 1527. *Mégha sandesam.*

By *Cáli dása.* The *múlam* only, and complete.

The *púrva,* 67 *slócas,* the *uttra,* 57 *slocas;* on 23 leaves; subject as in 6.

The book is rather long, thin, much injured by worms.

8. No. 1627. *Amarúkam, slócas.*

By *Amarúka Cavi;* ascribed also to *Sancarácharya:* leaves 158—181; 173, 174, 179, wanting.

To each *slóca* there is a *padyam,* or stanza in Telugu, as the meaning. Each *slŏca* has a heading of contents, like headings to a chapter. The work has the beginning; but is not complete at the end.

The following are a few particulars. On the *mugdà,* young woman; and *praûdha,* matron. On the *kópana* and *chapalá,* or choleric, and fickle, or coquette. On the *proshita bhartrika,* "grasse veuve," or absent man's wife. On the *abisárica,* or loose woman, adultress. On the *sviya,* any one's own wife: *parakiya,* other's wife. Also *sringara-seshti,* amorous signs by the *náyaki* or lady, conveying meanings without words. On the *sattá,* unfaithful husband; and other kinds of disposition, and conduct, in the male sex.

One leaf contains a song on *Krishna's* sports, in Sanscrit, with Canarese *tica.*

The book is of medium length, thin, touched by worms, two leaves broken.

9. No. 1694. *Ashta pati,* the octaviad, a familiar term for the *gita govinda.*

By *Jaya déva cavi: slócas* with a *tíca* in Canarese, incomplete, 14 *sargas;* wanting the 1st *sarga* on the *avatáras.*

On the amours of *Krishna* with his aunt *Rádha,* as translated by Sir W. Jones, and published in the Asiatic Researches, *sargas* 2, 3, *múlam* only; 4, 5, 6, 7, *múlam* with a Canarese *tíca;* 8 to 13, *múlam* only; 13 is in *Grant'ha* letter; 14, 15, have *múlam* and *tíca,* but both incomplete: in all 175 leaves; in some places broken into pieces, and very much injured by worms. The leaves are of various lengths; the book, as a whole, is thick.

XII. Fables.

1. No. 397. Label. *Pancha tantram.*

,, 347. On outside leaf.

The 1st section complete, the 2nd has only 4 leaves.

Sanscrit *slócas* and Canarese prose: see other notices of this work itself.

The book is long, of medium thickness (81 leaves) no boards, good order.

2. No. 1287. *Pancha tantram,* five devices, ascribed to *Vishnu-sarma:* Sanscrit *slócas,* with *tîca* in Canarese.

Section 1. *Mitra bhéda,* complete.
„ 2. *Sucrita lábha,* only 4 leaves.

The bulk of the prose in Canarese, leaf 1—132, leaf 56 wanting.

The book is long, of medium thickness, much damaged.

3. No. 1373. Section 1. *Pancha tantram, slócas* with a *tîca* in Canarese; a sort of prose version, series of discourses in fable, narrated by *Vishnu-sarma* to the sons of *Sudarisana,* king of *Pata-laputra:* (beyond doubt the *Palibothra* of the Greeks.)

Section 1. *Mitra bhéda,* complete.
„ 2. *Sukrita lábha,* „
„ 3. *Zánti vigraham,* „
„ 4. *Labdha násam,* „
„ 5. *Asamprécshana,* incomplete.

Leaves 1—60 and 1—4 different 65—68; for section 2, See XXXI.

4. No. 1582. *Pancha tantram,* prose with *slócas,* complete.

The *mitra bhêda,* and the other four sections complete; *slócas* with *tîca* in Canarese, and the prose portion of the tales is in Canarese. It is originally a Sanscrit work.

The book is of medium length, thick, (on 181 leaves) recent in appearance; but much injured by worms.

5. No. 1646. *Pancha tantram, slócas,* with explanation in Canarese; and with a Canarese prose translation.

Section 1. *Mitra bhédám,* complete.
„ 2. *Sukrita lábham,* „
„ 3. *Zánti vigraham,* „
„ 4. *Labdha násam,* „
„ 5. *Asamprecshana,* incomplete.

Leaves 1—44, the 40 other leaves not numbered. The book is somewhat long, of medium thickness, on talipat leaves, damaged by worms, and by breaking.

6. No. 1658. *Pancha tantram, slócas,* with a *tîca* in Canarese, complete.

Section 1 *Mitra bhédam,* on sowing discord.
„ 2 *Sukrita lábham,* benefit of good done.
„ 3 *Zánti vigraham,* war stratagems.
„ 4 *Labdha násam,* loss of possession.
„ 5 *Asamprecshana karitam,* evil of hasty proceedings.

Leaves 1—195.

The book is of medium length, somewhat thick, on narrow talipat leaves, old, worn by use.

7. No. 1671. *Pancha tantram, prastava slócas,* or dialogue fashion; with a *tîca* in Canarese, incomplete, on 55 irregular leaves. Specimen of the reasoning.

To associate with the good produces good effects on any one's disposition; to associate with the bad produces evil effects; even as the wind that blows over a fair flowering shrub brings with it agreeable perfume; while the wind that blows over *an outside place* only brings with it a stench.

The book is of medium size, very old, and very much damaged.

8. No. 1697. *Sánti vigraham, tantram, slócas,* with a mixture of prose.

The *Sáma,* peace; *dána,* tribute; *bhéda,* division; *danda,* arms. The last part not complete. This is not the *pancha tantram;* but on the ordinary four devices of kings, in their deportment towards other powers.

Chandra Chudámani rája (moon forehead jewel-king), and *Gomaya,* (fox) his minister of state, going out with many others to hunt in a forest, saw a lion: the king ordered it to be killed, and his *mantri* aforesaid put into practice the four devices, and killed it; even so must a king act towards his adversaries: that is pacify, or pay tribute, or sow division among them, or else fight the matter out: 72 leaves.

The book is short, of medium thickness, on talipat leaves, a little damaged.

XIII. Geometry, i. e. land measuring.

No. 1670. *Cshétra ganita sastram,* or the art of measuring lands: *slócas,* with Canarese *bhásyam,* or explanation.

There are three principal divisions.

1.)—*Trigona,* triangle.

2.)—*Chatushgona,* quadrangle, square.

3.)—*Vrütta,* circle (Tamil வட்டம்.)

1.) The triangle has three subdivisions.

(1.) *Sama,* equiangular, and equilateral.

(2.) *Dvisama,* two angles equal.

(3.) *Vishama,* each angle different.

2.) The quadrangle has five subdivisions.

(1.) *Sama,* exact square (equian; equilat.)

(2.) *Dvidvésama,* two opposite angles equal.

(3.) *Dvisama,* two angles equal, others different.

(4.) *Trisama,* three equal angles.

(5.) *Vishama,* each angle different.

3.) The circle has eight *anta bhágas,* or sub' visions.

(1.) *Sama vrütta,* exact circle.

(2.) *Art'ha vrütta,* semicircle.

All other figures may be reduced to the preceding, or are included in them, according to this book.

(3.) *Ayata vrütta,* ellipsis.

(4.) *Cambuca vrütta,* conic sections, (if I rightly apprehend the term) otherwise defined by the winding wreaths of a sea-shell : such as the turra.

(5.) *Nimmana vrütta,* concave surface.

(6.) *Unnita vrütta,* a convex surface.

(7.) *Bhahihi chacra vala vrütta,* circle without, including another circle.

(8.) *Antaha chacra vali vrütta,* circle included within another circle.

Also on figures of lands, compared to the crescent, or half moon : leaves 1—130 ; but the book does not finish.

The book is of medium length, somewhat thick, on talipat leaves; slightly touched by insects.

This book should, I think, be translated; both to show the state of native science on this art, and also for the sake of getting at well defined, established technical terms ; being much wanted, for practical uses in the Tamil language.

XIV. Grammatical.

1. No. 1089. *Zakátayana vyakaranam.* It contains *sutras,* brief aphorisms, with *vrutta,* amplification.

In the *subanta* part, on the coalition of vowels, or *acha sandhi;* wanting the *hal-sandhi* union of consonants, incomplete : the chapter on nouns, and the *samása-chacram,* words variously compounded. In the *tignanta* portion, on *dhatus,* roots, and other matter. 72 leaves : many in the midst are wanting.

The book is long, thin, on broad talipat leaves, old, some broken.

2. No. 1405. Two subjects.

1.) *Dhatu málikà,* prose, incomplete ; the list of roots of verbs relating to the *tignantam* division of grammar.

2.) *Samása chacra,* prose, complete; relating to the *subanta* portion.

On the forming compound words without signs of inflexion as *vriçsha-p'halam,* tree-fruit, for fruit of a tree, and the like.

The term for union by declension is *vibhacti,* for composition of words without declension *samása.* This second tract is in *nagári* letter, on 6 leaves : 6 others are blank.

The book is long, thin, and in good order.

3. No. 1406. *Vyakaranam,* Grammar.

By *Sastri nát'ha, Jaina,* prose.

Five *pátas,* or steps, complete on 48 leaves; relating to the *subantam,* or matters pertaining to nouns, and indeclinable words; but not to verbs.

The book is long, of medium thickness, on broad talipat leaves and in good order.

4. No. 1436. *Varma chancra mála,* Grammar; *sutras,* and *vrütta,* or brief meaning.

The *sabda adikáram,* or chapter on nouns, and their declension; incomplete. 71 leaves, written on; 7 blank leaves.

The book is short, of medium thickness, on broad talipat leaves, very thin.

Written on both sides with ink, and quite a curiosity.

5. No. 1453. *Zakatáyana vyakaranam.*

By *Zakatayana, sutras* with *vrutta,* or brief verbal explanations.

The *subantam* and *tignantam* portions; both complete.

Subantam. On nouns. Double *sandhi,* or coalition of two letters, of vowels, of consonants, union of words, two words, as *Mahópanishada*: there are five modes of *sandhi,* or coalition of words. The *samása chacra,* or platform of modes for connecting words without any other than the final sign of inflexion *Kara-kara-ca.*

Sangraha another mode of junction, joining of names, *Tadhita sangraha.* The gender of nouns, and the declension of cases as regulated thereby. Cardinal, and ordinal numbers.

Tingnantam. Five uses of *dhátus* or verbal roots, double times, mode of forming roots into words by the use of incremental syllabic letters.

The subject is partly treated in the logical mode of *púrva pacshana,* and *siddhantam,* or objection and answer.

The book is long, somewhat thick, on broad talipat leaves, two palm leaves inserted to repair damage; good order.

6. No. 1461. *Prákriya vyákaranam,* chiefly on grammar, with some other subjects; *sútras,* with brief prose explanation.

By *Jâinéndra,* complete.

The letters *a, i, u, n,* are used technically to designate classes: *a—u,* is the whole class, included in so brief a reference.

On the parts or organs whence the sounds, corresponding with the different letters, proceed: 50 letters.

On the coalescing of vowels and consonants with each other, and reciprocally. The chapter on words, or nouns. Declension of nouns, ending both with vowels and with consonants; and with a discrimination as to the masculine, feminine, and neuter genders. On *samása* or compound words, case elided; on indeclinable words or particles. The *tignantam* portion. On *dhátus* roots, of verbs, formation of words from roots, and various other grammatical matters, leaf 1—103, and beyond 1—20 containing only the *sútras* regularly arranged: 5 *adhyáyas*, complete. So far as it appears, by *Jâinéndra púja pata* (worshipful poet.) Again leaf 1—8 *Bhú* and other roots written in a string, with the meanings attached.

Afterwards 16 miscellaneous leaves.

—*Támbula panchaca* five stanzas addressed to a woman, asking her for betel leaf, &c.

—*Amarúka slócas*, one or two from the *amarúkam*, an erotic work.

—*Nîti slócas*, ethical distichs. Some *yentras*, or magical diagrams, not explained. *Pársva nat'ha mantra*, a *Jaina* charm.

—*Vaídhya lacshana*, description of a physician.

—*Amara slócas*, lexicography for children.

The book is somewhat long, and thick, on broad talipat leaves; one broken.

7. No. 1502. *Siddhanta—câumudi* Grammar.

By *Bhattoji dîcshada*, *sutras*, with *vrutta* or prose explanation, incomplete.

A chapter on *samása*, compound words, casual sign elided. Six kinds of elision, and junction of words.

—*Ashta vidha tatpurusha*, 8 kinds.......
—*Sapta vidha cárána dharyam*, 7 kinds.
—*Sapta vidha bahu vrîhihi*, 8 kinds.....
} Of forms, or compounds.

Others wanting, 56 leaves remain.

The book is somewhat long, of medium thickness, old, damaged at the ends.

8. No. 1516. Four tracts, or sections, on Grammar.

2 *Grant'ha*, 2 *Canarese* letter.

1.) *Samása chacra*, plan of compound words *Grant'ha* letter, prose, complete; 9 leaves.

Six kinds of *samása vibhacti*, or compound formation, signs of case elided.

2.) *Krîya mála*, verb wreath; same letter, prose, complete, 3 leaves.

A root is given with the formation of words from it, and a list of roots which follow the same mode of increment.

It gives the times, or tenses.

Bhúta, past; *vartamanakála*, present; *bhavishyat*, future; and the three persons in each tense, *prat'hama, madhyana, uttama purusha*, first, second, third person.

3.) *Sabda pustacam*, Canarese letter, two copies of this book or tract.

1st Copy 11 leaves } The masculine, feminine, and neuter gender of
2nd „ 12 „ } many words shewn.

4.) *Vyákaranam*, Grammar.

The *tignantam* portion, relative to verbs; *sútras*, with an explanation in prose. It contains a list of roots, with the mode of forming words from them by increments, 42 leaves. At the end, four very old and damaged leaves contain praise of *Siva*, in the Canarese language.

The book is of medium size, leaves of different lengths, old, 3 injured by insects; 4 on narrow talipat leaves, one end bitten off by rats.

9. No. 1523. Three sections on Grammar.

1.) *Sabda pustacam*, book of nouns.

3 copies, each one in prose.

1st Copy, 8 leaves, words beginning with vowels only, and the gender masculine feminine, or neuter, of each one.

2nd Copy, 26 leaves, words beginning both with vowels and consonants, with their genders, a little deficient at the end.

3rd Copy, 14 leaves, words beginning with vowels, with genders, the neuter defective; and words beginning with consonants; this also defective at the end.

2.) *Dhátu málica*, incomplete, prose.

Contains a list of some roots, with the mode of forming the 1st 2nd and 3rd persons of verbs, and the moods in conjugation, 14 leaves.

3.) *Samása chacra*, 3 leaves incomplete.

On the coalition of two or more words without sign of genitive, or other case, as *Ráma bhánam* for *Ramasya bhánam*, *Ramá's* arrow. Also a little of the *tat purusha*, or persons of verb: 3 sing. 2 dual. 3 plural.

The book is of medium size, the sections of different lengths, injured.

10. No. 1529. Three sections on Grammar.

1.) *Sabda pustacam*, prose.

Fragment of 8 leaves; 50 to 54, and 58 to 60, contains words beginning with consonants: with the masculine and feminine genders, neuter wanting.

2.) *Dhátu mála,* prose, incomplete.

Wreath, i.e., list of roots, giving the three tenses, and three persons, as formed from the roots; only a few roots by way of exemplification: leaves 10—19.

3.) *Samása chacra,* prose incomplete.

On five kinds of verbal collocation, without signs of inflexion: leaves 1—6.

The book is of medium length, thin, touched by insects.

11. No. 1595. *Samása chacra.*

Nine copies in various characters.

1 Copy Telugu letter, complete, prose.

—*Ashta vidha tat purusha*
—*Sapta vidha bahu vrîhihi*
—*Dvi vidha dvi guhu*
—*Chatur vidha dvandva*
—*Dwi vidha aváibhávam*
—*Dasa vidha lageranas*

} Techineal terms as to various forms of words in combination, 5 leaves.

1 Copy *Nágari,* same matter as in the foregoing, on 4 leaves.

1 Copy Canarese letter, complete, 5 leaves, matter as above.

1 Copy, Canarese letter, 8 leaves, complete. The like matter, but more in detail.

1 Copy Telugu letter, 4 leaves, complete.

3 Copies, Canarese letters, 18 leaves, complete.

1 Copy, *Grant'ha* letter, 7 leaves, complete.

1 Copy Canarese letter, 7 leaves, complete.

In all 58 leaves. Book of medium size; leaves of different lengths, one leaf broken.

12. No. 1613. *Sabda pustacam,* on nouns.

Two *slócas* to *Ganésa* and *Sarasvati.*

The seven cases (*vibhacti*) of nouns, with the meanings given in Canarese.

From *Ráma* (proper name) down to *Pantà* (a way) with the cases of each noun.

—*Dhátus,* some roots of verbs, with the forming of conjugations from them; left incomplete, 66 leaves, Nos. not regular.

The book is of medium size, some leaves a little broken.

13. No. 2339. *Daúrgha sinha unádi.*

Daúrgha sinha, the name of a sage who wrote *sútras*, or aphorisms, on which this book is a paraphrase; from 1st to 6th *pátam* complete.

It refers to the *Tignanta* part of grammar, the formation of verbs from *dhátus* or roots; their meaning; the mode of words being formed by means of the *unádi* affix: leaves 18—40.

The book is of medium length, thin, on talipat leaves, touched by insects.

14. No. 2340. *Sácatáyana vyákyánam*, a commentary on the *sútras* of *Pánini*.

By *Sáctáyana*. The *sútras* are given, and are followed by the *tica*. The book is composed of fragments, and contains the latter part of the *subantam*, on nouns, and part of the *tignantam*, on the roots of verbs, with the mode of thence forming the past, present, and future tenses, with a list of some roots, but not all, the book being incomplete.

Leaves 19—21, and 26—31, and 33—44, and 51—56.

The book is long, and thin, on talipat leaves, one leaf broken, others gnawed off at one end by rats.

15. No. 2341. *Káraca pracriya.* Grammar *sútras*, with *vritta* explanation.

The *ádi bhágam*, or first part is wanting.

—On indeclinable words.

—On terminations which add a substantive power to verbs, a class of verbal derivatives; as *nidra*, sleep, *nidra karóti* to sleep; thence, *nidralahu* sleeper: many examples of this formation of words.

Description of the *samása*, or compound terms, by words linked without sign of inflexion. The matter is properly only the middle of a book. By whom not known; 24 leaves, not numbered.

The book is rather long, thin, in good order.

16. No. 2342. Six tracts, or sections.

1.) *Dhátu pát'ham*, prose, complete on 13 leaves.

A selection of a considerable number of the most useful roots, for words in common use; with the sense most proper to each one, but not shewing the formation of words from them: only a list of roots.

2.) *Sabda mála*; *nágari* letter, 4 leaves, incomplete.

A list of nouns with the gender, masculine, feminine, or neuter of each one.

3.) *Dhátu mála,* prose, 2 leaves.

List of roots, specifying ten different kinds of formation from each one; as exemplars of like formations from other roots.

4.) *Sabda pustacam,* Canarese and *Grant'ha* letter mixed.

Some nouns ending with vowels.

Others ending with consonants; both incomplete, on 17 leaves.

5.) *Samása chacram, nagari* letter, prose, complete, 6 leaves.

Specification of six modes of collocating compound words, without inflexions.

6.) *Sabda pustacam.* Telugu and Canarese letter mixed, incomplete, on 14 leaves.

Specimens of nouns ending in consonants, as exemplars for formation of cases in other nouns of like class. This is an assemblage of books of different lengths, medium thickness, damaged in the middle.

XV. Hymnology.

1. No. 536. *Bhîshma panjara stóttram,* 13 *slócas,* on 2 leaves, 3 blank leaves; relates to praise of *Krishna.*

1½. No. 986. Five tracts.

1.) *Ráma Chandra stótra—slócas,* praise of *Cotanda Ráma,* 7 leaves, incomplete.

2.) *Dasa slóki—slócas,* complete, by *'Ashláyana rishi,* description of *Sarasvati,* and praise of her qualities: 18 leaves.

3.) *Ambá stottra, slócas,* incomplete.

Ambá is a name of *Parvati.* It states that if any one praise *Parvati,* he will obtain, in another state of being, *Siva-sarúpam,* likeness to *Siva.*

4.) *Madhava stuti, slócas.*

Praise of *Krishna,* 17 leaves, incomplete: this is said to be the 15th *adháyayam* from the *Váyu puránam.*

He who praises *Vishnu* bearing the shell, discus, club, bow, and sword, and possessing the six good dispositions, will obtain beatification.

5.) *Súrya cavacha stóttra slócas.*

Said to be from the *Scánda puránam.* If any one render homage to the Sun, invoking protection, as in this form, sin and disease will depart; 4 leaves, complete.

The book is short, of medium thickness, on 49 leaves, in good order.

2. No. 1357. *Asírváta slóca vyákhyána.*

By *Immadi Bhatta.*

Many of the *slócas* themselves are wanting, leaving only the explanation. The contents are benedictory, by some man towards another, in the names of *Buddha, Súrya, Brahma, Vishnu, Siva, Krishna,* and others, *quasi* divinities: one *slóca* is variously explained, as applying to different gods.

3. No. 1361. *Vishnu-sahasranáma,* and *Lacshmi, sahasranáma.*

In the prose form, as used for ritual homage ; complete, on 50 leaves.

Said to be from the *anusasníca parvam* of the *Bháratam.*

The thousand names, respectively, of *Vishnu* and *Lacshmi.*

The book is of medium size, and in good order.

4. No. 1364. Two tracts.

1.) *Vishnu sahasranáma stóttra.*

The 1000 (*recte* 1008) names of *Vishnu,* said to be a discourse of *Bhishma* to *Yuddhist'hira* in the *anusasníca parvam* of the *Bháratam; slócas,* complete, leaf 1—18.

2.) *Nrisinha sahasranáma-stóttra.*

One thousand names of the man-lion *avatara.* From the *stóttra retnacara, Narasinha puránam,* ascribed to *Brahma ; slócas,* complete, leaf 14—36.

The leaves of the first tract are larger than the other, in all 40 leaves, tolerable order.

5. No. 1365. *Vishnu sahasranáma.*

The thousand names of *Vishnu* in daily use, 107 *slócas,* wanting the first one, leaf 99—108, from the *anusasníca parvam—ut supra.*

The book is long, very thin, and in good order.

6. No. 1369. Various matters, chiefly *stóttras.*

1.) *Pándava gíta stóttra,* 120 *slócas,* complete. Panegyric of several of the principal personages that figure in the *Bháratam* and *Bhágavatam :* as the five *Pándavas, Dráupadi, Abimanyu, Subhadra, Sanjáiyya, Rucmeni, Satyabhaūma, Daūmmya, Acrúra, Asvadhama,* and also *Yagnyaválcya ;* but this matter is so managed as to turn chiefly to the praise of *Krishna,* and as if spoken by the said persons.

2.) *Bhárata savitri*, complete.

Brief summary of events in the *Bháratam*, from the embassy of *Krishna* to *Duryódhana*, the transactions in battle—the days of fight under *Bhíshma*, *Dróna*, *Karna* and others; their death.

3.) *Pancháyuta stóttra*, 5 *slócas*, each one on one of the five weapons of *Vishnu*, the discus, shell, club, sword, bow; complete.

4.) *Rama cavacha-stóttra*, complete.

5.) *Súrya cavacha-stótra*, complete.

These two are in the nature of spells for protection.

6.) *Vishnu Bhújanga*, *stóttra*, 20 *slócas*, in serpentine form—lauding *Vishnu*.

By *Sancarácharya*.

7.) *Manassu snánam*, mental bathing, by thinking on sacred rivers.

8.) *Garuda cavacham*, complete.

Spell against snakes.

9.) *Súrya stóttra*, praise of the sun, 25 leaves remain; but the following leaves are wanting, 1—14, and 22—29, and 34—38, and 40—possibly used for making up other books.

This one is short, and thin, gnawed at the ends.

7. No. 1370. *Vishnu sahasranáma*, *slócas*, containing the thousand names of *Vishnu* complete, *Bhíshma's* discourse to *Yuddhist'hira* in the *Anusasníca parvam*, as above: leaf 76—94.

The book is short, thin, old, slightly damaged at the edges.

8. No. 1371. Section 2. *Ráma ashstóttra satám*. 108 *slócas*, praise of *Ráma* by 108 names. For section 1. see XVI.

9. No. 1376. *Pújápustacam*, on homage.

1.) *Varáha ashstótra satanáma vali*, a list of 108 names, an abridged form of praise to *Vishnu* in the 3rd *avatara*, by repeating the names.

2.) *Lacshmi sahasra ashstotra náma vali*, a list of 1008 names of the *sacti* of *Vishnu*, used in praise by repeating the names. The whole is *páta rúpa*, that is distinct words, not in measured versification; leaves 1—26, a few blank leaves at the end. The book is of medium length, and in good order.

10. No. 1386. Two packets.

1.) Laudations: *slócas*.

—*Govinda ashtaca;* an Octave.

—*Krishna ashtaca*, the same.

—*Bala Krishna ashtaca*, the same, each in praise of *Krishna;* the last one as a child.

—*Ráma stóttra*, praise of *Ráma.*

Stanzas in praise of *Krishna*, in Sanscrit, and in Canarese, distinct meanings.

—*Múrti dhyána*, stanzas; meditation on the form of *Krishna.*

—*Náráyana stóttra*, praise of *Vishnu.*

—*Hari Kírtana*, songs to *Vishnu*, this is in the Canarese language.

—*Ráma Govinda Kírtana*, sanscrit songs in praise of *Ráma* and *Krishna.* *Rangha nát'ha stóttra*—praise of *Vishnu* at Trichinopoly, leaf 4—29.

2.) Miscellany, chiefly praise.

—*Vishnu panjara stóttra*, " as a bird flies to its nest, so fly to *Vishnu.*" (*Panjara* is a generic term.)

—*Casyapa ashtaca*, praise of *Siva*, ascribed to *Casyapa.*

—*Bála-Krishna-ashtaca*, octave, in praise of *Krishna*, as a child.

—*Kála Bháirava ashtaca*, octave, praise of a manifestation of *Siva.*

—*Sarasvati stóttra*, praise of the consort of *Brahma*, ascribed to *Agastya.*

—*Brindávali*—list of titles of a *Jangama* (or *Vira saiva*) king.

— *Prácrúti déva náma*—list of deceased *Jangamas*, canonized, or deified.

—*Kûchôdha padyangulu*, Telugu language, catch verses to turn to a jest, and so to ridicule, or lampoon the party addressed.

—*Ganga snána sancalpam*, a record of the exact time when any one bathed in the Ganges, for the removal of all sins; leaves 21—28, and 51—54; in the midst some leaves deficient: one leaf broken.

The first portion is longer than the other; both are in good order.

11. No. 1396. *Rámana smaranam.*

Reminiscences as to *Ráma; slócas* only.

A collocation of passages, said to be taken from the *Bháratam*, in which various *Rishis* and the five *Pándavas* address *Krishna*; and, in a laudatory strain, remind him of his feats in a former *avatára*, as *Ráma.* The name of the compiler does not appear; on 35 leaves complete.

The book is short, of medium thickness, a little breakage.

12. No. 1402. *Dasávatára stóttra, slócas.*

By *Vedantácharya,* complete, on 43 leaves.

Praise of the ten special manifestations of Deity, from the deluge down to the consummation of all things; or *matsya* down to *kálki;* without detail of events, except by general allusion.

The book is short, of medium thickness, very much worm eaten.

13. No. 1422. Panegyrics.

Leaf 1—23. *Ananta tirttha stuti.*

Praise of *Madhva,* the head of the *dvâita* school of *Váishnavas,* who maintain the distinct natures of God and the human soul. Also *Vishnu stuti,* praise of *Vishnu;* and *Váyu stuti,* praise of *Hanuman,* as son of *Vayu,* the god of wind, and *Bhîma,* the same. Hence both are praised by *Subrahmanya Pandita.*

Leaf 44.—59. *Dwadasa stóttra.*

By *Ananta tirttha acharya,* 12 sections, containing laudatory matter of a *Vaishnava* kind.

The book is short, of medium thickness, old, and slightly injured.

14. No, 1425. Panegyrics.

Leaf 1—28. *Paschama Rangha stóttra.*

By *Srí sâila súri,* the 21st leaf wanting.

Púrva, 50 slócas, uttara 50 slócas.

Praise of the form of *Vishnu* at *Srirangham,* near Trichinopoly.

Leaf 1—18. *Paschama Rangha stóttra.*

By the same, 2nd copy of the *púrva pancha sati,* incomplete, 40 *slócas.*

Leaf 30—36, wanting 35. *Gópala stuti,* praise of *Krishna.*

The book is rather long, of medium thickness, slightly damaged.

15. No. 1447. Section 2. *Vishnu sahasra náma vali*—prose form; list of the thousand names of *Vishnu,* incomplete.

For section 1. See XXIX.

This section is of medium length, thin, injured by worms.

16. No. 1456. Three tracts.

1.) *Vishnu sahasra náma, slócas.*

The 1000 names of *Vishnu,* said to be from the *Anusasníca párvam* of the *Bháratam:* incomplete, leaf 38—48, the 43rd wanting.

2.) *Nrisimha sahasra náma,* inclusive of the names of *Lacshmi;* the 21st *adhyáyam* of the *stóttra retnanakáram,* ascribed to *Brahma's* inspiration—complete.

3.) *Vásu déva sahasra náma*; 92 *slócas,* incomplete.

The 1000 names of *Krishna,* the son of *Vasu déva.* Narrated by *Náreda* as if *Siva* told it to *Parvati.*

The book is long, and thin; a little injured by worms.

17. No. 1535. Two subjects.

1.) *Gópala stavam slócas* 15—32; 1—14 wanting.

By *Srî sâila súri* of the *Visvamitra gótra,* subjects: description of the different members of *Krishna's* body: his playing on a shepherd's pipe; and praise of his excellency.

2.) *Paschama rangha rája stavam,* 108 *slócas.*

By the same.

The *púrva and uttara* and *panchasati*; 8 *slócas,* refer to the author and his birth.

Description of Seringapatam in Mysore; and royal praise of the form of *Vishnu* there. At the end there are 34 *slócas,* distinct, but also containing praises of the same, leaf 44—73.

The book is long, and thin, very large hand-writing; one leaf broken, one-third gone, other leaves injured by insects.

18. No. 1584. *Bháscara satacam.*

Praise of the sun (the *satacam* is a *centum* of *slócas;*) this book has only the comment on the *slócas,* giving their sense in prose; leaf 1—36, complete.

One smaller leaf, in the Canarese language, contains *Vyásá's* instructions to *Dherma-rája,* as to the mode of making the horse sacrifice.

The book is very long, of medium thickness, injured by insects.

19. No. 1590. Three tracts.

1.) *Mahimna stōttra,* 38 *slócas,* complete.

By *Bhatta Patácharya,* otherwise styled *Siva pushpadhatta,* "*Siva's* flower born."

Praise of the glory of *Siva;* leaf 27—35.

2.) *Anamayya stōttram,* 5 *slócas,* incomplete.

Praise of health, or freedom from sickness; it has a reference to *Siva.*

3.) *Sivashstöttra sata náma stöttra ; slócas,* on 3 leaves, complete.

Praise of *Siva* by 108 names.

Taken from the *Siva rahasya,* a book of the *Sáivágama* kind, as a discourse between *Náráyana* and *Gáuri.*

The book is short, thin, old, injured by worms.

20. No. 1597. *Castúri tilaca panchasata.*

By *Vedantácharya,* leader of the *Vadagalas: 50 slócas* in Sanscrit, with a *tíca* in Canarese, the last leaf wanting.

Praise of the spot of musk on the image of *Vishnu,* as *Ranganát'ha.* (lord of the islet) in the temple of Seringham, near Trichinopoly: the author, as if contemplating that spot, employs various poetical common places, turning the whole to the praise of *Vishnu.* (Such matter, with the like, in another book, on the embroidery of the slippers, shows the puerility of idolatry: intellectual men ought to be ashamed of it.)

The book is of medium length, thin, the last leaf damaged.

21. No. 1618. Various panegyrics.

1.) *Bhagavan náma vali,* prose list of names and *ashstótra,* 108 stanzas, complete.

2.) *Krishnáshstottra satam,* 108 prose names in praise of *Krishna.*

3.) *Rámáshstóttra satam,* the like, in praise of *Ráma.*

3½.) *Véncatésáshstottra satam,* the like in praise of *Vishnu* at *Tripeti.*

4.) *Narasinhashstóttra satam,* the like in praise of the man-lion *avatára.*

5.) *Lacshmiyáshstóttra satam,* the like, in praise of the consort of *Vishnu.*

6.) *Rangha nát'hashstóttra satam,* the like, in praise of *Vishnu,* near Trichinopoly.

7.) *Yadu girísa ashstóttra satam,* the like as to the lord of *Yadu giri,* in Mysore.

" *Náréda* taught the same to *Prahlada,*" said to be the 84 *adhyáya* of the *cshétra khanda, Brahmánda puráman.*

8.) *Varada rája ashstóttra satam,* the like as to the form of *Vishnu* at Conjeveram.

The mode of praise, in all the above, is by the use of a string of titles, or landatory epithets. At the end are two leaves containing *slócas* in praise of *Vishnu,* by *Védantácháryà,* leaves 106—142, or 31 leaves.

The book is of medium size, injured a little by rats.

22. No. 1619. *Ranghésa stōttram:* the *mūlam* in 16 *slócas;* with a *tíca* in Canarese, styled *cshama shodasi,* by *Védántácharya.*

When virtue had departed * from the earth, and it was inhabited by the guilty, *Rangha* came down to dwell on earth, in order to save such sinners; with other praise, 34 leaves.

The book is of medium length, thin, and in good order.

23. No. 1669. Two Tracts.

1.) *Chatūr Bhadricā dandacam.*

By *Ráma chandra.* A long quadruped chant in praise of *Srîni vási* or *Vishnu,* at *Tripeti:* complete; the members, from the feet upwards, are panegyrised; and the glory of the object is stated; leaves 29—39.

2.) *Gópāla Dandacam*—complete.

A long line of measured chant in praise of *Krishna;* description of his person and adventures: 6 leaves.

The book is of medium length, thin, injured on one side by termites.

24. No. 1679. *Siva stottra,* 42 *slócas,* with a *tîca* in Canarese, incomplete.

By *Mulhana cavi.*

Although many others are worshipped, yet, as *Siva* will give to his votaries an eightfold happiness, he is the supreme object of worship, and *Vishnu* and all other gods are inferior to him. This general topic put into direct address.

Leaf 123—182, not ending; 59 leaves in regular order. The book is short, of medium thickness, injured by insects, last leaf broken.

25. No. 1689. Two tracts.

1.) Praise of *Siva, slócas,* middle part, fragment of seven leaves.

2.) *Siva púja kraman,* order of homage to *Siva.*

By *Gangádhara sástri,* a *smárta.*

Mantras with the 1008 names of *Siva;* and a Canarese *tíca,* complete. There are also some *mantras* from the *Vedas,* each one having a Canarese *tíca;* 63 leaves.

The book is of medium size, on very broad talipat leaves, small hand-writing, in good order.

(*) —et virgo cæde madentes
Ultima cœlestum terras Astræa reliquit.
Ovid.

26. No. 1692. *Ganésáshtacam,* octave of *slócas* in praise of *Ganésa.* Three copies, prefixed to as many copies of the *Bála Rámáyanam.* See XXIX.

27. No. 2347. *Siva lilá arnavam, slócas.*

One thousand *slócas,* divided into twenty *padadhis* (1 leaf wanting) on the dust of *Siva's* feet, in the way of praise, and ascription of excellency to him.

—*Prast'hápana*	Suited to times.
—*Prabháva*	Glorious.
—*Prasádama*	Favorable.
—*Sringára*	Ornamental.
—*Kusuma*	Flowery.
—*Pramána*	Authoritative.
—*Stuti*	Praiseworthy.
—*Sanjára*	Filling the eight points.
—*Niyama*	Order-wise.
—*Tándava*	Dancing.
—*Rétna*	Jewelled.

And so on for 20 *Padadhis ;* leaf 2—100.

The book is short, of medium thickness, on talipat leaves, one end gnawed.

28. No. 2348. Three centos.

1.) *Krishna náma ashtóttra satacam.* Centum of *slócas* on the 108 names of *Krishna.*

Two copies ; one is in prose, on the mode of doing homage to *Krishna,* with the other one in verse.

2.) *Ráma ashtōttra satacam,* prose, complete ; praise founded on the 108 names of *Ráma :* leaf 23—33.

3.) *Vencatésa ashtōttra satacam.*

Prose—complete—praise by 108 names of the form of *Vishnu* at *Tripeti :* leaf 1—7.

XVI. INCANTATIONS.

1. No. 985. *Mantra pustacam.*

The *mantra* here is a spell, or charm accompanied by *yentras,* or diagrams of various kinds, with directions, in Canarese prose, for their use ; incomplete.

They are directed to goblins, departed spirits, devils, and *Brimha racshasas*, spirits departed of bad *Bráhmans*.

The object is to gain over, or command their service, as familiars, for any use.

Other charms are used, in the way of exorcism, to drive them away, if they seize on any one.

The *padma yêntra*, lotos figure, and *chankha yentra*, shell figure, are said to be of roots, or other materials, to be tied round the waist or neck of the sorcerer, when using the said charms.

Specimen of spell. *O'm-Khrîm-Klîm-Thrîm-Ghrîm l'Krim-Hrám-Samváushat.*

The first word is a symbol of the triune God; the following six are without meaning. The last implies a good fire offering, or may it prosper! The use not stated.

The Canarese prose directs sand to be taken, and thrown on a possessed person: water to be taken in the palm, and cast on him or her; sprigs of the nimb tree to be used in striking the person.

This kind of work, is usually accompanied by *hōmas*, or fire offerings, directed to deities, or demons; in all 94 leaves.

The book is of medium size, old, and slightly damaged.

2. No. 1362. *Mantra pustacam.*

This book relates to formulas for ceremonies taken from the *Védas.*

Mantra on first entering to dwell in a house after marriage.

Ib. On the first day after the new moon, by newly married couples.

Ib. Morning and evening fire-offering.

Ib. On the discovery of being pregnant.

Ib. On the 6th and 8th months afterwards, the *pumsa vanam*, and *simantam.*

Ib. On first feeding an infant, *anna prásnam.*

Ib. On putting on the scholastic thread, or, *upanainam;* incomplete.

Mangaláshtacam; an octave of *slócas* in praise of *Siva.*

Maha sancalpa; record of any great observance; as to year, month, lunar day, and other particulars, made at the time; a register: in all 33 leaves, mixture of Telugu letter.

The book is short, thin, talipat leaves, injured by insects.

3. No. 1363. *Mantra*, miscellanies.

Most of these appertain to sorcery: they are included in the term *ishta-siddhi*, desire accomplished; which is quite vague, including all desired objects; among these being reckoned the overcoming, or killing of enemies.

Sarasvati mantra, to the goddess of eloquence.

Bálá paramésvari mantra (sacti?)

Guru stuti, a panegyric.

Amrita sidhés-vara mantra for *ishta siddhi*.

Bála tripura suntari mantra; sacti.

Aditya hrüdaya stóttra mantra, to conquer enemies, *svarna akarishna Bháirava calpam*, to draw, or discover gold.

Then follows a book entitled *mantra pracásica*, spells illustrated; 8 *padalas*, or sections, complete, the 9th incomplete.

So far it contains the letters from *a* to the consonant *cha*, specifying, as to each one included, to what god, or goddess it relates; and also a method of knowing if the spell used will succeed or not, by comparison of letters of god (as above) and letters in the name of the person using the charm.

Other matter in which *nágari*, is mingled with Canarese, and Telugu letter.

Bálâ mantra, mantra to *Parvati; sacti.*

Bhuvana mohini mantra, to fascinate sexually.

Chintamani mantra
Vágisvari mantra
Sarasvati mantra
Maha Ganapati mantra
Panchácshari mantra, Sâiva charm.
} These are various in object, or purpose.

Mátrika mantra, sexual.

Chandi hrüdaya mantra, hostile.

And others, 127 leaves; in the middle leaves are left blank, none is numbered.

The book is short, very thick; somewhat injured by insects.

4. No. 1367. Five tracts.

1.) *Vajra cavacham*, diamond spell; the 7th *parich'hédam*, or section, *slócas*, this is complete, *mantra* form.

The object to obtain *Siva sarúpa*, or likeness to *Siva*, in a future state. The syllabic letters are *shrim-ghrîm klîm-hám yám*, and various others. To

be used on the day when the sun passes the equinox, vernal or autumnal: or on the 1st day of any month when the sun enters on another sign of the zodiac: used with the *rudrácsha mála stóttra*, a form of praise with beads : thereby *(sic dicitur) Siva sarupyam*, or beatification, will be acquired.

2.) *Chacra púja*, diagram homage ; *slócas* and *mantras* complete.

This relates to *Tripura suntari*, a *sacti*.

Rice is spread on some surface, and a triangle formed in it, a pot to hold water is placed therein with a spell ; it is filled with water with a *japa* (muttered invocation) being first covered with a cocoanut to close the mouth. This water is used for lustration, in homage to *Tripura suntari*. Incense, and camphor lights are offered ; certain other spells are used with beads. The object *said* to be to obtain future benefits in another life. Afterwards there is *stava rajam*, special praise offered.

3.) *Retnábishéga mantra, Retna* (or jewel) the name of a *Saiva* goddess ; used with a pot of water as above, without the triangle.

4.) *Bhâirava-mantra*, appears to have some reference to dogs, an incantation, as if to cause evil spirits to enter dogs, and be then driven away ; but is obscure. Probably *sacti* in kind. *Bhâirava*, a form of *Siva*, has a dog's head, *(Anubis.)*

5.) *Dattátreya sahasra náma ; slócas*, the 1008 names of *Dattátreya*, complete ; said to be praise to *Siva ;* but the name pertains to *Vishnu ;* perhaps a sectarial device : 61 leaves in all. The book is long, of medium thickness, slightly touched by insects.

5. No. 1368. *Mantra pustacam.*

Slócas and prose, the latter in some places Canarese.

Sarab'ha mantra ; Siva took the form of a winged beast, termed *sarab'ha*, and with a sharp beak pierced the head of *Vishnu* in the man-lion *avatára :* hence this spell is of polemic, and destructive tendency. The Hebrew *sarap'ha* plural *sarap'him* appears the same ; but conveying other ideas.

Bhâirava mantra, sacti, or else Anubian spell ; directed to a form of *Siva*.

Mohini dēvi mantra, this relates to *Parvati* (not to *Vishnu*, as *Mohini*) sexual. It seems " *Mohini* seized," designates something like the night mare ; or the weakness caused by *solitary* vice : the spell is not benevolent.

Rakta chámundi, and *chamundi mantras* to *Parvati ;* malignant.

Yacshini mantra, spell of a gnome, or low possessed woman.

Bhadra kāli yentra, and *mantra,* these are *Saiva* in kind, and destructive in tendency. There are many other *chacras*; circles, *yentras,* diagrams, and *mantras,* spells written within them—the whole magical, *ishta siddhi,* to obtain desires in several cases, including evil towards enemies.

The book is short, of medium thickness, injured by worms.

6. No. 1371. Section 1. *Mantras,* &c.

Tripura suntari sacti vishaya mantra, spells and mode of homage directed to the *sacti* of *Siva,* the destroyer of three towns, *slocas, mantras;* said to be used by women; but pertaining to the *bona dea* system.

Váma Kēsvara tantram (*tantram* is manual performance) on the excellence of the use of *anga nyasa,* and *kara nyása* or bodily signs, and manual signs used with all *mantras;* these are on the *Saiva* principle.

Isvara told to *Cartikeya* his own supremacy, as creator, &c., and modes of homage.

Sacti devata sahasranama, the 1000 names spell of *Parvati,* and the effect of its use.

Dattátreya sahasra náma mantra mahatmyam, the excellency of the spell, so called, after a name of *Vishnu;* but *Saiva* in kind.

For section 2 see XV.

The entire book is short, of medium thickness, on 63 leaves, very slightly touched by insects.

7. No. 1443. Section 1. *Vāttula suddha tantra tica* a Canarese explanation of a book *Vattula suddha* (or *siddha*) *tantra.* The comment by *Mallicarjuna.*

The *mūlam,* or original, said to have been told by *Saiva* to *Subrahnanya.*

—*Tatva-bhéda,* on being, essence truth, discriminated.

Varna-bhēda, difference of color, form, letters; by their changes come *mantras.*

Chacra-bhēda, difference of circles, or other diagrams, the vehicles of spells.

Varga bheda, difference of classes of letters.

Mantra bhēda, various spells, how formed from letters, and their classes.

The *pranava,* or mystic *Aûm* or *O'm,* how formed, *Mantras* concerning *Brahma.*

Mantra siddhantam, or rectification of spells, according to the *Saiva* system.

These spells described; with the statement that *Sivu,* is the *sarvottama* (most excellent;) and he the only one suitable to be worshipped, in ten *padalas,* or sections, leaf 1—42, for Section 2 see I. The entire book is very long, of medium thickness, on broad talipat leaves, somewhat damaged.

8. No. 1465. *Caghéndra, mani-darpanam.*

Jewel mirror of the air-dweller. (*Cam* atmosphere, *g'han* dwelling in, *Indra* lord; a title of *Garuda,* or the *Brahman* kite) *mantras.* Sanscrit and Canarese prose, not complete.

Spells, with panegyric directed to *Garuda,* to obtain *vasya,* command over it, especially if in danger from serpents; the repeating such spells brings a kite to catch and kill the snake, its prey: some *hómas* or fire-offerings, are prescribed to be used, with like intent; such are usually joined with spells.

A spell to bind up, or retain a serpent from doing any harm; also *visha stamb'hana* to prevent the effect of venom, if bitten by a serpent; remaining leaves 39.

The book is of medium length, thin,. old, and very much damaged by breaking, and worms.

9. No. 1648. Three tracts, magic with alchemy.

1.) *Mantras,* or spells, leaf 35—55.

Aghóra Vîra Bhadra, mantra against enemies.

Sivastra	,,	,,
Churicástra	,,	,,
Pásupatástra	,,	,,
Vyóma astra	,,	*ishta siddhi* for desirables.
Nila kant'ha maha	,,	*ishta siddhi* for desirables.
Aghóra astra mula	,,	against enemies.
Aghóra nîla kant'ha	,,	,,
Vîra Bhadra, badda bánala	,,	,,

Parvati avésha ,, causing a possession by *Parvati;* in order that the possessed may answer questions by divination.

2.) Alchemical, leaf 90—134.

The instruction of *Góracsha siddha (siddha* magician*)* on *rasa bandhana krama,* or mode of fixing quicksilver, for various purposes; chiefly alchemical; and directions for taking out the essence from *apracam* or talc. Also

The instructions of *siddha nágárjuna,* on the *raja-vasyam,* or mode of bringing over kings to any purpose; so as to do the will of the magician.

This part is in Canarese, with explanation.

3.) Various spells, 42—89.

Agni stambhanam, for restraining the effect of fire, with use of medical application.

Jala bandhanam, controlling water.

Sénábandhanam, confusing an army.

Shastra bandhanam, nullifying weapons.

Mohana bandhanam, bewildering the senses of people.

On driving evil enemies away—or removing causes of sorrow from a house—modes of taking away virility from any one hated; one mode is by taking a black scorpion, and putting it in the person's urine.

Anjanam, eye-salve of the magical kind, for discovering hidden treasures, and other purposes. Medicines to drive away reptiles of venomous nature, and the like.

The book is of medium length, somewhat thick, injured by worms; and, at the end, extremely damaged; half and quarter leaves only remaining; 8 small leaves, in the midst, contain the *Sáiva mantras.*

—23 leaves, at the end, so broken as to be useless.

10. No. 2338. Four sections; for sec. 1 see XXII.

2.) *Ráma cavacham, slócas.*

2 leaves—only the praise here, without the spell.

This will protect any one going to a wilderness, or forest, &c.

3.) *Hanumàt cavacham, slócas,* complete.

3 leaves praise, &c. On going to war, this will secure victory; *dicitur.*

4.) *Narasinha cavacham, slócas,* incomplete.

4 leaves. If this praise and spell be repeated, after any evil dream, there will be no cause for fear.

The book is of medium length, thin, injured on one side edges, by worms.

XVII. Inscriptions.

No. 1631. Two inscriptions, recording grants by *Sádasiva* of *Vijayanagaram.*

1). leaf 1—7, Inscription at *Matur,* either in, or referring to the fane of *Aprameya svámi* (infinite) a name of *Vishnu.*

Dated in *Paritápi* cycle year, *Sal. saca* 1474. (A. D. 1552) in the month *Pâusha,* day of a new moon, with an eclipse of the sun, on a Saturday, made at the junction of two rivers, named *Krishna veni* and *Bhîma rati.*

The lord of *Vijayanagara, Sadá siva* gave, for the service of the above god, to *Vasudéva Pandita* of the *Visvamitra gotra* (tribe) son of *Lacshmana-arya,* five *grámams* (townships) in free grant (free of tax ;) detail of that king's ancestors, stock, lineage, name ; and boundaries of the said townships.

2). Other 7 leaves. The same king at the same *punya kálam* (meritorious time) gave the township of *Narayana gatta,* free of tax, to the fane of *Tiru Vencata nát'ha* (Vishnu) recorded by stone-slab ; contains ancestors of king, boundaries of the township—situated near the boundary of *Chenna pattanam* (Madras?)

The author of the *slócas* was *Sabhápati,* the engraver's name *Vîranâchārya.*

Matur is said to be west of Bangalore, on the high road: the other place is perhaps Tripety. The date is previous to the great battle of *Talikota,* which overthrew that dynasty.

The book is long, of medium thickness, in good order.

XVIII. *Jâina* (religious system.)

1. No. 1384. *Dévata kalpam slócas.*

11 leaves incomplete.

By *Bhandára cavi* a *jâina.*

The qualities of one who recites *mantras* (the *mantri*) mode of repeating them.

The *hōma* or fire offering used with the prayers, the mode of *pūjārādhana,* ritual homage, the use of *yentrus,* diagrams, on homage to the *jâina* deity ; diffuse on this point : some other matters.

On 5 leaves, an extract from the *Bhartri hari satacam* or the *vâirágaya* portion, not a *jâina* book, but in this part congenial with their system : 10 *slócas* to each topic, the general theme being on the renunciation of worldly things.

The book is of medium length, thin, on talipat leaves, damaged.

2. No. 1379. *Dherma sarma abhyudaya.*

On the birth, and life of *Dherma* a so named *Jaina* king, *slócas* with prose, By *Harichandra,* complete in 21 *sargas.*

Description of *Arya desam* (upper Hindostan) a town in it named *Retna nagara* (jewel-city) wherein *Maha sena* a king ruled; description of him, and his wife *Surati*: they were without child, and desired one; going to consult *Parcheti rishi* he told them that a *Jinéndra* (deified mortal) would be born of *Surati,* celestial females came, and ornamented her—dream of a child—became pregnant, celestials came to the birth; child born, and named *Dherma sarma*; affianced to a daughter of a king of *Vit'harpa*—journey on going to marry her—description of the *Vindhya* mountains—of the six *rutus,* or seasons—on flowers, on *jala crídha,* bathing together in water—description of evening—marriage, return, crowned as king—description of war—a meteor, or other splendor descended from the sky—thenceforward the said king became a spiritually enlightened sage—in the end acquired beatification, and became a *Jinéndra* (such as the Chinese still worship, under the term *Jîn,* or *zen.*)

The book is of medium length, very thick (leaf 1—170) on narrow talipat leaves, looking recent, in good order.

3. No. 1418. *Saddherma pâtróktā kritiyam,* or works of merit.

By *Jâinéndra cavi, slócas* with a *tîca* in Canarese, incomplete, ethical.

If the good do *dherma* (charity or equity) they will obtain beatification; if the bad do the like they will go to the worst place.

By *dherma* however here seems to be meant the same as *carma* ritual sacrifice or homage. To obtain beatification there are three modes —*gnánam,* knowledge, *bhakti* devotedness, *carma,* sacrifice &c., of these, the last is the lowest. On this last point there is resemblance to the *Saiva advâitu* system.

The book is of medium length, thin (32 leaves) on broad talipat leaves, in good order.

4. No. 1431. Miscellanies.

1.) leaf 3—51. *Retna caranda cat'ha.*

Twenty three moral tales, related by *Jâina dwihi,* each one intended to illustrate some moral meaning, or instruction. This is a Canarese version of another section.

2.) 14 leaves *Srîpāla charitra.* Three *sandhis,* complete.

By *Indra déva arasu.*

Account of *Sripāla bhūpati,* a king of Ougein, who followed the *Jáina* religion; Canarese stanzas, *padya cavyam:* the author has the epithet of king.

3.) leaf 1—14 *Retna carandacam,* Sanscrit *slócas,* complete in 7 *parich'hédas* sections.

On the removal of sin—and on the mode of obtaining virtue, or moral merit; on bathing in rivers—bathing in temple; pools, at special seasons—on gifts—on *japa,* prayer. Better than any of the foregoing is *darisana gnānam* or intellectual light, and knowledge. On *Parama vastu* (the heavenly being,) description of his *surūpa* form, or nature. Some kinds of food prescribed—some forbidden—on *vratas,* a kind of vows, and with the *dherma* or equity of a sacerdotal kind among the *jâinas.*

4.) 6 leaves. *Pracrüti bhásya, slócas*: *dravya sangraha* 9 *adikaras,* or chapters.

By *Némi chandra siddhanta chacraverti.*

The title would imply a compendium of property; but *dravya* is a term in logic--and the book relates to discussions on the nature of the *Paramátma* or divine soul.

5.) *Jina máya chintámani; Jaina* jewel: this is complete in 106 Canarese *padyas,* or stanzas.

Any one relinquishing worldly attachments mentally, or without reserve, and doing homage to *Jina deva* will acquire beatification.

6.) 14 leaves, the *Retna carandacam* as above in Sanscrit, on 11 leaves.

On the 11th is *Châitanya vandana asktacam* an octave of *slócas* homage to *Châitanya,* a deity. One leaf has 17 stanzas in Canarese, on modes of *áchára,* or ritual worship, according to the *Jáina* system.

The book is of medium size, 6 has shorter leaves, broad talipat, damaged.

5. No. 1437. *Kriya kalápa tica,* a verbal comment, in *pracruti,* on another book, the *kriya kalápa*; this has no *slócas*; incomplete.

By *Prabhâ chandra:* two *parich'hedas* the *ādibhágam,* or first part deficient, the second part also defective.

There remains of the first *achárya bhakti,* ritual devotedness, or service, and *nîrvana bhakti* the devoteeism of a naked ascetic; with *Nandésvara bhakti* devotedness to *Siva's, vehicle.* [It is said that the *jâinas* incline toward the *Sâivas,* honoring *Nandi* (Apis,) and marking

the forehead horizontally, never perpendicularly. Be this as it may, it will be seen that their ritual assimilates to the *Vâishnava pancha rátra.* The other assimilation must be to the *Sâiva sacti* system.]

In the 2 *parich'héda* remains.

Chđitanya bhakti, devotedness to *Chđitanya,* and *Samanda*; *Bhadra stóttra,* praise of a *Jina* or deity so named.

Leaves 30—46 and 53—112 and 115—124—135, or 17+59 +1+12: 89 in all.

The book is long, of medium thickness, on broad talipat leaves, in good order; only a little gnawed at one edge, near the middle of the book.

6. No. 1459. Two tracts.

1.) *Vricshā yutākyanam, slócas* with a *tica,* or verbal comment, in Sanscrit prose.

"Comment on the tree-implement," ethical in kind, specimens:

If a beggar is not relieved to the extent of his request, all the former merit of the person who should give it (if wealthy) goes over to the account of the person asking relief (whether his request be for clothes, or money &c.)

A *dhanikan* or wealthy one, by his indolence relinquishes his own merit; and that, because he does not early rise to his devotions, but neglects them. Therefore *tapas* (penitential austerity) is the way to obtain beatification (according to the *Jáina* system.)

11 leaves=in complete.

2.) *Prabanjana guru charitram.*

Satyéndra a king had a *guru* (spiritual adviser) named *Prabanjana.* These two went forth with the four kinds of arms (*rat'ha·gaja turita-padáti* chariots, elephants, cavalry, infantry with followers) and conquered some kingdoms. He ruled them, protecting the people. Sometime afterwards he entered on a course of ceremonial austerites; and, in the end, the said king, obtained *svergárôhana,* or an entrance to paradise: 6 leaves, in all 17.

The book is long, and thin, on broad talipat leaves, slightly injured.

7. No. 1460. *Jâina prayóga pustacam*; a book of ceremonies in common use, of the *Jâina* kind: it has *mantras,* or formules with *slócas,* incomplete.

Graha yagnyam, household fire offering.

Pumsa vanam, in six months of pregnancy.

Játa carma, ceremony on birth.

Nama carma, on giving a name.

Upavésam, being seated, rice and turmeric poured over the head.

Châvulam, first shaving the head. *Anna prasnan*, on first feeding an infant; so far only, leaves 84—96.

The book is long, thin, old, and damaged at the end.

8. No. 1462. *Jinesvara pūja kramam, slócas, mantras*; complete. On unctions, and washings, in ritual homage.

Gritábishégam, pouring butter oil over an image.

Payasóbishégam, libation of milk.

Dvatiyábishégam, pouring over it curds.

Tayalábishégam, anointing it with oil.

Suddha jalábishégam, washing it with pure water with some other modes of anointing, or effusion. Also offering incense, or smoke of gum benzoin. Offering of lights, fed by camphor, waived around. Each one of such proceedings accompanied by a *mantra*, or formule of prayer, herein contained: on 108 leaves.

The book is of medium length, somewhat thick, in good preservation.

Though the ethics of the *Jâinas* are more severe than those of *Vâishnavas*; yet the ritual homage is equally idolatrous.

9. No. 1464. *Némi nirvanan*, on the abnegation of the world by *Némi*.

By *Vâcbadda*.

Némi was born by especial divine intimation: on birth, and growing up he was to be married to the daughter of *Ugra seni*; but he relinquished her, and retired, as an ascetic, to a wilderness. In this general subject more particularly are included: a description of *surashtra désa* (*Surat* ?) and of *Dwáraca* the capital of *Krishna*, with some account of *Krishna*.

Vijaya-Bhúpati was father to *Nemi*; desired a son, was told that a celestial nymph should bear him a son; he dreamt of a son. Arrival of gods; birth of *Némi* who is described; as also spring tide; age of puberty; description of *Râivati* mountain, and of the moon's rising; the betrothing to the daughter of *Ugra séná*. Account of the former birth, or state in a former life of *Némi*. He went to the *Râivata*-mount wilderness, and did penance; and finally obtained beatification.

15. *sargas*, leaves 41—72 complete.

The book is long, thin, on broad talipat leaves, old, touched by insects.

10. No. 1468. *Jina ágama; slocas* and prose.

Mode of homage to a *Jinéndra* image. Examination, including purification of a ground, intended for sacrifice—placing a large vessel containing various matters upon it—the same vessel ornamented with flowers &c. homage paid to the said vessel—homage to *Indra*, *Agni*, and the guardians of the eight points—placing an image on the said terrace, and sprinkling it with water, from the vessel (*calasa*) sprinkling of (*ilanîr* Tamil) water from within a cocoanut upon the image—pouring sugar cane juice over it, and juice of mangoes, pulp of plantains poured over it, then perfume, and flowers offered, and the image, then consecrated, to be afterwards worshipped.

Mantras with mode of *puja*, wholly on the *Jâina* system ; the main difference seems to be the absence of animal sacrifice.

60 leaves, with some blank ones.

The book is short, of medium thickness, in good order.

11. No. 1469. *Jinéndra stóttra—slócas* ; both in Sanscrit and *Pracruti*, complete.

Yóga bhakti, meditative devotedness.

'Achârya bhakti, ceremonial „

Suprabádan, early morning devotion.

Nirvana bhakti, gymnosophy.

Siddha bhakti, magical power.

Chaîtanya bhakti, devotecness to a deity.

Pancha guru bhakti, devotedness to the five elements, collectively regarded as a god.

Samádhi bhakti, piety of *tapas* or sitting cross legged, nostrils closed.

Jina sahasra náma, the 1008 names of the *Jinésvara* ; and *Bhúpala stóttra*, praise of a king of great piety ; 68 leaves.

The book is of medium size, thin, on broad talipat leaves, old, but in good prescrvation.

12. No. 1470. *Pratisht'ha tilacam*, ornament of consecration ; extracted from the *Jinéndra samhita saródhara*.

On the first consecration of *Arhat-ìsa* ; *vastu deva puja*—homage to the earth, when about to build on it. Ceremonial worship of *Jina*—offering of flowers to its foot—bathing it with water. Eight kinds of ritual service. Homage to *Yacsha*, a kind of deity. Service to the eight *dicpálas*, or guardians of the eight points of the heavens. Homage to the nine planets, *ancurápanam*, or sowing nine kinds of grain, at a marriage ; when grown, taking, and putting the same in water. The service with a *calasa*, or pot of water. Consecration of a *Jina déva image* ; putting it in water before consecration—placing *derbha* grass, and seating it thereon—making *púja* or homage to it. These, and other consecration ceremonies of the *Jâinas*.

The *Jáina sandhya vandanam*, or daily morning, noon, and evening homage, in a household, with *mantra* and *japa*—eight kinds of homage.

—*Ganadhari* and *Yacsha* homage to them.

—*Siddha chacra puja*, a sort of spell.

Ceremony on first shaving the head, on beginning to learn to read, and giving a book.

A ceremony at the full moon of the month *sravana*.

Marriage ceremony ; sitting on grass in honor of *rishis* (sages) *pitrus* (ancestors) *déva* (any god.)

Praise of *rishis*. *Mangala stóttra* complimentary stanzas, on special occasions, and other matters : the form being *slócas* with prose, leaves 1—197 ; but 113, 144, 187, 194, so numbered are wanting ; otherwise complete.

Other seven shorter palm leaves and narrow, being a different book, contain praise of deities.

Praise of a *Yacsha*, named *Brihuha*, and of *Parsvanat'ha*, the 23rd *tirt'hacara* and others ; all *Jaina* matters ; with a few ordinary stanzas, on the two last leaves. The book is long, rather thick, the greater part on talipat leaves, old, ⅓ of several leaves broken off.

13. No. 1471. *Jâina púja pustacam.* Or ritual homage, *slócas* with prose, *Pracruti*, and Canarese.

Homage of flowers, presented with both hands, to a *Jâina* god—incense, camphor lights, ringing a bell.

Cshétrá pála a local god, anointing it with oil : paying it homage.

Vastu puja, homage to *vastu*, or *Bhú dévi* (the earth) before building a house.

On raising a terrace as an altar—placing a water pot—making *puja* —washing the image with water—other eight kinds of materials used for pouring over it—offering perfumes, and flowers, rice, turmeric &c.

Siddha chacra puja—diagram homage or spell. Homage to the eight guardians of the heavens. Homage to the *griha déva* or household god.

Parsvanát'ha mantra—a spell.

Homage to *Padmávati* a female deity.

Yacsha stuti, praise of a demi god.

The several particulars of *mantra*, *yentra*, *puja*, *abishêga* and *stóttra* are all according to the *Jaina* system ; although the terms are common to others, leaf 1—96, but 14, 15, 17, 44, are wanting.

Other 12 leaves *Chatúr vimsati Jina stóttra* praise of 24 *Jinas* (*Tirthankaras ?*) in Canarese. *Jina nàma vali* string of names—this is unfinished.

The book is of medium length, rather thick, and injured.

14. No. 1472. *Jáina puja vidhana, slócas* and prose.

On easy *yentras* (diagrams) and homage by them. Mode of raising a terrace, called *védi,* a sort of altar, and of purifying it; mode of putting sacred grass on it. Calling *Indra,* and other gods to come to it.

Punyáhavàsana, water in a vessel has mango leaves put into it (*Sudras* put a Cocoanut over the mouth) then muttering *mantras,* and afterwards using the water in lustrations of various kinds.

Arhat, puja, homage to a deified sage (or *Jina*) known by the general term *Arhat* (quasi, deus sacer).

Homage to the *áchárya* or *hierophant,* and also to the nine planets, and to a *Jinéndra,* or image of any *Jâina* god.

Vartamána puja, homage in order to obtain prosperity; and possibly to a *tirt'hacara* so named. *Siddha chacra puja,* certain rites with diagrams, and homage to the great sages (magi.)

These, and other *Jáina* matters, are contained in 111 leaves.

Other ten leaves contain a list of some special ceremonial days among the *jainas.* The horoscope of some individual; and a few medical matters at the end.

The book is of medium length, thick, old; injured by worms, especially at the end.

15. No. 1474. *Jina samhita; slócas* and *mantras,* incomplete.

By *Brimha Súri.*

On the hierophant, known as the *Jinéndrája;* his treatment of his hair before performing any introductory sacrifice, or ceremony. On his sitting for a whole night in a tub of water.

On building a temple, and consecrating a *calasa,* on fixing a *calasa,* or pot, as the crown to a *gópara,* or tower—a ceremony accompanied with *mantras* q. d. "bringing forth the top stone with rejoicing."

Rule of performing worship in the temple. On consecrating a *yeti-mantapa,* or monastery for ascetics; description of the flag—and on hoisting the flag at festivals (partly following the *pancha râtra* of *Váishnavas*).

Such are the chief subjects, on 99 leaves.

The book is of medium size, old, a few leaves being damaged.

16. No. 1475. *Jáina mata-stóttra.*

Panegyrics of the *Jâina* system, *slócas* only, no *tîca,* but *Pracrüti* is intermingled: incomplete.

The word *stóttra* is added to several names. The book therefore contains panegyrics of *Bhúpála,* of *Suddha-bhakti,* of *Pancha guru-bhakti,* of *Arya sacti,* of *Srita bhakti,* of *Châitanya bhakti,* and of *Samanda bhakti:* the word *bhakti* being equivalent to devotee.

The book may be part of a *jina sahasra náma.* It is of medium size, on broad talipat leaves, old, a few leaves broken.

17. No. 1476. *Jina vrisha vesi puránam.*

Fragment of a kind of local *puránam.*

Some matters on creation. *'Adibahu* was a king of *Alacapuri,* in *jamba-dvîpa,* and his wife *Mandhara* had a son, named *Mahabala.* The father became an ascetic. His son was devoted to pleasure. A *mantri,* or minister of state, told him stories with a view to reform him. Other matter, down to the incarnation of *Jina-deva,* from leaf 38 to 73 incomplete.

The book is of medium length, thin, on talipat leaves, gnawed at one end.

18. No. 1477. *Sandhi hómótsava vidhánam, slócas* with prose, and *mantras* complete.

It contains the ritual for the consecration of a *jinéndra deva,* or *jâina* god.

Fire offering of ghee, with boiled rice, to the nine planets:

A special ceremony, which must precede the putting on of the *calasa,* or crowning brass vessel, on the cupola of any fane. This is the *nága-bali-vidhanam* (*Nága* in *Sansc*: means an *elephant,* as well as a serpent.) The figure of an elephant is made with flour, and a *mantra* is used to endue it with life mystically; it is then taken near the required spot, and its head is cut off as a sacrifice; then the top stone may be laid on.

Védi pratisht'ha, the consecration of a raised terrace, with a seat termed *védi,* in order to place the image on it.

Punyahavásanam, this is putting water in any vessel, with a cocoanut over the mouth, then repeating certain *mantras* over it; and afterwards using the water in sprinklings, for various lustrations.

An invocation to certain gods, in order to summon them near the principal image; this appeal is termed *avahanam,* they are supposed to come, this ceremony, with those pertaining to the foregoing are described.

Suprabádham, early morning devotion.

Chandra prabha-stóttra, praise of a god. *Bhúpala stóttra,* the same; the epithet designating a ruler or king; and panegyrics of other deities, or deified sages: on 168 leaves.

The book is short and thick, on half breadth talipat leaves, and in good order.

19. No. 1478. *Jâina mantra pustaca.*

(Erroneously labelled *smarta mantra.*)

It contains *slócas,* with *mantras,* on the *Jâina* system ; incomplete.

The ritual and *mantra,* or formula used, on *upanâina* (assuming the scholastic thread) ; on *garbhadánam* (discovery of pregnancy) ; *simantem,* at eight months ; and *Játa carma,* on birth ; with *Acshara abhyása,* on beginning to read. Others of their class not here.

The book is of medium length, thin, on broad talipat leaves, slightly injured.

20. No. 1479. *Hóma pūja vidhánam.*

By *Brahma súri,* a *jâina.*

It contains *mantras* or formulas, with *slócas,* and is incomplete.

On the *Sancalpam,* or commemoration of the time of any observance, on the *Jâina* mode, as to year, *ayana,* or solar hemisphere, *rutu,* or season (each one of two months) month, lunar-half, lunar day, solar day, lunar asterism (or place of the moon) " at a time so defined, I, such a one, performed such a sacrifice, or ceremony."

Punyahavásanam, or the consecration of water in a vessel, for lustration, *ut supra.*

Drishtashtaca stóttra, praise after having seen the image of any god.

Anna'santi vidhanam, a custom among *srótiyas,* or those read in the *Védas,* of taking a certain quantity of rice from food, giving first a portion to *Yetis,* or ascetics, then offering a portion by *hómam,* or fire, and giving the remainder to dogs, or crows. (This custom is *Vaishnava.*) The *Jâinas* do not give to animals, or birds ; but, except the portion to *Yetis,* burn the whole.

Niranjana vidhana mantra, a spell over water in a vessel, with which turmeric has been mixed ; it is then moved three times around a *Jâina* image.

Mantrácshata vidhana mantra, unboiled rice and powdered turmeric are mixed, with this spell uttered, and the mixture is used to pour over the heads of persons as a benediction.

Annáhuti ájáhuti, lavancájáhuti.

The said mixture, with the addition of butter-oil, cinnamon, camphor, balls of rice-grain, powder of *akal,* or precious sandal wood, are made into a composition, and used as a *hómam* ; analogous to the burning of sweet incense of another very ancient system.

On 47 leaves, incomplete. The book is of medium size, and much eat into on one side by termites.

As an illustration of the *Jáina* system—very imperfectly known as yet—it might merit being restored, in an undamaged copy, and perhaps full translation.

21. No. 1480. Sect. 1. *Sacali karanam.*

A compendium on the *Jáina* system, *slócas*, prose and Canarese mingled.

A virtual renouncing of self, and change of body : supposed to be effected by mental action. Then an entering on any special service required. On the corresponding motions of hands, and fingers (*anga nyása karanyása*) ; three kinds of this bodily exercise. Meditation on the *Paramátma*, or divine soul. (Here a mixture of Sanscrit and Canarese.)

Mantras to *Parsva-nat'ha* and *Padmana-vati* (deity and *sacti*). Eight kinds of service to a *jina* image ; closed by offering flowers. Praise of *Jinêndra*, of *Arhat*, of *Siddhas* ; homage to them, and to the *áchárya* or hierophant. Panegyrics of *Parsva-nat'ha*, *Chandraprabha svami ;* offering of flowers, with other matters of *jâina* ritual. Leaf 1—41 complete so far, except that 32—34 are wanting.

This section is of medium length, thin, injured by insects. Sect. 2 is Canarese.

22. No. 1481. *Púja vidhanam*, mode of ritual homage, by *Jâinas : slocas*, with *mantras*, imperfect.

On building a new temple or fane.

The *punyavahásanam*, consecration of water of lustration, sprinkling it over ground to be built on. Sprinkling the *vimánam*, or shrine. Placing many *calasas* (pots) with water in them, consecrating it ; and then pouring the water from the pots over the head of the image.

Mode of offering flowers in the hands, and putting them over the image.

Nava graha-hóma, on putting fire in nine places, with *mantras*, an offering to the nine planets.

Púnáhudi hóma krama, a whole burnt offering ; by having a large vessel filled with butter-oil ; *mantras* are recited, and the butter oil is then laded out, and poured on a fire : none must be left.

Other sixteen *upasaras*, or acts of homage. Mode of abstract meditating on the various *jâina* gods.

The *mantras* used, with the *anga nyása* and *kara nyása* of the daily homage by *jâinas*.

The book is of medium length, thin, on broad talipat leaves, injured by insects.

23. No. 1483. *Nava devátah púja vidhánam, slócas, mantras* complete. Mode of homage to regents of nine planets.

Placing nine fires, putting rice as an offering on each one, and inviking the gods of the nine planets to come and dwell in each one, each to each, with the supposition or opinion that they have come. Then pouring on butter-oil, with various names applied to it, putting on sandal-wood powder for perfume; then holding flowers in both hands, and putting them also in the fire; offering a small sized garment to each one; offering *achuti*, or rice steeped in turmeric water, then offering incense by burning gum benzoin on a plate of metal—camphor the same; offering food, offering butter-oil, water in which coarse molasses has been dissolved; offering a cocoanut, plantain fruit, areca-nut, betel leaf. The mode of offering each stated.

A *jina déva* is named *retna treya* (triple jewel;) and the mode of offering to this is also detailed: 38 leaves. (An image of such has a triple turret, or coronet.)

(The term *retna treya* is used by *Saivas*, and is then said to mean *O'm, sacti, siva.*)

The book is of medium size, and in good order. It is somewhat of a curiosity.

24. No. 1512. *Jâina prayōgam*, custom by practice; *slócas, mantras*, incomplete.

Punyavahasanam, mode of consecrating water in pots for lustrations.

Nava graha-zánti; propitiation of the nine planets.

Hóma vidhánam, fire offering to the nine planets.

Samhita áhúdi hóma p'halam.

Fire offering consisting of 1008 pieces of the *palasu* creeper, burnt, with *mantras*, as an offering, with its benefit.

Praise of the house of a *jina deva*.

Mangala stóttra, praise of a goddess.

Nága puja vidhanam, mode of homage to the carved form of a serpent.

Nága bali, offering of butter oil to the same.

Ashta dicpala púja vidhanam. Mode of homage to the guardians of the eight points; as *Indra, Yama, Agni, &c.*

Differences among the *Jinas* or deities described. Homage to each one of them.

Surasura púja vidhanam, homage to demigods, and demons (as here understood).

Japam, or prayer, seated within a certain distance of their supposed presence.

So far only, the book being incomplete, 127 leaves, without numbers. The book is of medium length, rather thick, spotted with mildew.

25. No. 1596. *Pratisht'ha tilaca tippanam.*

By *Vati cumuta chandra.* An interpretation of the consecration jewel. *Slócas, mantras,* and a *tîca,* or verbal comment in Canarese, incomplete.

Yacshi-yacsha, Jina, Tirt'hacara Arhat dévata; description of one who is suitable to be hierophant to these female and male deities.

On the morning evacuations, teeth cleansing, bathing, &c. of the *Brahman Cshetriya* and *Vâisya.* (The *Jâinas* recognize these divisions : and thereby, among other points, differ from the *Bâuddhas*).

The order of rites in worship of the *jina dévatah* deities.

On the mode of hoisting the flag at *Jâina* festivals.

On the preparing water of lustrations.

Mode of cleansing the shrine itself.

Description of the festival, with a *shrine* on a raft in a tank or pool. [This is a commemoration of the deluge, common to *Sâivas, Vâishnavas,* and *Jâinas.* The word *teppa* or *theba,* is Hebrew as well as Sanscrit, and the exemplification of its meaning, given at these festivals, may serve to correct erroneous rendering and ideas, arising from the translating it by *Kibótos* in the Greek septuagint, and *Arca* in the Vulgate.]

Mode of raising a mound of earth after festivals, and performing some fire offerings on it as an altar.

On placing the image of the god in the *abishéga mantápa,* or porch for bathing. On placing the water vessel; *mantra* used when it is filled with water; and the using this consecrated water for washing, or bathing the image.

Fire offering of sweet scented materials, as sandal wood, &c.

At the end four leaves much bitten by rats, 132 remain; the Nos. are 1—17 and 21—38 and 44—139—from 17 to 21 and 38 to 44 lacunes.

The book is of medium length, thick, damaged at the end.

26. No. 1599. *Tatva vivaram,* detail of truth, *slócas* in *Sansc.* and *Pracruti,* with *tîca,* or verbal comment, in Canarese.

Jina tirt'hacra ayusha vartamana.

On the ages, or coming to age of the special twenty-four *Jâina* sages, canonized.

Suvarnaca, yacshi, yacsha, Retna treya Pingala, these and others, when they were born, day, date, &c ; their moral excellence ; their posterity ; their various high attainments in wisdom, self control &c.

Also some matter in praise of *Jâina* devotees.

Bhava vicharam, or mental devotion, or abstractedness of mind, is declared to be superior to *Carma,* ritual sacrifices, or forms.

37 leaves, incomplete. The book is long, thin, on talipat leaves, injured.

27. No. 1609. *Jâina-pûja vidhánam.*

By *Pújya Bala, slócas,* and some Canarese prose, not translation.

56 leaves, incomplete.

The *Mahábishéga,* or solemn ablution of a *Jina devata,* or god.

P'hala rasábishégam, pouring over it juice of limes.

Suddha jalabishégam, bathing it with pure water.

In the midst *stóttras,* or praises of deities.

The book is of medium size, three leaves at the end much damaged.

28. No. 1610. Section 2 *surūpa sambodhana panchavimsati,* 25 *slócas* on communion with the divine form.

The *Jâina vedantart'ha,* or substance of religion. *Slócas,* with the construing order following. A sort of mental philosophy, with regard to properties of the body and faculties of the mind, or operations of the soul (I should think it worth translating, and probably allied to the *cālikas* of the *Sankhyas*).

There is also genealogical matter on the race of *rishis,* after the *Jaina* mode ; inclusive of *Gâutama Buddha* of the present age. Their fame, and excellence ; with some other *Jâina* matters : a few blank leaves.

The entire book is of medium size, on narrow talipat leaves, in good order.

29. No. 1612. *Jina sanhita pratisht'ha tilaca.*

By *Brahma suri, slócas* and *mantras.*

On the following modes of homage to a *Jina devata.*

Hóma vidhanam—mode of fire offering.

Phalá rasa snánam, pouring on lime juice.

Dudhi snánam—bathing with curds.

Cshira snánam—the same with milk.

Grita snánam— „ with butter oil.

Suddhútaca snánam, washing with pure water.

Sahasra kalasa st'hapana, consecrating water in one thousand vessels.

Mahabishégam, bathing the image with the water contained in them.

Sandana lep'hanan, rubbing over it sandal-wood powder.

Niránjana vidhanam, offering camphor-light, and incense ; with other incense offerings.

Dévatá tárpanam, offering water mixed with *sesame* seeds, poured out from the joined palms of both hands : it is allowed to run out between the forefinger and thumb.

Rishi terpánam, pouring out water only offered to sages.

Váisva dévam, making an offering of food before eating any : 87 leaves.

The book is somewhat long, of medium thickness, greatly injured at both ends by worms.

30. No. 1622. Two subjects, *slócas* only, incomplete, on 9 leaves.

1.) *Cshetriya Chúdámani.*

By *Vádíb'ha sinha suri ;* or the elephant-conquering-lion poet.

Divided into *árámbas*, from 1 to 11 ; the last one remaining incomplete.

Nandádya was the son of a royal pariah named *Sumanta ;* he, having conquered some countries, ruled them for a time ; and then gave them over in charge to a minister of state ; himself retiring to a wilderness to do penance—breaks off.

2.) *Cánya retnam, slócas*, complete.

By *Arhat dása*, 1st to 10th *sarga*.

Praise of *Retna-treya*, a *jina devatá ;* and a description of *mukti* (beatification) on the *jáina* system.

It appears to be absorption into the being, or essence of God ; or, at the lowest, a change into the *dea natura*.

The same idea is doubtless designated by the *Pali* wood *nibutti* of the *Bàuddhas (Sansc ; nivirtti)* that is release (full redemption) from all further transmigrations, or changes of being ; and becoming united to deity. The idea is common : the *Saivas* hold it with the degrees of *likeness* to, *nearness* to —and *oneness* or *union*. Howe, a Puritan divine, in one of his more elevated and recondite treatises (following schoolmen) has surprising coincidences with *Sàivas*. It is an unsafe subject for speculation, as Paley has remarked. I do not however think that *nibutti* is correctly rendered by the term " annihilation" it is *not—entis cessatio*. The leaning of the *jaina* system, nevertheless, is towards spontaneity ; or matter endued with a plastic inherent energy, of feminine personification.

The whole book is long, thin, on broad talipat leaves, much and variously injured.

31. No. 1623. *Pracriya nîti vácyamritam.*

The nectar of practical morality. See IX. 18.

By *Sóma déva suri; slócas* only, complete.

The different sections are designated by the term *samudésa.*

Dherma Samudésa, on benevolence.

A'dherma S : on the defeet, or opposite.

Shadverga S : on six kinds of kingly property, as allies, money, counsellor, army, &c.

Aunvich'haki S: on deportment according to rule.

Trâigi S . rule of the three *vedas,* excluding the *At'harvana.*

Varrtlá S: on right speech, truth, not lying, &c.

Cshétriya áchára S : on the right conduct of a king or military chieftain.

Mantri S: on the deportment of the chief minister of state.

Svámi S : on the right deportment of a king towards his spiritual counsellor, and *vice versa.*

Janapata S : on a king's conduct towards a conquered people; not to kill, or oppress, but to protect.

Bala S: how a king should protect, and govern his army.

Vichára S : on forensic enquiry as to justice by a king.

Danda S: on punishment, when needed ; with others, in all 32 *Samudésas,* or ethical rules, a general code of morals, 47 leaves.

The book is of medium size, on narrow talipat leaves, injured by insects, and greatly injured towards the end by breaking of the leaves. It is a pity that this book is so much injured, as it seems to be of more than common value, as to the *ethics* of the *jâina* system, to us almost unknown.

32. No. 1624. *Kályána panchacam,* on the five days of festival according to the *jâinágama vidhanam,* or practice of *jâina* books: *slócas* and *mantras,* incomplete.

The order of a festival of five day's continuance to a *jina-devata.* The *kalasa st'hapana krama,* or consecrating water in a number of small brass vessels covered with grass, &c., which water, after being *mantracised,* is used for bathing the images, or other lustrations.

Hóma krama, mode of fire-offering to *Indra, Yama, Varuna, Agni, Surya,* and other personifications, and various other ablutions, and homage according to the *jâina* system ; 22 leaves, numbered from 35 to 66.

The book is long, thin, old, one leaf broken.

33. No. 1632. *Tatva vivécam.* Sec. IX. 20.

34. No. 1637. Four subjects.

1.) *Jâina sára kriya sangraha, slócas* both in Sanscrit and *Pracr̤uti* with Canarese commentary; incomplete.

By *Brahma súri.*

Siddha bhakti, discipleship to a sacred man.

Nirvana bhakti, on going unclothed.

Tirt'hêsa stóttra, praise of *Tirt'hésa.*

Samanda bhadra stóttram, the like.

Jina sahasra náma. The one thousand and eight names of a deity.

2,) *Tatvart'ha adigama,* on beatification. Sanscrit and *Pracruti slócas*, and *tíca.* or verbal comment, in Sanscrit prose.

On the essence of truth, a *jàina* subject. From the 1st to the 7th *adhyaya* is legible; afterwards not so, from damage.

Any kind of life must not be taken away. Every one should go on increasing in benevolence. If so until the time of death, the soul will ascend in a divine car, and finding a pathway through the *súrya-mandalam,* or world of the sun, will obtain *mukti,* or beatification, according to the *jàina môcsha pracrüti,* or current opinion. (It is said to be an opinion common also to *Sàivas* and *Vàishnavas,* that the path to beatification is through the sun : there is much reason, abstractedly, to believe that the sun is the paradise of the solar system.)

3.) *Dhermámritam, slócas,* incomplete.

By *'Asádhara,* from the 1st to the 3rd *adkyáya.*

Alms given to good persons produce beneficial results, but if given to evil persons they produce no good fruit; with various other ethical precepts of the *jâinas.*

4.) *Jina déva stóttra; Prácr̤uti slócas,* incomplete.

The original element (matter) is a cause (or the cause) of the universe: *v.* 30. No. 1622. 2.

"Thou art (i. e. *Jina*) thou createst, dost preserve, and dost destroy, thou art the excellent among gods."

Such, and the like praise of *Jina dévata,* a deified man.

The book is long, of medium thickness, old, on broad talipat leaves, some of them damaged by breaking.

A full translation would probably add to our knowledge of the *jina* system.

35. No. 1642. For section 1. see XXII.

Section 2. *Jáina mata pustacam,* on the *jaina* way.

Siddha chacra púja, a kind of homage.

Siddha paramest'hi mantra, a spell to a goddess.

Virabala púja, homage to a god.

Padmávati stóttra, praise of a female deity.

Grihacharya prayaschita, or penalty in remission, if a householder, through covetousness, or any other fault, omit any prescribed daily observance.

Bimba anga pramanan, rule as to the relative proportion of members of an image.

Some *prayaschitas,* or cleansing penalties for omission of sacerdotal observances ; *slócas,* with Canarese *tíca.*

Punyahasanam, lustrations.

Jaina mata tatva, proper mode of performing all *jaina* observances : Canarese language.

A few extraneous stanzas of a *Saiva* kind, in Canarese.

Jina stuti—praise in *slócas* called *árókya stava,* wishing health ; 31 *slócas.*

By *Sruta kirrti tráividya-déva.*

Arhati dhyánam, slócas, meditation on *Arhat,* and stanzas on investiture with the scholastic thread—65 *slócas,* confused order.

36. No. 1654. *Retna karandacam,* jewel casket, *slócas,* with a *tíca* in Canarese, complete in 7 sections.

By *Samanta bhadra svámi.*

The *Samyikdarsana,* or wisdom of the perfect way *(i. e. jáina)* is a better mode of removing sin, and of acquiring moral virtue, than bathing in rivers or pools, or at times of an eclipse, and better than gifts of various kinds usually classed as *Dherma* (moral merit). The excellence of that *jaina* way dwelt on. On the duty of not killing men, animals, birds, insects, &c.,—a discrimination of things, or proceedings, that are wicked or good, evil or virtuous.

On the *dósham* (fault) of eating at the twilight of either morning or evening. (The *jáinas* do not eat, or even drink water after sun set.)

On the sin of adultery. On the sin of giving to others any hurtful weapons, or instruments of harm to others.

A specification of such kinds of food as may be lawfully eaten. On the nature of *mócsha,* or beatification. Praise of relinquishing the *venom* of wordly allurements. *Dherma* is the sole procuring cause of beatification (rejecting animal sacrifices). And other *Jáina* matters, leaf 1—84 and 50 leaves blank.

The book is of medium size, on narrow talipat leaves, injured by insects.

37. No. 1656. *Pancha paraméshti svarúpa nirnayam:* prose complete.

A description of five heavenly forms. These are:

1 *Arhat déva paraméshti.*
2 *Siddha* „ „ These born as men were beatified, and became as gods.
3 *Déva* „ „
4 *'Acharya* „ „
5 *Upádyaya* „ „

At first they had a little wisdom, which increased to greater wisdom, and, at length, was *tatva gnànam,* or true wisdom. By these means they acquired other, and higher faculties, very numerous. Description of the five members, that is five senses.

A detail of some things that are *dòshas,* or faults, inimical to the *tatva gnànam.* They are such as are theologically known by the term sinless infirmities; such as hunger, sleep, fatigue, swooning, &c.

A description of the *form,* that is *nature* of these five *deva-parameshtas.* (I find that in Sanscrit theological books *svarúpa,* proper-form, designates *nature,* essence, OUSIA, and *lacshanam,* property, quality, HYPOSTASIS; and this so uniformly, as to be a rule.) They excelled all others in praise, or homage to the supreme deity.

Other matter on relinquishing families, and their attendant cares and sorrows; with the duties of *yógis,* or penitents, and *sanniyasis,* strict ascetics; and the like, designated as *tatva,* or spiritual truth.

The book is short, of medium thickness, on broad talipat leaves, in good order, leaf 1—108, much Canarese mingled.

38. No. 1663. *Jina stottra vali; slócas* and *mantras,* in both Sanscrit and *Pracruti,* complete.

Zánti ashtacam, an octave, used with a fire sacrifice, to avert evil, at the beginning of any other homage.

Jinâlya stottra, praise of the temple.

Praise of *Samanta-bhadra*, on first opening the door in a morning. Praise of *Vartaanam*, as a god ; and the like as to *Chandra prabha.*

Tirt'hacara púja karma, order of homage to twenty-five canonized men : they are represented by small images.

At the conclusion of any ceremony these are immersed in water ; devotees then sprinkle this water on themselves.

Pushpanjah vidhanam, offering of a double handful of flowers.

Yentra-stóttra, praise, with a diagram, said to be directed to a power presiding over the cotton bracelets worn round the wrists on festival occasions.

Some other matter relating to *hómas*, or fire offerings: 56 leaves.

The book is of medium length, on narrow talipat leaves, damaged.

39. No. 1681. *Tatvárt'ha mócsha sástram.*

By *Kont'ha bhadra svámi*, a *jâina*; *slócas*, with a *tîca* in Canarese, incomplete.

Certain observances, as to eating and drinking.

It is right to eat only during the day ; for there are evil spirits abroad during the night. Water must be taken only during a particular *muhúrtam* (2½ Indian hours : or some say 2 hours, some 3 hours). In drinking it, water must be poured into a vessel through a strainer, and also in using it to wash the feet, because it contains insects if not strained : and the like small matters.

Praise of a *Jina*, or deified saint ; of the *siddha*, one near the *Jina*, but inferior.

Bhupala stottra, praise of another *Jina devata*, and of *Chandra prabha* another one, and of others similar ; 120 leaves.

The book is very long, of medium thickness, on talipat leaves, somewhat injured by insects.

40. No. 1683. *Jäina mata sutram*; *slócas*, with a Canarese *tîca*—incomplete.

It contains mode of *prayaschitam*, or expiation, on the *Jâina* system. The specimen chosen by a *Vâishnava Brahman* may not be the most appropriate. On the menstruation, and removal outside the house of any woman, then after bathing, she may re-enter it on the 1st day if a *Chandâla* ; on the 2nd day if of the washer tribe ; on the 3rd day, if a *Sudra* ; and on the 4th if *Brahmani*, &c. If any one of the family die—during the period of menstruation, then all the family must bathe before eating food. If menstruation return after twelve days, then, on that same day, after bathing twelve times, a woman may re-enter the house —leaf 26—51 or 26 leaves.

The book is long, thin, injured by insects.

41. No. 2331. Four tracts, or subjects.

1.) *Retna carandacam*, jewel casket, otherwise *upásáchára*, minor ritual—*slócas*, complete, in 7 *parich'hedas* or sections.

By *Samanta bhadra*.

(1.) The proper persons to perform the rites, &c. mentioned afterwards ; knowledge is a primary requisite.

(2.) Spiritual wisdom (*gnánan*) is needed.

(3.) On various minor vows (*anu vratam*), such as standing in water up to the arm-pits, and stirring it with the forefinger.

(4.) *Guna vratam*, mental discipline.

(5.) *Sicsha vratam*, instruction.

(6.) *Lekhana vratam*, writing.

(7.) *Srávaca nileyam*, against listening by the uninitiated.

Compare with 36. No. 1654—which gives only a few specimens.

2.) *Sajana chitta valaban*, 25 *slócas*, complete.

Various reflexions, addressed by any one to his own mind, or soul.

3.) *Prasna uttara mála*, a dialogue, *slócas*, incomplete.

A disciple asks, and a teacher replies to various questions ; e. g. what is the nut, or kernel of the *mócsha* tree ? Answer, good wisdom (or true wisdom).

What is an ornament to the mouth ? Answer, truth.

In this world who is strong ? Answer, he who can resist the arrows from a woman's eyes.

4.) *Vrata surúpam*, nature of a vow ; *slócas*, two copies—both complete.

One copy contains the formula, or ritual directions, the other the prayers which fill up the (*quasi*) rubric: for the nature of *vratas* in general, see XXIII.

The entire book is of medium length, thin, on talipat leaves, not all alike, somewhat injured.

42. No. 2349. *Graha yagnya vidhi*.

On household fire-offerings, *slócas*, *sútras* with *tíca*, *mantras* with *tíca*, a curious *jaina* book, but incomplete.

In such household offerings a description of ten kinds of holes, or fire-pits; arranged around, and with a large circle, described with rules as to depth, and size.

The *p'halam*, fruit, or benefit of the offering as performed in each cavity, with what *material* each of these *homas* must be made; as milk, butter, oil, &c.

The *mantras*, spells, or prayers, to be muttered over the offering.

The *múla-mantrá*, or distinguishing formula of this sect, of so many letters.

Account of measures as to the contents which each cavity will hold, leaf 1—128.

[Diagrams representing the form of these fire-pits, with the presiding planets, position, and materials offered, *are given on the opposite page.*]

43. No. 2351. *'Arisha sangraha, slócas, mantras*, prose, incomplete.

The book contains about 40 *parich'hedas* or sections; but is so much damaged as not to be distinctly legible. It appears to be a compendium of *jáina* duties, and observances.

At what times the sacred books may be read, and when not, according to their system.

Modes of personal purification in the early morning.

Daily homage, morning, noon, evening; certain duties, on special cases of fault, or any thing adverse occurring.

Parama deva, a god, *snabana vidhi*, cleansing of slight casual faults.

Archana vidhi, mode of ordinary homage.

Modes of *prayaschitas*, or expiations, on various occasions.

Raja danya sampradaya, household duties in a town, municipal.

Muhurtas, times good or bad as to the performances of ceremonies discriminated.

Jina vimána púja vidhi, mode of homage at the principal shrine in any fane.

Eight *munis*, images of sages in a fane, their places, and homage to them.

Slócas used in meditation, the eyes being closed. Various other matters of usage in their temples, the work was not very particularly examined, because of its greatly injured state : 78 leaves in all.

The book is of medium size, on talipat leaves, broken, &c.

44. No. 2357. *Pratisht'ha tilacam,* forehead spot of consecration.

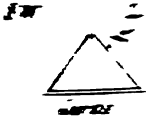
By *Brahma suri, slócas, mantras,* prose.

The 4th, 5th. 8th *parvas*, or books, are complete; but the whole is incomplete, from wanting the 3 first, and the 6th and 7th *parvas*.

The 4th contains the *sandhi vandanam* of the *jáinas*; or morning, noon, and evening homage.

The *aúbásanam*, or morning fire-offering, with its attendant prayer.

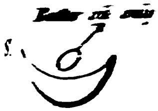


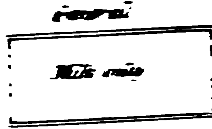


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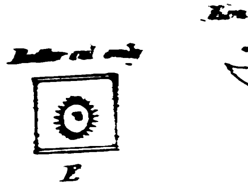
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ON TRANSFER PAPER BY C RAJAGOPAL ... GOVT LITH PRESS

Dêvatárádhana, a sort of family worship.

Váisvadéva, offering of food before eating any.

Sandhârpana, food must be eaten before sun set ; not allowed afterwards. The 5th *parvam* contains the *mantras*, spells or prayers, used with the above ; also mode of fire offering, both prayer and rubric.

The 8th *parvam* has the household *carmas,* or special ceremonies.

Garbhadhanam on pregnancy.

Pumsa vanam, 4th or 5th month—woman bathes, puts on flowers, gives food to her friends ; *simantem* is the 6th or 8th month ; *Játacarma* at birth of a child, *Námacarma* naming it.

Upavésanam, on the 1st birth day, child bathed, flowers put on, carried round in procession, people fed at home.

Annaprásanam, on first feeding.

Chavulam, shaving the head when 3 years old.

Acsharábhyása, learning to read at 5 years.

Upanâinan, putting on scholar's thread.

Viváha, marriage, so far to the end of the *suc'ha vidhi,* propitious circumstances.

Then the rule, and term of ceremonial uncleanness in a family, consequent to the death of father or mother, or wife or child : leaves 1—57.

The book is medium size, on talipat leaves, somewhat damaged.

45. No. 2360. *Vastu tatva pracásica.*

The title implies a comment on *Vastu tatva,* concrete truth, *slócas,* with prose, meaning in Sanscrit, and some prose writing.

By *Amrita chandra,* wants the 1st leaf.

Jina, Chandragupta, Camalasri, Sucumara.

These were great *Pandits* in *Jáina* learning—the intermarriages of their families. They went about to many countries ; discoursed, or disputed about their *sastras* ; conquered many opponents, and widely disseminated their own form of credenda, and worship.

Their mode of proceeding as to ritual ceremonies.

The order and benefit of their mode of homage.

After their success they became close ascetics ; and subsequent to their death, their statues were put up in *jaina* fanes, with that of *Buddha,* as minor objects of worship. (They correspond therefore, in a great measure, with the *Aluvár* of the *Vaishnavas*). Leaf 2—157.

The book is long, thick, old, in the middle only full leaves ; at the beginning and end the extremities are gnawed off.

XIX. Law (sacerdotal).

1. No. 1542. *Dherma sastra,* fragment, *slócas,* no *tíca.*

The middle part only.

Rule as to learning or study. It is not lawful to *begin* to learn any art or science on the following lunar days, i. e. *amávasi,* complement between the 14th *tit'hi* and conjunction of sun and moon: *ashtami,* 8th *tit'hi* first quarter, and last quarter; *chaturdasi,* 14th *tit'hi* (day before the full) *paurnami,* complement between 14th *tit'hi,* and opposition of sun and moon.

The evening of every day is also prohibited. (In consequence of this prohibition, the practice in schools is to do nothing on the *amavasi* and 1st *tit'hi,* and *paurnami* and 1st *tit'hi*; four entire days in a lunar month: the other prohibitions are not regarded.)

The book is short, very thin, on narrow talipat leaves, damaged by worms.

Very possibly an extract, for some use.

2. No. 1690. Three Tracts.

1.) *Sat dherma vrutta,* 247 *slócas,* complete.

By *Panditácharya,* a *Jâina cavi,* or poet: On the *yajnam,* or sacrifice, and *yájanam,* causing a sacrifice, by finding money or means. On gifts and on receiving gifts, studying the *Védas,* explaining them to others. For these, and the like beneficial offices, a *guru* is required.

The two other sections are on different subjects.

XX. Lexicographical.

1. No. 988. *Amaram; slócas.*

By *Amara sinha cavi;* a fragment of 16 leaves only, from the 1st *cándam,* or book containing the *sverga* and *vyóma vargas,* two sections complete, the *dic verga* incomplete.

The book is of medium length, in good order.

2. No. 995. *Amaram,* lexicon.

By *Amara sinha,* a *jāina, slócas,* with a *tíca* in Canarese, incomplete.

The 1st *Cándam* is complete in 12 sections, from *sverga* down to *váru verga*; the 2nd *Cándam* has three *vargas,* or sections, from *bhú* to *sâila,* 25 leaves.

The book is long, and thin, on very thin talipat leaves, damaged.

3. No. 1457. *Amaram, slócas.*

By *Amara sinha.* The 1st *cándam* wanting; the 2nd and 3rd *cándams* are complete.

2nd. *Bhú—pura—sâila, vanâushati, simhati, manushya, brimha cshetriya, vâisya, sudra*—10 *vergas.*

3rd. *Visésha nigna, sanjirna, nánart'ha, avvyâiyya* 4 *vergas* : 99 leaves.

The book is of medium size, old, two thirds of it very much damaged by worms, one third at the end larger leaves, and in better preservation.

4. No. 1484. *Amaram, slócas.*

By *Amara sinha.*

The 1st *candam* only; this complete, from *sverga verga* to *váru verga*—with the preceding it forms a complete copy.

The book is of medium size, thin, old, much damaged by worms.

5. No. 1487. *Náma lingána sássanam.*

By *Amara sinha, slócas.*

Nearly a complete copy; it wants 50 *slócas* at the beginning and has the remainder of the 1st *cándam.*

The 2nd and 3rd *cándams* are both nearly complete: a few intermediate leaves are missing, others are irregularly strung.

At the beginning 1 leaf contains *slócas* from the *Mégha sandésam:* the 2nd leaf has the meaning of some Sanscrit words in Canarese.

The book is long, of medium thickness, very old, and greatly injured at the beginning; the latter part more recent.

6. No. 1488. *Náma lingána sassanam.*

By *Amara sinha, slócas.*

Complete in three *cándams.*

1st.	*Sverga* to *varu*	12	*vergas.*
2nd.	*Bhû* to *sudra*	10	„
3rd.	*Vizêsha nigna* to *avvyaya*	4	„

Leaves 1—100 in regular order.

The book is of medium length, and thickness, on narrow talipat leaves, touched by worms, and rounded off at the ends by rats, without touching the writing; a good copy.

7. No. 1489. *Náma lingána sássanam.*

By *Amara sinha, slócas.*

Complete in three *cándams.*

1st.	*Sverga* to *vari*	12	*vergas.*
2nd.	*Bhu* to *sudra*	10	„
3rd.	*Vizésha nigna* to *avvyaya*	4	„

Leaves 1—136. The book is of medium length, thick, on narrow palm leaves, touched by insects: some leaves broken.

8. No. 1490. *Náma lingána sássanam.*

By *Amara sinha, slócas.*

Fragments of two copies.

First Copy, the 1st *Cándam* complete.

2nd from *bhú verga* and down to *vana ushati*: of this *verga* 14 *slocás* only, 3rd wanting.

Second copy. The 1st *Cándam* complete.

The 2nd *Cándam* wants the first six *vergas*: and then has from *Brahma* down to *sudra, vergas.*

The 3rd *Cándam* is complete.

The two copies would not make up one complete, as two *vergas* would remain defective in the 2nd *Cándam.*

1st Copy leaves 1—51; 8 others without any No.

2nd Copy leaves 1—25, and 64 to 127: 26—63 wanting.

The book is of medium length, somewhat thick, the 1st copy very old, narrow palm leaves, slightly injured.

2nd copy broader palm leaves, injured by worms, and a few leaves broken.

9. No. 1491. *Amaram, slócas,* incomplete.

By *Amara sinhá.*

The 1st *cándam* complete in 12 sections:

2nd „ from *bhú* to *sudra verga,* the last wanting a little at the end, leaves 68.

The book is long, of medium thickness, somewhat injured by insects.

10. No. 1492. *Náma lingána sássanam.*

By *Amara sinha, slócas,* with a *tíca* for each word in Canarese.

1st	*Cándam, sverga* to *vári verga*	12	Sections.
2nd	„ *Bhù* to *sudra*	10	„
3rd	„ *Vizésha nigna* to *avvyaya*	4	„

The whole is thus nominally right; but leaves are wanting from the midst of each section, 187 leaves remain.

The book is of medium length, thick, some leaves are broken, and part gone.

11. No. 1493. *Nigandu, slocas* with a Canarese *tica.*

By *Dhananjaya,* two *parich'hédas,* or chapters.

A list of ordinary words, as in all vocabularies.

Also, *nánart'ha sabda,* words of various meanings, and *Jinesvara dévata,* names of *jaina* gods.

Ubáiyárt'ha sabda, words of dual meaning ; only two meanings. Complete, leaf 1—33 in regular order.

The book is long and thin, very much injured by worms ; one leaf has a part broken off.

12. No. 1494. *Nigandu,* lexicon.

By *Dhananjaya*—two copies.

1st copy has 165 *slócas,* with a *tîca* in Canarese : 32 leaves.

2nd copy has 66 *slócas,* with a *tîca* in Canarese, incomplete, 10 leaves.

Containing words of one meaning ; of only two meanings ; and of various meanings.

The first copy is of medium length, on talipat leaves, the other longer on palm leaves; one broken ; the whole injured by insects.

13. No. 1495. *Nigandu,* lexicon.

By *Dhananjaya,* 162 *slócas,* with a *tîca* in Canarese, incomplete.

Containing words of one, two, and various meanings.

The meanings of each Sanscrit word is given in Canarese.

Being by a *jaina* there may be some sectarial acumen in the dual words : thus the word *Siva* signifies a god, and a jackal.

The book is of medium length, thin, on narrow talipat leaves, in good order.

14. No. 1497. *Abhédána retna mála,* a lexicon.

By *Haláyuta Bhatta.*

186 *slócas,* with a *tîca* in Canarese, incomplete.

The 1st *Cándam* is complete, the 2nd not so.

The 1st, entitled *sverga,* contains the names of *Indra,* and other celestials, as *chandra, cuvéra, súrya, yama, varuna, agni, &c.* The other one contains names of year, *ayanas,* seasons, months, bright and dark lunar halves lunar days, days of week, and other names of terrestrial things : 56 leaves.

The book is of medium size, and in good order.

15. No. 1498. *Náma lingána sassanam.*

By *Amara sinha.*

The three *cándams* complete, 1—36.

The book is very long and thin, on broad talipat leaves, old, in good order, except the two last leaves.

16. No. 1499. *Náma lingána sassanam.*

By *Amara sinha,* incomplete copy.

1st *Cándam* 38 *slócas* are wanting in the *sverga* section, the remainder complete, to the end of *vári* section.

2nd *Cándam* has *Bhú* to *Brahma* section, in regular order, the remainder, being 3 sections, wanting.

3rd *Cándam* has 117 *slócas* in the *nánart'ha varga,* the rest wanting, leaf 4—71.

The book is of medium size, on broad talipat leaves, a little injured.

17. No. 1500. Two books.

1.) The *Amaram* as in the two last; the three *cándams* complete, *slócas.*

2.) *Dhananjaya Nigandu—slócas* with a *tíca* in Canarese; 183 *slócas,* the rest wanting.

Leaf 1—74 in regular order.

The book is of medium size, on broad talipat leaves, the edges worn off by decay.

18. No. 1501. *Nigandu, slócas* 241 without *tíca* incomplete.

By *Dhananjaya*—words of one meaning, of two meanings, and of many meanings: leaf 11—23.

The book is rather long, old, in good order.

19. No. 1504. *Sabda pustacam*—word-book.

A list of words that end in vowels, and in some of the consonants, with the genders of each; with number; and, when inflected, with the case: 53 leaves.

The book is long, of medium thickness, much injured by worms.

20. No. 1505. *Sabda pustacam.*

One leaf contains the meaning of the cases of nouns in Canarese. Afterwards a list of words from *Ráma* to *ashta,* with the three genders, the number, and cases of words. It is related to grammar, and is, in appearance, a school book.

1—38 leaves regular. The book is of medium size, slightly injured by insects.

21. No. 1508. *Sabda pustacam*—prose incomplete.

A list of words ending with the vowels *a, i, u, ri*, and with the consonants *cha, ja, na, sa, ma*, (otherwise *ch: j: n: s: m:*) with the gender of each word, masculine, feminine, or neuter.

Also *sarva náma sabda,* some generic nouns, belonging to many individuals of a class ; and *yushma dastmatu sabda,* imperative words.

Leaf 1—46 regular. The book is medium size, the 1st leaf broken, injured by insects.

22. No. 1510. *Sabda pustacam,* prose.

From *Ráma* down to *pratyac* (meaning across) the three genders of the words intermediate, whether ending in vowel or consonant, including the number and case of some words ; leaf 1—48. The book is of medium size, one leaf broken, one end gnawed off, not touching the letter ; the whole injured by insects.

23. No. 1511. *Sabda pustacam,* prose, complete.

Specimens of words, with their genders ; affording models both as to vowels and consonants, for the formation of cases : 36 leaves complete ; a school book.

The book is of medium length, without boards ; injured by worms.

24. No. 1522. *Náma lingána sássanam.*

By *Amara sinha.*

The 1st *Cándam* has the *sverga-dic*—and *vyòma,* sections complete, with 11 *slócas* of the 4th or *kála ;* the rest wanting.

The 2nd *Cándam* from *bhú* to *sudra,* ten sections complete.

The 3rd *Cándam* has from *vizésha nigna* to *avvyaya,* 4 sections complete ; the genders of the words are given in the 3rd *Cándam,* not in the two preceding : at the end of this *Cándam* the leaves are not regularly strung.

Leaf 1—14 and 39—145. 15 to 38 wanting.

The book is of medium length, somewhat thick, on narrow leaves, old, near the beginning injured.

25. No. 1598. A miscellany of eight, or nine tracts put together, in different letter, but agreeing in subject, lexico-grammatical.

1.) *Linga nirnaya búshanam* (*nagari* letter ;) on the genders of words—incomplete, 5 leaves.

By *Ráma chandra.* The masculine, feminine, and neuter gender of various words stated.

2.) An extract from the *sútras* of *Panini,* in Telugu letter, 4 leaves, incomplete—a list of some words, with the gender of each one.

3.) *Sabda pustacam*—word-book, (*nágari* letter) from *acaranta* down to *sacaránta*—this is one copy on 20 leaves.

Another copy (Telugu letter) 7 leaves, from *acaranta, Ráma sabda,* down to *yushma dashtmat.*

Another copy (Canarese letter) 25 leaves, from *vricsha* down to *ashtmat.*

Another copy (Telugu letter) 16 leaves, from *Ráma* down to *ashtmat.*

Two copies (Canarese letter) 47 leaves, from *Ráma* down to *ashtmat.*

Another copy (*Grant'ha* letter) 7 leaves, from *Ráma* down to *nacaranta.* In these word-books from 3 the gender of each word is given ; all are fragments.

The bundle is of medium length, thick, very much damaged by worms ; ends broken off.

26. No. 1602. *Amara nigandu*—lexicon.

By *Amara sinha, slócas,* imperfect.

The 1st *Cándam, sverga* to *vári,* 12 sections, complete.

2nd *Cándam, Bhú verga* wanting ; from *pura* to *súdra,* the remaining sections are complete.

The 3rd *Cándam* wanting.

71 leaves remain. The book is somewhat long, of medium thickness, touched by insects; one third of the book is older than the rest, the leaves also longer.

27. No, 1603. *Amara nigandu, slócas.*

By *Amara sinhà.*

The 1st *Cándam* wants the two first sections and has from *dic verga* to *vari verga* ; the remaining ten sections complete.

The 2nd *Cándam* from *Bhú* to *Vana ushati,* 4 sections : the remainder wanting.

40 leaves remain. The book is of medium size, very old, extremely injured by worms, and gnawing by rats at the end.

28. No. 1617. *Nánart'ha retna mala ; slócas,* incomplete.

By *Bháscara cavi.*

A lexicon of Sanscrit words, which have many meanings.

The *écácshara cándam* single letters ; as for example the vowels a, u, i, ; short *a Brahma, Vishnu, Isa, u Siva, Parvati i Indra,* wealth.

The *devi acshara cándam,* meaning of two letters, only as far as *ga.*

The book is long, thin, on talipat leaves, touched by insects.

29. No. 2352. *Gana pattam,* lexicon.

By *Sácattáyana.*

The plan is to divide into *ganas* (*) or *genera,* and then to give the included species ; as *genus*—the human face, species, the members of the face ; *genus,* a Cow's body, species the various parts or members ; and the words under these *ganas* have their gender specified ; for example.

Hara, siva, mucunda, vricsha, masculine.

Bála, mála, icha, váncha feminine.

Gótram, gátram, cshétram, pátram, neuter ; and so on. A list of such words, and also a list of *Dhatus* or roots.

1 leaf wanting 2—43 and 53—93 ; does not finish.

The book is short, of medium thickness, on talipat leaves, some damaged by breaking.

30. No. 2356. *Nigandu,* lexicon.

There are ten kinds of *Nigandus :* this is one of them, but the title is not found—it is a fragment ; *slócas,* with a *tîca* in Canarese, wild beasts—names of different beasts of that class : to some there are as many as ten names ; it resembles the *Amara :* leaves 56—94.

The book is of medium length, thin, slightly damaged.

XXI. Logic.

1. No. 1401. Two tracts.

1.) *Tarkha bhásha pracásica,* a comment on the *tarkha bhásha.*

By *Channur bhatta kavi,* prose.

One *parich'heda,* or section, complete.

On the seven *padart'has,* from *dravyan* onwards described, and explained : 56 leaves.

2.) *Cshétra dípika* a comment on the book *Cshétra* i. e. the human body.

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* The Sanscrit *gana* and Latin *genus* are one, and the same word ; only disguised by the spelling. The radicals in both are g, and n, with a short vowel intervening ; the terminational *s* is merely dialectic. But then the latin word should not be pronounced *jeenous,* but *gunnu.*

On *átma* the human soul: *Paramâtma*, deity, and *sarîram* the human body.

Theses, or disputations on these topics, maintaining that each one of the three is distinct from the other; and therefore opposed to the *advâitas*—author's name not known, as the tract wants the ending.

35 leaves.

The whole book is long, of medium thickness, on talipat leaves, in good order.

2. No. 1413. *Tarkhica racsha*, logic.

By *Varada rája cavi.*

All secular, or existent things, may be arranged under seven divisions.

1) *Dravya*, 2) *guna*, 3) *karma*, 4) *samánya*, 5) *Vizésha*, 6) *samavayam*, 7) *abháva*. And *dravya* is subdivided into 9 sections. (1) *Prit'hivi*, earth; (2) *jalam*, water; (3) *téjas*, light or splendor; (4) *Vayu*, wind; (5) *akása*, ether; (6) *kála*, time; (7) *dicca*, direction; (8) *átmá*, soul; (9) *manassu*, mind.

So much as a specimen; the book is not complete: 21 leaves. It is long, on talipat leaves, in good order.

3. No. 1682. *Tarkha sastram*, prose, incomplete.

By *Késava misra.*

This book contains fragments of five, out of sixty-four common-place topics of disputation.

Praméti	*vátam*	incomplete		16	leaves
Sacti	*vátam*	Ibid	*nágari*	6	leaves
Adéya sacti	*vátam*	Ib.	canarese	10	„
Savi kalpica	*vátam*	Ib.	*nagari*	8	„
Nirvi kalpica	*vátam*	Ib.	canarese	10	„

The book is of medium size, the leaves are of different length; the state of the book results from some mismanagement: it is injured by insects.

4. No. 2343. *Tark'ha bhásha*, prose, no sections.

By *Késava misra.*

On the seven *padart'has*, from *dravya* down to *abhávam*. This is not the old work, with the same title; *that* maintains sixteen *padart'has*.

This work gives to the subject a religious turn, by the remark that the sum total of the *padart'has*, or worldly things, is *anityam* finite, and

that *Isvara*, or God alone is *nityam*, eternal; the meditation of whom, on the *tatva* system (true, or spiritual way) is the path to beatification. In this mode a knowledge of existing things is turned, on the native system, to a superior account.

Leaves 87—115, and 15 blank leaves.

The book is of medium length, thin, on talipat leaves, very slightly damaged.

5. No. 2350. *Nyáya sáram.*

A. *mūlam, tarkha sastra,* prose.

Divided into three *parich'hedas,* or chief parts.

1.) *Pratyacsha,* self-evident.

2.) *Anumánam,* doubtful or circumstantial; the other *upamánam* is wanting.

It maintains seven *padart'has.*

1; *dravya* 2; *guna* 3; *karma* 4; *samánya* 5; *vizésha* 6; *samaváya* 7; *abháva.* These are variously sub-divided, explaining the properties, or characters of the said *padart'has.*

B. *Nyáya sara tîca,* prose.

By *Vásu déva.*

The meaning of the above *padart'has* in full paraphrase, leaf 1—86.

The book is of medium size, on talipat leaves, in good order.

XXII. Medical.

1. No. 1403. *Vâidhya sastram*; *slócas,* with a *tîca* in Canarese, incomplete.

A remedy, with a *mantra* or charm against fever, and another for quartan ague.

Vinóta vidyádhara rasam, a mercurial medicine to promote the acquisition of great learning.

Káruna Ságara tailam, a medicine to promote urbanity of temper.

Various other medical preparations, 26 leaves.

The book is of medium length, in tolerable order.

2. No. 1417. *Vâidhya sastram; slócas,* with a *tîca* in Canarese, incomplete.

This book does not treat of diagnosis; but is chiefly on cure, or remedies.

On the cure of fevers, of quartan agues, of leprosy, or white skin. *Chandrodaya anjánam*, a special cure for sore eyes ; ordinary remedy for the same, termed *Yerándam táyalam*, that is balsam of almonds, with a kind of bark, &c. *Vilváti*, electuaries from the *bilva* fruit, and other myrobolans.

Essence of the berry of the Banyan tree (a kind of holly berry) against flatulencies.

Various other medical preparations.

82 leaves written : 35 leaves blank.

The book is of medium size, on talipat leaves, in good order.

3. No. 1554. *Váidhya sastram: slócas*, with a Canarese *tíca*, incomplete.

On quartan ague ; on dyspepsia, or indigestion ; on *kámála*, or *gutta serena* in the eyes ; *Karna róga*, disease of the ears.

On fevers intermittent, three or five days.

On flesh wounds by any instrument.

Remedies in each one of the above cases.

The book is of medium length, thin, injured by insects, by breakage, and by being gnawed at one end.

4. No. 1556. *Váidhya sastram*; *slócas*, with a *tíca* in Sanscrit prose, incomplete.

By *'Achara svámi cumára.*

The 1st *adhyáya* complete, the 2nd not so.

On the cure of flatulency.

On *garbha sályam*, or worms said to be in the womb of any barren woman. Mode of destroying them, so as to prepare the womb for fertility.

Cause of *unmata*, or madness.

Tabólacshanam, property of penance ; discipline of *yógis*, suppression of the breath ; stated to have the property of raising the body into the air, above the earth.

Cshíra bhéda nirupanam—discrimination of difference in milk ; what kinds of milk may be used in fevers, what not ; milk of cows and goats allowed ; milk of buffaloes prohibited.

Five kinds of decoctions for flatulency, bile, and phlegm.

Various other matters on diagnosis of disease, as to pulses, bodily symptoms.

Also on remedies : leaf 81—118.

The book is very long, thin, on broad talipat leaves, injured by worms and breakage.

5. 1558. *Váidhya rájatantram, slócas,* with verbal meaning in Canarese; and in some places Canarese prose.

A description generally of diseases.

If such and such living creatures are killed, such and such consequent diseases will fall on the body of the person so doing.

The benefit of rubbing the body with oil; benefit if partial; or if over the whole body.

Ashta churnam, a powder of eight ingredients, against epileptic fits.

Matana kámésvari a compound pill said to be against fever; the name implies aphrodisiac, or anti-aphrodisiac; being equivocal.

Medicines to strengthen the body, generally; roborifacient.

Remedy if a pregnant woman have fever; another if children are troubled with looseness of bowels.

On the *suli,* a twitching of nerves in the side of a pregnant woman.

Remedy against bleeding at the nose. *Rutu* (season) medical term for menses, to prevent or to remove them.

Remedy agaist blackness of teeth.

Remedy against quartan ague.

Ganda aúshatam, to strengthen the body.

88 leaves. The book is of medium length and thickness, slightly injured.

6. No. 1559. Two different books, medical.

1.) No name, prose, incomplete.

1st and 2nd *adhyáyas* (wanting 3rd) 4th to 7th complete. 8th to 10th wanting: 11th to 13th complete, 14th wanting.

On the discrimination of pulses, as indicating disease, and on discrimination of the mode of breathing, with like object.

Ràja yacshina-nidhanam, prognosis as to carbuncle, or cancer on the back; stated to be always fatal.

Rajasa, támasa, vichàram, enquiry as to hasty and bad dispositions, as induced by disease; traced up to disease, if there be disease there will be *támasa* bad temper.

Sósha nidhanam, on swooning and its various causes.

Gunma róga nidhánam, on abscess, or colic in the bowels.

Pándu róga nidhánam, description of the white leprosy, so far.

Leaves 15—25 and 31—40: 5 intermediate wanting.

2.) *Sarvánga suntari,* medicine.

By *Aruna dhatta*, prose, incomplete, from 1st *adhyáya* to 21st complete, the 22nd not so.

Remedy for fever. Four modes of making decoctions for fevers. Removal of extreme thirst in fevers.

Rakta atisaram, remedy for bloody flux.

Kusmanda rasáyanam, an electuary from the large pumpkin.

Raja yacshina, remedy for cancer in the back.

Kushta ròga chicatsa, remedy for leprosy.

Pándu ròga chicatsa, remedy for white skin leprosy.

Remedy for diseases occasioned by *vata*, *pitta*, *sleshma*, wind, bile phlegm; the latent causes of most diseases, according to native medicine: leaf 50—88, and 93—109.

The book is very long, of medium thickness, on broad talipat leaves, injured by insects.

7. No. 1560. *Béshagā kalpására sangraha*, an epitome of the medical art, *slócas*, with *tíca* in Canarese, incomplete; diagnosis, or description of symptoms in a bad state of body, arising from flatulency, bile, phlegm; and especially fevers, caused by either of the three.

Balavyati prakruti—on incipient, or recent diseases of body: prognosis; those of very long standing are deemed incurable.

Jíva sanjara st'hana lacshanam, discrimination of vital parts of the body, as the seat of diseases; and as the seat of the five kinds of flatulency.

Vamana róga chicatsa, on removal of vomiting.

Cshaya róga aûshatam, remedy for consumption.

Mégha róga aûshatam, remedy for diseases, occasioned by venereal heat of various nature.

Remedy for diarrhœa, when concurrent with fever.

Cúsmanda tayalam, a balsam extracted from the larger kind of pumpkin; the marriage gourd.

Saca varga gunam, on the nature of regimen, proper to be used in certain specified cases.

Ramabhána rasam; *Ràma's* arrow, a mercurial powder to strengthen the body.

Also, on different kinds of roots made into medical powders: 74 leaves. The book is long, of medium thickness, old, damaged by worms, and breakage.

8. *Váidhya sastram, slócas,* with a Canarese *tíca* in some places.

Among other matters are the following.

Nitya paniya gunam, the nature of habitual water: if at first rising when cleansing the teeth a little cold water be drank it will keep away all diseases: dicitur.

Nàsica paniya gúnam, the nature of nosed water: if, in the early morning, as much water as a small sea shell will contain, be snuffed, or forced up the nostrils, it will obviate wind, bile, and phlegm.

Sambhôga gunam, caution against venery, after bathing with the use of oil; or when wearied by a journey in the heat of the sun.

Natî kéra rasa pana gunam, nature of the water or milk of the cocoa-nut: it is beneficial to health, if taken early in the morning.

Nasya anjana gunam, if tobacco leaf, or snuff, be made into an ointment with butter oil, it is good for the eyes.

Yavaghu rasa pana gunam, if the water that bubbles up, on boiling rice, be mixed with sugar and butter oil, it is beneficial to bodily health.

Varjya cshîra prayògam, milk, or anything sour must not be taken in fevers.

Anta sari and *nétra sari,* remedies stated for complaints of bowels and eyes.

Jicva rogam, blackness of tongue, a disease; remedy for it.

Ada kashâyam, a decoction of roots against fevers.

Discrimination of pulses.

40 leaves. The book is some-what long, thin, on narrow talipat leaves, in good order.

9. No. 1564. *Váidhyámrutam,* ambrosia of medicine; *slócas* with *tíca* in Canarese.

By *Sri dhara,* imperfect as to beginning and ending.

Disorders of the teeth; on phlegm, or pituitous distempers. Remedy against *kappam,* a supposed ball of phlegm, or mucus in the throat or lungs. Remedy against an excess of bile, leading to vomiting.

On *suli,* twitching of nerves at the side; on head aches, and kindred disorders.

Remedy against flatulency.

Remedy against cold, and fever, or ague.

Remedy against dyspepsia.

Directions as to chewing betel, &c. In the morning take more areca nut, at noon more lime, in the evening more betel leaf.

Remedy against diarrhœa

Krimi roga remedy against insects, that come out of itch, or other sores.

Remedy for fever in a pregnant woman.

Remedy for internal abscess ; and remedy for white leprosy.

Discrimination of pulses.

Remedies for diseases of the eyes.

Remedy for *diabetes*, and for calent fever.

Leaves 133. The book is long, somewhat thick, old, considerably injured by worms.

10. No. 1565. *Vάidhya sastram*, medicine, *slócas*, incomplete ; one leaf has a *tíca* in Telugu, the other half in Canarese.

On the cure of flesh wounds.

On five kinds of abscess in the abdomen, with remedies.

Remedy for consumption, for flatulency, for epileptic fits ; the *anubanam*, or vehicle is stated with the remedy.

Remedy against a constant craving for water in fevers, and against vomiting.

Remedy against bilious purging.

Matana kamésvara, a so named remedy for fever.

Electuary from the marriage gourd, with mercury.

Another from the *bilva* fruit, against bile and fever.

Balsams from the *asva gandhi*—from the green leaf called *Narayana*, from the *jambu* fruit ; from the *naga*, or *naval* fruit. Balsam termed *Indrani*, for the head.

Powder to expel flatulency.

Rasa gulike, mercurial pill.

Champaca tayalam, a balsam for the head.

Panasu toyálam, a balsam from the *jaca* fruit.

Agni rasa chúrnam, a powder to cause appetite.

Ganda mala chúrnam, a powder against scrophula.

The mode of preparing the different medicines is stated. The book is of medium size, very slightly touched by insects.

11. No. 1566. *Vάidhya sastram*, prose.

The 4th *adhyáya* complete, the 5th not so.

A discrimination of ten kinds of internal heat of body. Balsam for *visha jvara*, dangerous fever.

A powder called *nāga bala*, used afterwards for the same; discrimination of five *vayus*, vital airs.

Bad pulses defined.

Remedy for head ache, or inward pain.

Remedy for vomiting. Medicine to cause appetite.

On flatulency, bile, phlegm.

Remedies for diseases of children.

Five kinds of decoctions described.

These and other medical recipes.

The book is long, of medium thickness, on broad talipat leaves, in small and close hand writing; injured by insects; ½ of two leaves broken off.

12. No. 1567. *Rasa retnu samuc'hayam*, on Medicine, *slócas* with a Canarese *tíca*, incomplete.

On diagnosis of fevers by means of various pulses.

On cold and fever, on cold in the bones (rheumatism ?)

On colic—*chitta vibraham*, melancholy.

On swelling of eyes—on *pralebham*, or madness.

On diseases of the ears.

Chandródaya anjanam—an ointment for the eyes.

An ointment for killing worms in sores. On ear-ache, and tooth-ache. On scrophula, or king's evil. On bloody flux; a remedy for bleeding at the nose.

On diseases after child birth. These and some other disorders, with the remedy in each case prescribed: leaf 1—137.

The book is short and thick, old, and slightly injured.

13. No. 1570. *Váidhya chintámani*, jewel of medicine, by *Indra Vallabha*, *slócas*, with a *tíca* in Telugu: incomplete, 1 to 3rd *vilása* complete, the 4th not so.

Discrimination of pulses, as indicating fever, fits, and other disorders.

On flatulency, bile, phlegm. On diarrhœa. On mercurial preparations named *bhógi rasam*.

Vishnu parácrama rasam, *mulica rasam*, for dysentery. *Yoga múrti rasam*, for fevers from over heat of system.

Eye ointment, *divvya anjanam*, cooling ointment.

Remedy for vomiting, vehicles for pills, decoctions used in fevers, as *éca múlica*, one herb; *dasa mulica*, ten herbs, &c.

These and other matters as to pulses, diseases, and remedies, leaf 1—33. 34 to 86 wanting. 87—140.

The book is of medium size, old, a little injured by worms.

14. No. 1571. *Vâidhyam*, medicine : *vākata sútra.*

In brief sentences, each one explained by paraphrase.

37 *adhyayas*, or chapters.

An account of the reckoning of time from the instant of piercing a lotos flower with a needle, thirty of which make a moment (*nimisham*) up to *lagunas;* twelve of which make a day; 365 days, a year, 100 years the life of a man, and 120 years is *parama ayusha*, length of days.

On flatulency, bile, phlegm, as causes of disease. If any one of these prevail in the system the consequence will be disease. Some means stated in order to prevent the occurrence of any such disease; kinds of vessels in which food should be kept; for example, if milk-curds are kept in a vessel of brass or copper, and afterwards eaten they will cause disease.

A kind of precious stone is an antidote to venom; if tied on over the bite or sting, the venom becomes neutralized.

What kind of food must be avoided, or it will cause disease.

Modes of cooking, or preparing food.

What diseases are cured by purges, and others not so cured.

Snuffs as remedies for some diseases.

Smoke inhaled from prepared materials, as a remedy.

Some *gandúshas* (gargles) for the mouth only.

Anjanam, eye-salve.

Some kinds of medicines before being used are to be offered to some god.

On calcined minerals reduced to powders—and various other medical matters; leaves 1—63.

The book is long, of medium thickness, on talipat leaves, injured by worms.

15. No. 1572. *Vâidhya sastram*, an extract from the book entitled *Asvini samhiti proctá; slócas*, with a *tíca* in Canarese, and some Canarese prose; incomplete.

Késa ranjana, preparation to make hair grow.

Garbha násanam, a destroying the fœtus in pregnant women; a causing abortion.

Kant'ha mála tayalam, a balsam or ointment for scrophula.

Mégha vyúti chúrnam, a powder against leprous, or venereal ulcers.

Hasta drávana chúrnam, a powder of mercury to cause appetite.

Mutra chicatsa, against diabetes.

Anga lépana, ointment for the body, against swellings. These, and other medical remedies.

The book is long and thin, on broad talipat leaves, the 1st leaf much injured.

16. No. 1620. *Sára sangraha,* Medicine.

By *Srî Gumádisha.*

Especially on pulses, and their indications, as to *vātam, pittam, sléshma,* wind, bile, phlegm; if any one of these be in excess it is shewn by the pulse.

On modes of moving or walking, classed under the terms, fowl, serpent, frog, &c. with indications as to diseases. Fevers are caused by flatulency, bile, phlegm; description of their symptoms.

On asthma, or difficulty of breathing.

Convulsions, or fits; thirteen kinds of them described.

With other matters, in two *parich'hedas,* the 1st complete, the 2nd not so: leaf 1—27, the 2nd leaf wanting.

The book is of medium length, thin, on narrow talipat leaves, touched by insects.

17. No. 1625. *Vâidhya sastram,* Medicine, *slócas,* with prose writing in Canarese, not being translation: incomplete.

Remedies for varied complaints, as for fever, for disease of the eyes, for such fevers as are caused by wind, bile, phlegm.

Remedy for consumption, for headache, or other disease of the head, and for other disorders.

At the end are *Siva* and *Hanumat mantras,* as spells, or charms against diseases, with *stottras*: in all 57 leaves.

The book is of medium size, touched by worms at the end.

18. No. 1638. *Vâidhya sára sangraha.*

An epitome on medicine, *slócas,* without any *tíca,* or verbal explanation.

Amrita sanjivini, elixir of life, and with what accompaniment to be taken.

On bile, phlegm, indigestion, flux of blood, various kinds of fits.

Remedy for asthma.

Panchamrita rasam—the juice of five nectars; a kind of remedy so termed.

Kant'ha mála, remedy for king's evil, or scrophula.

Gulma róga, colic, or bowel complaint.

Decoctions for fevers occasioned by flatulency, bile, phlegm.

Remedy for dysury, and diabetes.

Powder of *élakayi* and other materials. Other powders. Remedies for consumption.

Asva gandha, a root used against indigestion, and to give strength.

Preparations made with long pepper.

Kushmanda krita, a preparation from the large *cucurbita*, marriage gourd.

Remedies for headache, sore eyes, and diseases of the throat.

Red calx of mercury, *chintúram* in powder.

Leaf 2—277, many leaves in the midst wanting—246 remain.

The book is long, very thick, on narrow palm leaves, closely written, injured by insects; and at the end a few leaves are broken.

19. No. 1642. Section 1. *Gunapáttam*, a *materia medica*, or list of medical materials. These have their respective medical qualities discriminated, and described. They consist chiefly of myrobolams, roots, and the like. For section 2 see XVIII.

20. No. 1687. Section 2. *Vâidhya sastram*, fragment of five leaves, incomplete: prose.

Gaja kesari churnam, a powder for flatulency, *ch'haya róga casháyam*, decoction prescribed for consumption.

Jvara chicatsa, removal of fever.

Directions for preparing these, and other remedies in various disorders.

21. No. 2338. Section 1. *Vâidhyam, slócas.*

Rája yacshina lacshanam, diagnosis of cancer, or carbuncle on the back.

Dosha jvara, dangerous fever.

Sléshma róga, excessive phlegm, causing disease; a fragment of one leaf.

XXIII. Meritorious devotion.

1. No. 990. Four tracts.

1.) *Sravana dvádasi vratam ; slócas*, incomplete.

Extracted from the *Nárédîya puránam*, ascribed to *Náréda muni*.

The 33rd *adhyáya*, only this complete.

Náréda tells *Yagnyaválcya*, the merit of a fast with other observances, whenever the 12th lunar day falls in the *sravana* lunar-mansion, not occurring every year: on seven leaves.

2.) *Sravana dvádasi vrata calpam* from the *sâura puránam—slócas*, complete.

Legend of *Haridatta* a king who carefully observed the prescribed fast on the 11th lunar day, and also the 12th when it was the *sravana dvádasi*, and during it he heard books read to him: such as the *Bháratam*, *Bhágavatam*, and other *Vâishnava* works, doing at the same time homage to *Vishnu*; and when he died he was beatified. *Súrya* (the sun) told this legend to *Yagnyaválcya*: 8 leaves.

3.) *Rishi panchami vrata calpam, slócas,* complete.

It relates chiefly to women.

In the 5th lunar day, if women fast, with other observances, they will be absolved from sins, will have children, and obtain other benefits—said to be *Sâiva*: 8 leaves, see various other notices.

4.) *Sóma vára vratam; slócas,* complete.

If women on a Monday (sacred to *Siva*) place an image of his symbol on the banks of a river, or of a water reservoir, they will obtain *Câilasa* (*Siva's* heaven) 8 leaves; in all 31.

The book is of medium length, and slightly damaged.

2. No. 1377. Vows, and benefits.

Dasá p'hala vratacalpam, said to be from the *Bhavishóttara puránam*, an observance that has a reference to *Krishna*.

Vinayaca vrata, directed to *Ganésa*.

Vara lacshmi vrata, directed to the gift-bestowing *sacti* of *Vishnu*.

Svarna Gâuri vrata, a ceremony to get wealth from gold-giving *Parvati*.

Sanâihichara, a fast with homage to the slow moving *sani*, planet Saturn.

Vámana jayanti vrata, a ceremony on the birth day of the *Vámana avatára*.

Dhana p'hala vrata, a ceremony to the sun.

Rishi panchami vrata, ut supra. These and various other *vratas* partaking of the character of "stations;" removing some evil, or securing some good.

The composition is poetry and prose, mingled: incomplete, as leaves are wanting in the midst; and some are not regularly strung—99 remain.

The book is short, somewhat thick, in good order.

3. No. 1378. *Vara lacshmi vrata calpam; slócas*, with prose complete.

Said to be from the *Bhavishóttara puránam.*

The day of observance is the day before the full moon, if that day be Friday, not otherwise; and only in the *sravana* month.

It is a household ceremony, by means of a pot of water, women conduct it, and use the prescribed homage; the object being an increase of connubial happiness, or gifts in general: leaves 1—22 in reversed order—16 blank leaves.

The book is short, of medium thickness, slightly injured by breaking.

4. No. 1380. *Vratas*, ceremonies, with fasting, and use of *sahasranamas*, in praise of different gods.

1.) *Vinayaca vruta calpam*, a ceremony on the day known as *Pulliyar sâuti*, or birth-day of *Ganêsa*, with its result or benefit; said to be from the *scanda puránam.*

It occurs on the fourth day (lunar day) after the new moon, in the *Bhádra pada* month.

2.) *Rishi panchami vratam*, a fast and ceremony by women, having reference to the seven great sages, stellarized in Ursa-major: see other notices.

3.) *Yamuna puja*, homage to the river Jumna; flowers with a pot of water used; it follows last in the order of other performances.

4.) *Ananta vrata calpam*, a fast and ceremony directed to *Vishnu*, with its benefit, said to be from *Bhavishóttara puránam.*

It is observed on the 14th lunar day (or day before the full moon) in *Bhadra pada* month.

5.) *Nashta dora prayaschit.*

Sâivas, *Smartas*, and *Mádhavas* (omitting the *Visishta advâitas*) on performing a *vrata*, or fast ceremony, tie a cotton or silk cord around the right arm, women on the left arm, and it should remain there an entire year; if by any accident the said cord be lost, the above is an expiatory ceremony.

6.) *Ananta vrata udyápana*, the vow to *Vishnu* to perform this *vrata* may be for such a day, and so many years, on which it recurs; when the number of years is accomplished, this is the concluding ceremony, with feeding Brahmans.

7.) *Gópadma vrata.*

It is usual to mark lines, plain or ornamental (as a lotos flower), on the cow stalls, and on the raised seats about the doors of houses. When the fixed terms for doing so has expired, then on the twelfth lunar day, bright half in the *cartikeya* month (Nov.—Dec.) the *Gópadma vrata* is closed, with the feeding of Brahmans.

8.) *Vishnu sahasranáma, slocas.*

The one thousand names of *Vishnu,* daily repeated; as also in various *pújas,* with the use of *tulsi.*

9.) *Sóma vara vratam,* said to be from the *scanda puránam.*

Vow on Mondays, but especially in four Mondays in the month *Cartikeya;* at which times *Saiva* processions are usual.

10.) *Vara lacshmi vratam,* in the month *sravana* on Friday, preceding new and full moons, and only these; directed to *Lacshmi.*

11.) *Lacsha varrti vrata calpam,* on the offering of one hundred thousand lights in a temple, its benefits.

The *Madhavas* plant *tulsi* instead, with a terrace around it, and place lights as in a temple: this is said to be from the *Bhavishóttara puranam.*

12.) *Gókula ashtami vratam.*

Ceremony on the 8th day after the full moon in the month *srávana* (August—Sept.) when the moon is usually at the full in the constellation Aquarius, and in about 8 days enters the *nacshétra Rohini; Krishna* was born under the asterism *Rohini.*

The *Smartas* and the *Madhavas* adhere strictly to the *ashtami,* or 8th lunar day, the last quarter of the moon. The *Visishta advâitas* followers of *Ramanuja* adhere to the *nacshétra Rohini* and not to the *ashtami* alone. Thus it happens that sometimes they all agree, and sometimes the first party observes one day, and the other another day, for the *Krishna jayanti* or celebrating the birth of *Krishna*; a festival of great importance.

There are other copies of the *Vinayaca vrata Rishi panchami*; and *vara lacshmi vrata;* one of each. The book is properly two, somewhat differing the one from the other in appearance; but the series runs on consecutively and the duplicate copies of 1) 2) and 10) follow.

Leaf 1—85—wanting in midst, 67 remain.

1—56—in midst 3 wanting, 53 remain.

The entire book is of medium length, thick, touched by insects.

5. No. 1381. Five tracts.

1.) *Vinayaca vrata calpam, mantras* and *slócas,* incomplete; said to be from the *scanda puránam Krishna* to *Yuddhist'hira.*

On the fourth lunar day after the new moon in the *Bhadra pada* month, a mud image of *Ganésa* is made in the usual sitting form; when *bilva* leaves, and various other plants and flowers, are offered with the use of *mantras,* as herein stated: 16 leaves.

2.) *Vara lacshmi vrata calpam, mantras* and *slócas* complete, said to be from the *Bhavishóttara puránam, Mahésvara* to *'Uma.* A ceremony on a Friday, in the bright half of the month *Sravana;* homage to *Lacshmi* for benefits sought, 10 leaves.

3.) *Ananta vrata calpa, slócas* and *mantras,* complete.

Homage to *Vishnu* on the 14th lunar day, bright half of the *Bhadra pada* month.

Attached to this is the *Yamuna púja krama,* mode of homage to the river *jumna*—22 leaves.

4.) *Garuda dvádasi náma stóttra.*

Homage with praise, by twelve special names, to *Ganêsa.* Attached are *Hanumat cavacham, surya ash aca satam,* and *súrya namascára krama;* being homage to *Hanuman* and the sun, for benefits desired. 62 leaves, five fragments.

Bahishpávamána, mantras, incomplete; they appear to be addressed to the god of wind.

Bótayana pacsham, two leaves at the end by *Bótayana,* a *rishi;* some *prayaschit* for errors as to modes of visceral evacuation: at noon to the north, at night to the south; not E., or W. when the sun is above the horizon—59 leaves; in all 169 leaves.

The entire book is of medium length, thick, old, and somewhat injured—the handwriting is not uniform throughout.

6. No. 1383. Five tracts.

1.) *Sóma vára vrata calpam,* a *sáiva* ceremony, on Mondays especially, in the month *Cartikeya;* women make a *sóma siva* of earth and offer homage to it, the benefit of so doing stated: 13 leaves complete.

2.) *Gangá mánassica snánam, slócas* from *Vámana puránam:* This is a form which if used mentally, standing on the banks of the Ganges, is equal in virtue to actually bathing in it. At the end of it—meditation on *Ráma*—10 *slócas,* 6 leaves complete.

3.) *Srî Ráma púja vidhanam; slócas* and *mantras,* complete on 5 leaves.

Mode of doing ritual homage to *Ráma;* said to be briefly narrated by *Agastya.*

4.) *Sála gráma dáná calpam*—45 *slócas,* complete on 8 leaves.

If any one give the said petrified shells to *good* persons he will acquire the merit of going to *Vishnu's* world.

5.) *Srâvana dvádasa vrata calpam*—*slócas,* complete on 14 leaves.

The benefit of a special observance, if the moon, on the 14th lunar day, is in the asterism *sravana; súrya* told *Yagnyaválcya*—that *Hari datta* observed this fast, and listened during the night without sleeping to the reading of *puránas:* after sometime he was beatified.

The book is of medium length and thickness (46 leaves in all); the leaves are not of equal lengths; and, near the end, are damaged by worms.

7. No. 1384. A compendium of tracts, chiefly *vratas* and *vrata calpas: slócas* and prose complete.

1.) *Samprócshana vidhi.*

This relates to household customs: when an image in a house is polluted or injured, this ceremony is used to set matters right.

Samprócshana, is also the first purification of a temple, or image in it, before consecration.

2.) *Lacsha svasticas vrata,* complete.

The ceremony of marking a house floor with white lines of rice powder, sometimes in the form of flowers.

3.) *Lacsha dîpa vrata*—complete:

By *Vishnu* to *Brahma,* and is found in the 37th *adhyáya* of the *Páncha rátam.*

On lighting 100,000 lights in a temple.

4.) *Lacsha namascāra.*

A discourse between *Vasishta* and *Ambarisha;* said to be from the *Bhavishóttara purāṇam:* on 100,000 prostrations to *Vishnu.*

5.) *Lacsha tulsi vrata udyápana.*

The closing ceremony after having offered 100,000 joints of sweet basil to *Vishnu;* said to be a discourse between *'Uma* and *Mahésvara,* in the *scánda puránam.*

6.) *Tulasi kashta mahàtmyam.*

By *Naréda,* from a book called *Prahlada samhita,* on the excellence of the dried *tulasi* plant *(ocymum sanctum exsiccatum).*

7.) *Lacsha pushpa vrata udyápana.*

The closing ceremony after offering a hundred thousand flowers to *Vishnu.*

8.) *Vara lacshmi vrata.* See No. 1378 and 1380—10.

9.) *Vinayaca vrata.* See No. 1380—1).

10.) *Dūrva Vinayaca vrata*—from the *scanda puránam*—an offering to *Ganèsa,* by means of sacred grass.

11.) *Dasa p'hala vrata*—a ceremony relating to *Krishna.*

12.) *Gópadma vrata,* see 1380—7).

13.) *Yamuna púja,* see 1380—3).

14.) *Ananta vrata,* ib: 6).

15.) *Rishi panchami vrata,* ib: 2).

16.) *Nrisinha jayanti,* ceremony commemorating the birth (or *avatara*) of *Vishnu* as a man-lion, on the 14th lunar day of the bright half of the month *Madhava* (said to be April).

17.) *Vāmana jayanti,* commemorating the birth of *Vishnu* as a dwarf, on the 12th lunar day of the bright half of the month *Bhadrapada* (March) from the *Bhavishòttara purānam.*

18.) *Sravana dvádasa vrata.*

From the *sâura purānam*—the *sravana* asterism is sacred to *Vishnu,* as the sun; the ceremony is for beatification.

19.) *Sittala stòttra* praise of a goddess, a form of *Parvati.*

20.) *Kedára vrata* a field ceremony, on the 14th lunar day of the dark half of the month *Asvîja* (*Asvini,* April) from the *Bhavishóttara puranam*; where large *sâiva* emblems are placed in woods, or wilds, this ceremony is used: (it is perhaps nearly synonymous with witchery).

21.) *Siva rātu*—the special commemoration of *Siva's* swallowing poison, in the *cúrma avatâram* of *Vishnu:* commemorated on the 14th lunar day of the dark half of the month *Mágha* (July) in the night time.

22.) *Gópadma vrata calpa*—see No. 1380—7).

23.) *Lacsha varrti vrata, ibid*: 11).

From the *Vāya, puránam*; celebrated in the month *Mágha* (July—August).

24.) *Súrya Chandra masō-vrata*; ceremony to the sun, and moon—when not stated.

25.) *Dhana p'hala vrata calpam*—from the *scánda puránam*—ceremony directed to the sun.

26.) *Svarna Gâuri vrata calpam.*

A ceremony to the gold-giving *Parvati,* to get wealth.

27.) *Uma Mahésvara vrata calpam.*

A ceremony to *Siva* and *Parvati,* to obtain desirable objects from the *Scánda puránam.*

28.) *Sóma vára vrata udyápanam.* Close of the ceremony; see; No. 1383—1.)

29.) *Dasa p'hala vrata*—*Supra* 11.)

All the *vratas* are understood to be for *ishtasiddhi,* desirables ; but this term has the four-fold, and extensive meaning of virtue, property, pleasure, beatification. Hence the desires are as the mind of the votary is disposed.

To this book is appended the *Sringára* and *vâiràgya satacams* of the work of *Bhartrihari* : wanting the *níti satacam* : for other copies of which see the heading Miscellaneous, under various letters.

The entire book is of medium length ; somewhat thick, touched by insects at the beginning only.

8. No. 1385. *Vâishnava-Dherma* from the *Garuda puránam*—incomplete from the 1st to the 11th *adhyáya* so far right : from the 20th to 24th *adhyáya,* right, the 25th *adhyáya* incomplete ; and the rest wanting.

The *múlam,* or original, appears to be wanting, and only a Canarese *tíca* remains.

Bhagavata máhâtmyam, on the causes of obtaining *mòcsha* or liberation ; to wit, the observances of the *Vâishnava* system.

Aditi púja máhâtmyam, on the merit of entertaining guests—giving food to way-faring men.

Sadáchárya máhátmyam, on the benefit of imitating the example of good men.

On the merit of constructing *Vâishnava* temples, tanks, &c. as a means of obtaining beatification.

Tulasi archana máhâtmyam, merit or excellency of offering sweet basil.

Merit of doing any service, as a charity, in a *Vâishnava* temple.

Merit of giving rice and milk-curds, to ten or more *Brahmans,* in a temple daily.

The merits of chants of the *Vâishnava* kind in a temple, as very pleasing to *Vishnu,* and the way to beatification.

These, and other modes of *dhermam* are contained in the book. *Garuḍa* narrated the same to *Marîchi rishi*: leaves 1—6 and 94—131—7 to 93 wanting.

The book is somewhat long, of medium thickness, and in good order.

9. No. 1427. *Dhana p'hala vrata, slócas* complete, from the *scánda puranam.*

A ceremony directed to the sun, on *bhánu váram* (Sunday), the bright half of *Mágha* month (if then homage be paid to the sun by this *vrata,* the result will be the accomplishment of *ishta siddhi,* under the four-fold division of *dherma, art'ha, káma, mòcsha*—see No. 1384—29).

5 Leaves 29—33 complete: but taken out from some other book. It is of medium length, and in good order.

10. No. 1443. Five *vrata calpas—slócas,* complete on 30 leaves.

The *Vishnu panchaca vratam,* or five *Vâishnava* vows: that is,

1.) *Vruttódyapana calpam,* benefit of a begun and ended ceremony.

2.) *Lacsha vrata vrata calpam,* on lighting one hundred thousand lamps.

3.) *Lacsha tulasi vrata calpam,* giving 100,000 sprigs of sweet basil.

4.) *Lacsha namascára vrata calpam.*

Benefit of 100,000 prostrations to *Vishnu.*

5.) *Lacsha pradacshina vrata calpam,* benefit of rolling the body on the ground, around a temple, a hundred thousand times.

Krishna told *Yuddhist'hira* that if the aforesaid ceremonies be performed, both men and women will obtain the pardon of their sins.

XXIV. Miscellaneous.

1. No. 994. Eight subjects.

1.) *Brahmópanishada,* supplement to the *Védas,* complete on 4 leaves. *Para Brahm* is the first cause of creation.

2.) *Kâivalya upanishada,* form of the *Véda mantra,* 4 leaves complete.

They who obtain full liberation are not again born: praise of beatification.

3.) *Jāpálya upanishada*; *mantras,* and *slócas,* complete 7 leaves.

Praise of *Para Brahm,* and of *tatva gnánam* or true wisdom.

4.) *Atma bodha prakaranam, slócas* complete, on 8 leaves, ascribed to *Sancara Bhagavat padichárya,* a disciple of *Sancarācharya:* on the divine, and human soul.

5.) *Krishna ashtóttram sata stóttra.*

108 stanzas, or *slócas*, complete, on 5 leaves.

Praise of *Krishna* by 108 names : said to have been given to *Bhúmi dévi* (the earth goddess) by *Adi séshan* (the old serpent.)

6.) *Védapustacam, mantras*, on 35 leaves, incomplete; from the *yajūr vēdam*, meaning not known.

7.) *Ashtapati, slócas*, incomplete—10 leaves.

By *Jaya dévi cavi.*

Otherwise known as the *Gîta Govinda*, translated by Sir W. Jones; this is a fragment.

8.) *Bála Rámáyana, slócas*, complete.

By *Valmîci*, epitome for schools, 19 leaves, in all 92 leaves.

The book is of medium size, slightly gnawed at one end, otherwise in good order.

2. No. 1293. Fragments.

2 Leaves, one containing the *mantra* for a fire-offering; the other in Canarese, matter referring to the *vedānta*, and asceticism : leaves 41—88 and 91—100, a list of words beginning with *Tem*, a quiver for arrows, and others following, alphabetically; Sanscrit, with the meaning in Canarese.

On the 99th leaf a little *Grant'ha* letter, with Canarese language, same subject. The book was taken out from those in the *Grant'ha* character.

The book is medium size, old, and somewhat damaged.

3. No. 1302. Various matters.

Tadhiyárádhana phala, the benefit of feeding *Vaishnava* devotees, literally worship of *Vishnu; tad* or *that*, being used to designate *Vishnu*, or *ens, that which is; slócas*, of some of which the meaning in Telugu is given.

Some matter on the *chit, achit, isvara.*

This is understood to be what is sometimes designated *tatva treya*, triple verity.

Chit, pure ether, incorruptible, immortal.

Achit, corruptible, without immortality.

Isvára, deity, comprehending the other two.

The scheme of deity is *Vāishnava.*

Some *slócas* having reference to *Ráma.*

Stanzas concerning *Vishnu*, in the Canarese language. By *Purandhaca Vittala dasa.*

A description of *Krishna* and of the *Gópis* seeking for him; with some stanzas from the *Gajéndra mócsha*, a part of the *Bhágavatam.*

Some *slócas* from the *Bála Rámáyanan,* others from the 3rd *sarga* of the *Raghuvamsa.*

Specimens of declining nouns. 39 leaves, some strung upside down, all of them fragments, and only of use to fill up other copies.

N. B.—The book would be of use in the work of collating the works in the Telugu letter, much being of that kind.

It is of medium length, thin, damaged at the ends.

4. No. 1355. A bundle of fragments.

1 leaf injured, *Vâishnava*, on the acquirement of knowledge, and the way to beatification. Leaf 1—7, *Garuda bìjácshara mantrá, slócas*, with prose, to get desires, health, &c., and against venomous bites.

Also *Garuda kavacham*, spell for protection against snakes.

3 leaves, *drávida prabandam*, the *Palándu* and other stanzas, Tamil language, but Canarese letter.

Leaf 1—10, *Párvana sräddha krama*, verses from the *Védas*, with *slócas*, on the mode of fire-offerings, and funereal offerings.

7 leaves—further matter on funereal ceremonies ; defective at beginning and ending.

2 leaves—*charana slócas*—record of the precise time of any one's decease, as to year, month, solar and lunar day. Tamil language, 99 leaves, that is 1—64 and 73—106 ; but wanting 10, 33, 90.

On the *rahasya-treya*, mystical triplicity.

Tatva treya, triple verity.

Theological ; as to the nature of God, and relation of the human soul, to God, and matter ; means of acquiring beatification.

Divided into five *surúpas* ; nature, or form—*Sri vachana búshana* ; *Artha panchaca* ; *Púrváchárya anukramanica* ; *Rahasya retna vali* ; *Mantra retna vali*, each one again divisible into five parts : *Váishnava* divinity.

Sanscrit—4 leaves, indicating the twelve places of the body on which *Váishnavas* put the *úrdhva* or *náma* ; how to mark them, the benefit of so doing : some make only three, one on each arm, one on the breast—this work states the so doing to be insufficient, and to be sin.

1 leaf *Mukunda mála*, *Vishnu's* garland, 5 *slócas* incomplete.

By *Kula sec'hara 'Aluvār*. Tamil language.

22 leaves, *upadésa rétna mála*, from the *Prabandas*—translation from the *Védas;* in all 157 leaves, not of equal length.

The book is rather long and thick, old, injured.

5. No. 1366. Four tracts.

1.) *Pancha bâudica sarîra tatva.*

On the five elementary principles of the human body, left incomplete as to the application.

2.) *Hari púja*, homage to *Vishnu*, according to the *Mádhva* system; and *pit'ha púja*, homage to the pedestal, or seat of the image of *Vishnu*.

Also *Vishnu manassu púja*, mental homage to *Vishnu;* this last only has a *tîca* in Canarese.

3.) *Kálámrita slócas*, astrological, on special times, as on the first menstruation, the good *nacshétras*. Also on marriage, the good times for it, times favorable to friendship, or alliance, or the like.

4.) *Táratamya sangraha, Nagari* letter.

On various births, as of the seven *rishis*, of the fourteen *Manus*, of the eight *vasus* (chief of *pitrus*), of the six vitals, to wit, eyes, ears, nose, mouth, skin, and interior, including wind. On the eight guardians of points. On things born of eggs: including insects proceeding from hairs of the body. On beings born from a womb. Details on those points, but left incomplete. Leaf 1—55 in regular order; 13 of them in *Nágari* letter, being this last article, 4 with some blank leaves.

The book is short, and thick, a little gnawed at the corners.

6. No. 1374. Seven pieces.

1.) *Vishnu púja vidhanam; mantras, slócas* incomplete. Some extracts from the *Védas*, as to daily formulas, used with motions of the fingers and other bodily members.

Subject, homage to *Vishnu.*

2.) *Vignésvara cavacha stottra—slócas* complete; praise of *Ganésa* from feet to head, for protection.

3) *Vencatēsvara sahasranàma.*

By *Ananta tirt'háchàrya.* Praise of *Vishnu* at Tripeti, by 1008 names, *mantra* form.

4.) *Asvatt'ha Náráyana stòttra, slócas* complete. From the *Brahmānda purànam, Brahma* told it to *Náráyana.*

The figure of a serpent is cut on a stone, and this stone fixed at the foot of an *arasu* (aspen) tree ; men and women by walking round this tree, keeping it on the right, and repeating the prescribed *mantras*, will obtain children, the favor of *Vishnu* and his paradise.

5.) *Brahma Yagnyam, mantras*, complete, *Vâishnava* in kind ; a sitting on grass in honor of *pitrus*, or ancestors : also, homage to some *rïshis*. At the end 5 or 6 *slócas* containing praise of the earth goddess, of the dwarf *avatára*, of *Vishnu*, and praise of the god of wind ; with *mantras* to *Vishnu*, used with motions of fingers and other members : so far 92 leaves, in regular order.

6.) *Bála Rámáyanam slócas*, complete on 6 leaves.

7.) *Sūrya namascāra mantra slócas*, homage to the sun—*mantras*, mixed. 8 Leaves complete. In all 106 leaves.

The book is of medium size and in good order.

7. No. 1375. Four tracts.

1.) *Mahimna stottra*, 38 *slócas*, complete.

Nāgari letter. The title may mean praise of the glory, or praise by *Mahima*. Subject, on three upper worlds, 1st the *Brahma lòca*, 2nd the *Vishnu lòca*, 3rd the *Siva lóca ;* and this *Siva* is head of all.

He is the cause of creation, of preservation, and of destruction ; on these grounds *Siva* is specially praised.

2.) *Siddha sarasvati stottra*, Canarese letter, *slócas* 10—43, panegyric on matters pertaining to *Sarasvati*.

By *Prithvitadhara rája*, various praise of *Sarasvati*, 5 leaves.

3.) *Siva pūja krama ; dandacam*, or long measured chant, also with *slócas*.

The mode of ritual homage to *Siva* ; and also a statement of the results or benefits ; incomplete, on 6 leaves. This *puja* is made with the use of leaves of the *bilva*, a tree sacred to *Siva*, its trefoils are said to represent the *satvîca, rájasa*, and *támasa, gunas*, but probably have a higher reference. This, and the following are in Canarese letter.

4.) *Nava devatà áváhanam ; mantras* and sanscrit prose, 5 leaves, incomplete.

Mode of fire offering to invoke the presence of the nine planets, or their regents.

The book is somewhat long, or of medium length, and thin, slightly damaged.

8. No. 1382. Three tracts.

1.) *Vara Mohana tarangini* this one is in the Canarese language; 561 *padyas* incomplete. From the 1st to 10th *sandhi* regular.

Description of *Krishna,* with his story; account of *Lacshmi*—birth of *Manmata,* his attack on *Siva* in a state of penance. Burnt to ashes by *Siva's* frontlet eye, the grief of *Rati* his consort.

The rest wanting, 51 leaves.

2.) *Vinayaca vrata calpam, slócas, mantras* complete. Benefit of the mode of homage rendered to *Ganésa,* on the 14th lunar day of the bright half lunation, in the *Bhadra pada* month.

3.) *Aûpásanam*; *mantras* from the *yajur véda,* incomplete.

A pot is filled with chaff, diagrams are marked on it by sacred grass, *mantras* uttered, the whole burnt as a *hómam.* In all 60 leaves.

The book is rather long, of medium thickness, touched by insects; the last piece has leaves shorter, and more injured than the rest.

9. No. 1409. Three subjects.

1.) In the style of the *védas,* in short sentences, treating of the wisdom and good disposition of *Vishnu,* by extracts taken from the *védas;* partly understood, partly not so: 15 leaves.

2.) *Pancha karana vartti,* on the five vital airs (or winds) supposed to reside in the different parts of the human body; herein specified, with the name of each vital air, 3 leaves.

3.) *Sancranti lacshanam.* It contains *mantras* used at the time of the winter solstice, the *macara-sancranti,* 8 leaves, incomplete.

(The three pieces are in *balband* letter, which from its affinity might perhaps be ranked with the *nágari.*)

The leaves differ in length, and the book is slightly injured.

10. No. 1410. Four subjects.

1.) *Sandhyá vandanam; mantras,* complete.

Prayers recited at morning, noon, and evening, by *Vaishnavas.*

The book explains the need of these to be, that, in the morning, *racshasas* (evil beings) impede the rising of the sun, trying to stop it; when the *mantra* as an arrow flies by way of the sun, and discomfits them; so at noon the said beings try to lay hold on the sun, till the *argha* and *mantra* send them away; and at evening the like efforts are repeated, &c. (So that *mantras* rule the heavens, as well as the gods.)

2.) *Vishnu stóttram,* Canarese language, with an explanation, incomplete, on 23 leaves.

Vishnu is lord of the universe, also the eternal; if he be praised, beatitude will be obtained.

3.) *Gópicá gîta; slócas.*

1 *Adhyáya* complete—Praise of *Krishna,* as if uttered by the cowherdesses, with whom, in early life, he associated—3 leaves.

4.) *Anga nyása karanyása.* The *mantras* used in the early morning, with certain motions of the fingers by *Brahmans;* touching also various parts of their bodies—15 leaves incomplete.

The book is of medium size, and somewhat damaged.

11. No. 1419. Three subjects.

1.) *Mahópanishada,* the great supplement.

Brahma to *Naréda, slócas.*

The 1st *adhyáya* is wanting, 2—6 complete.

Praise of *jitandheya,* or one who conquers the senses. If in making fire-offerings the person officiating receive money in compensation it is an evil gift; and transfers the punishment of the sin sought to be expiated from the culprit to the said officiating *Brahman,* leaf 40—75.

2.) *Padma puránam,* the *Pátala cándam; slócas,* the 4th *adhyáyam* complete.

Panegyric on the removal of sin. To obtain that removal *Vishnu* must be worshipped. *Vishnu's* forbearance extends to one hundred faults; not beyond. *Brahma* told this to *Bali chacraverti:* leaf 79—88.

3.) *Gayatri hrudayam,* complete, 10 leaves, told by *Brahma.* The *mantras* used in the early morning, at noon, and in the evening.

The book is short, of medium thickness, on talipat leaves, in good order.

12. No. 1435. Various small pieces, with comments.

Much of the matter appears to be of a *jangama* kind; beginning from conception in the womb, to the attainment of beatification.

1.) *Smara tatva pracásica,* a comment on a piece entitled *smara tatva,* the comment by *Révanárádhya.*

The *smara tatva,* or original, in five *slócas* only, follows. This is by *Viranaradhyar,* both are complete. It is somewhat difficult to describe a production which gives a religious turn to what western ideas consider indelicate or obscene: to wit—

Panegyrics on the splendid nature of *Manmata* the god of love. On the *sucla* and *sonita*, or *semen virile*, and the blood, so deemed, of the female sex. If the *sucla* prevail a man will be born, if the *sonita* a female, if both are equal an hermaphrodite. Recipe to restore lost virility. Five kinds of *rati* (turpiter.)

2.) *Siva rahasya pancha retna*, five jewels (i. e. *slócas*) by *Viranáradhyar*, on the *Sâiva* mystery. This relates to the *Sâiva* emblem, as to the cause of creation; with the *Sâiva tatva pracasica*, a comment by the same.

Panegyric of the said emblem. 13 leaves.

3.) *Sruti sarapancha retna*, 5 *slócas* by the same.

Sruti art'ha pracása by the same, a comment complete, contains *slócas* and prose matter from the *Védas*. It is endeavoured to be shewn that by all the *Védas*, *Siva*, (or his emblem) is the *Paran*, the alone heavenly one: the cause of creation, leaf 51—110 wanting the 69th.

4.) *Tantra sára pancha retnam.*

By the same.

Tantra sara pracásica, a comment on the other, by the same.

The subject relates to the discipline of a *yogi*, or strict ascetic. He may be a householder, not necessarily a *sanniyási*, or one wholly relinquishing all family and secular cares: 29 leaves.

5.) *Taraca pancha retnam*, and *Taraca dípica*, original, and comment by the same.

The list of the 27 lunar asterisms in the usual order *táràvali*, with a *Sâiva* cast given to the matter.

The book is of medium length, and somewhat thick, injured by insects, and a little gnawed at one end.

13. No. 1448. A confused mass of matters, 16 leaves on the two-fold nature of *mantras*, and ritual homage to *Vishnu*, the mental meditation and the outward ceremony. This relates to the *pancha ratram*. There is also a statement of the appropriate tunes and musical instruments, on festival days appropriated to *adi seshan*, *Garuda*, the *senátipati*, *Brahma*, *Indra*, and the other guardians of celestial points, of like reference.

3 leaves *Grant'ha* letter, Canarese language, containing house accounts, and some details of the five *gavvyas*, or products from a cow.

Astrology, mode of finding out the birth asterism from the name of the enquirer; when the date of birth, and the lunar asterism are unknown.

(This must be a device to deceive.)

On the twenty-seven lunar asterisms, and twelve zodiacal signs; how distributed, so as to coincide with each other.

The lords (or planets ruling) the zodiacal signs: incomplete.

14 leaves—on the *páncha ratram.*

On hoisting the flag, beating the great drum, calling together Indra and other deities, &c.

3 leaves 10th *padalam* or section, from the *prayóga mani múlaca,* on the mode of fire-offering and other matters.

Mode of purifying a house, from the 38th *adhyáya.* On the tunes and instruments used in *Vâishnava* worship.

Brahma tells *Vishnu* various matters about fire-offerings, and details of the *páncha rátram.*

The matters connected with this system are multiform; but in confused order. The only use of the book, as it now is, would be to compare it with other defective books of the *Pancha rátram;* and possibly to supply these deficiencies. The leaves of this book are of different lengths, and in different characters, Canarese and *Grant'ha.* As a whole it is rather long, thick, old, in pretty good order.

14. No. 1451. Three subjects.

1.) *Pancha rátra púja vidhánam, slócas* and *mantras,* incomplete.

The *ancurápanam,* or sowing seeds and offering them to *Vishnu.* Before doing so the great drum is beaten, and the *Brahmans* repeat their *mantras;* the said beating continues for one *muhúrtam,* then the grains are sown, &c. 46 leaves.

2.) *Chandródaya varu náma,* poetical description of moon rising, 19 *slócas.*

Darkness then disappears—the moon flower (*kuralâiyam*) opens its petals, the sea reflects rays from its waves; women become amorous; 5 leaves, *Grant'ha* letter.

3.) *Garuda panchasata,* should be 50 *slócas*; but incomplete.

By *Védantácháryu.*

When sectarial enemies sent a large serpent, *Pánipásidi,* to destroy *Vedantácháryu,* he addressed these *slôcas* to *Garuda,* the kite of *Vishnu,* which came and carried off the snake: 11 leaves, in all 62.

The book is long, of medium thickness, slightly damaged.

15. No. 1463. Bundle of leaves.

Mantras of the *Jâina* system, *slocas*, incomplete, some Canarese prose ; the *upanāina*, and *vivāha mantras*.

Some *slócas* containing praise of *Siva*.

Some medical matters, in Canarese prose.

Afterwards incoherent matters, one leaf, or half a leaf, and so on : in all 146 leaves. Of no use save to collate them with defective books.

The leaves are of different lengths and ages, more or less damaged.

16. No. 1482. A variety of forms of homage.

The mode of homage to the sun ; with the one thousand names of the sun.

Tricha kalpa, relating to a purifying the elements of the body, before engaging in any ritual service.

The offering water, poured out with both hands to the sun.

Drishta mantra,—Canarese—against the effect of evil eyes.

Visvamitra kalpa—it contains the entire routine of a *Brahman's* duties, during a whole day.

Gayatri stottra, praise of the *gayatri*, with an invocation to it for protection.

Ráma stottra—praise of *Ráma* by 1008 names.

Náráyana hrüdayam, and *Lacshmi hrüdayam*, two spells taken from a book called *At'harvana rahasyam*, or mystery of magic.

'Aditya hrüdayam, heart of the sun ; *Agastya* revealed it to *Ráma*, who thereby conquered *Rávana*—from the *yuddha cándum* of the *Rámáyanam : súrya Narayana cavacha stottra*, praise, with appeal for protection, to *Vishnu*, as seated in the *súrya mandala*, or region of the sun.

Asvatt'hi stottra, praise of the *arasu* (aspen) tree.

A nimb, or *veppa* sapling is brought near to it on Mondays by women, and carried round with this chant to procure offspring.

Purusha sūcti, or hymn from the *yajur véda*, relating to *Vishnu*.

Náráyana upanishada, a *véda* supplement.

Sri súcti, a hymn from the *véda ;* it relates to *Lacshmi*.

Some *mantras*, or prayers, from the *védás*.

Krishna stottra, praise of *Krishna*.

Náráyana stottra, praise of *Vishnu*.

Gajendra mocsham, the liberation of an elephant from a crocodile (allegory), from the 1st *adhyáya* 8th book of the *Bhágavatam*.

Ganga sahasranama, praise of the Ganges goddess, by 1008 names.

154 leaves, not all numbered, 17 leaves are a little shorter than the rest.

The book is somewhat long, and thick, in tolerable order.

17. No. 1485. *Excerpta*.

Leaves 23—88, the *Virata parvam* of the *Bháratam* complete; *padya cávyas* in the Canarese language.

Leaf 1—28 *Amara náma lingána sássanam*, the 1st *cándam* complete, but strung in reversed order.

Leaf 2—14—*Bála Ramayanam*, wants the 1st leaf, an epitome for schools.

39 leaves Telugu language, containing *mangala stottras*, or epithalamia, on *Alaméla*, a form of *Lacshmi*, and on *Vencata nát'ha*, or *Srinivasa*, a form of *Vishnu* as worshipped at Tripety.

Stanzas used on joyful occasions.

Some *sísa padyas*, or short lines on moral subjects.

Also some stanzas, in the Telugu language, from the *yuddha cándam* of the *Rámáyanam*, on *Vibíshina* finding his counsel rejected and going over to *Ráma*: a fragment.

Some intermediate leaves containing Telugu accounts.

The book is long, somewhat thick, old; slightly injured, uniform in appearance.

18. No. 1550. Fragments of odd leaves.

8 leaves on confectionary, Canarese.
2 ,, *slócas*, the tale of *Raghu* of the solar line.
2 ,, *slócas*, the sports of *Krishna*.
1 leaf on Grammar, *sùtras* on nouns.
2 leaves panegyric, *Krishna rája* of Mysore.
2 ,, *kriya mála*, or list of roots of verbs.
2 ,, praise of *Ráma*.
2 ,, *slócas* ethical in kind.
4 ,, *Amaram*, the 1st *candam*; the *kála varga*.

4 ,, praise of *Ráma.*

1 leaf *Nánárt'ha retna málica*, words having various meanings.

The whole, little better than a bundle of leaves, useful to supply leaves wanting in other books.

The leaves are of different lengths, the book of medium thickness, injured by breaking.

19. No. 1551. Fragments.

8 Leaves *slocas; nacshétra p'halam*, influence of the lunar asterisms: does not begin, nor end; damaged.

9 Leaves *slócas* enquiry as to any thing stolen, and mode of reply.

1 Leaf (*nágari* letter) *slócas.* Query as to going to such a town, on such a day.

The number of words used in such an enquiry observed, and an answer thereby determined.

4 leaves Canarese letter, *slócas.* A diagram containing 108 small squares, each one numbered: any enquirer is directed to touch any one of them at his pleasure; and from the number an answer affirmative, or negative to his question is given.

5 leaves (*nágari* letter) *slócas* only, various ethical matters.

19½. No. 1574. *Subháshita slócas.*

Extracts on varions subjects, whether from the *Bhartri hariyam* is uncertain.

Laudatory encomiums of learning, liberality, courage, or bravery; *váni*, or eloquence, corn, grain, patience, or clemency. There are mingled with these, *sringara* and *níti*, or amorous and ethical; corresponding in all the subjects, with the abovementioned work, leaf 1—44.

The book is short, and touched by insects.

20. No. 1577. *Subhashita retna mála.*

By *Bartri hari. Slócas* or *múlam* only.

The three *satacas* are complete, but strung in confused order.

1 *níti*, 2 *sringāra*, 3 *váiragyam*, is the proper order; but in this book, 1 *váirágyam*, 2 *níti*, 3 *sringaram*, is the order adopted: the smaller included *padadhis* are in regular order.

See former notices of the work.

This book is of medium length, thin, on broad talipat leaves, damaged by worms, one leaf broken, very close, small writing.

21. No. 1579. *Subháshita slócas,* incomplete.

Description of the mode of playing with balls by both sexes: 3 *slócas.*

Other *slócas* on *sringara* matters, relative to women, *lékhaca guna varna,* whether as of his own composition or that of others, the qualities of a good writer, or copyist, i. e. the hand writing neat, fair, &c.

Leaf 14—56, or 42 leaves remain.

The book is rather long, of medium thickness, injured by insects.

22. No. 1626. Three subjects.

1.) *Bhavishyótra puránam,* said to be taken from it, the *camaláchala mahatmyam.*

The 2nd and 4th *adhyáyas; slócas,* both incomplete.

Suta narrated to the *rishis,* the excellence of the lotos-hill, 7 leaves.

2.) *Vishnu stottram,* 97 Canarese stanzas.

Praise of *Vishnu* and *Nila devi,* a form of *Lacshmi*. 26 leaves.

3.) Fragment of an almanac—incomplete; the year not found—prose, 28 leaves.

It contains *tit'hi, váram, nacshétra, yōgam, nāmakarana, tyajya* bad hours, *rahukála* bad time: in all 61 leaves.

The book is of medium thickness, the leaves not of equal lengths, somewhat injured.

23. No. 1630. This book is made up by a heterogeneous mixture of palm and talipat leaves, of very different lengths and sizes, put together in a hasty and careless manner, as if making up a tail piece of fragments: of no use, except to fill up other defective books—75 leaves.

Among the contents are, amatory verses; *slócas* from the *Amaram,* a lexicon; on astrology; a commentary on amatory verses, in Canarese; description of *cunkuma*—spot on the forehead of women; medical matters; some *slócas* on *jáina* subjects, &c. &c.

In various conditions; some leaves damaged.

24. No. 1635. *Subháshita slócas.*

By *Bhartri hari yōgi.*

Two copies; one has the *mūlam* only, the other *mūlam,* and *tîca;* the latter in Canarese.

1 copy—*múlam* only, the *níti* and *sringára satacas* are complete, the *váiragya satacam* incomplete.

2nd copy *múlam* and *tíca* both incomplete.

The *sringára satacam* has 95 *slócas*, wanting 5 others.

The *níti satacam* wants a few *slócas* at the beginning.

The *vâiragya satacam*, original, and comment, both complete.

The leading subjects are amorous, ethical, ascetical; according to the titles.

For minuter notices, see other copies, *Grant'ha* letter. The *níti* relates to worldly morals ; the *sringára* refers to women, and in parts, scoffs at them ; the *vâiragya* is on entirely renouncing all worldly attachments.

1st Copy leaf 1—13.

2nd Copy „ 1—112, but 33—35 are wanting.

The book is of medium length, somewhat thick, on broad talipat leaves, in good order.

25. No. 1644. *Subháshita retna vali.*

By *Bartri hari, slócas.*

Two copies. 1st copy contains 1 *níti*, 2 *sringára satacams ;* with a *tíca* in the Canarese language, leaf 1—77.

2nd Copy has only the *sringára satacam*, the *múlam* without comment: leaf 1—12.

The whole book is somewhat long, of medium thickness, a little injured.

26. No. 1651. Varieties.

1.) leaf 11—15. *Gayatri hrudayam ; veda, slócas,* and prose mingled. Origin of the *Gayatri;* description of its nature, or form. Its benefit *(p'halam)* and the like. A discourse between *Brahma* and *Yágnyavâlcya,* complete.

One leaf contains the proper characteristics of a *Brahman,* and *Muni.* This portion is in Telugu letter.

2.) leaf 36—46 *Grant'ha* letter.

Gayatri hrudayam, the same as the foregoing.

Gayatri cavacham, the charm with *stóttra ;* signs with fingers, and appeal for protection.

Sudarisana shadacshara, mantra and *stóttram.*

The six lettered *Vâishnava* charm, *slócas,* prose complete ; named after the *chacra* or discus.

3.) Leaf 38—41. *Sudarisana stóttra, Grant'ha* letter. Praise of the discus. By *Védantácharya,* the leader of the *vadagalas.*

Snána krama, mode of bathing, as to the use of *mantras,* &c. prose, in all 21 leaves.

27. No. 1655. Varieties, some mixture of *grant'ha* and *nágari* letter.

Chaturya slócas (Grant'ha).

Facts from the *Rámáyanam* and *Bháratam,* so confused in appearance as to be self-contradictory, but the writer states it to be the story of the *Rámáyanam;* so that the matter must be a sort of sphinx-like riddles; needing ingenuity to find out the meaning.

Vishnu sahásranáma púja, praise of *Vishnu* by a thousand names: incomplete, Canarese letter.

Karnamrita, slócas (Nágari) verses pleasing to the ears; on the sports and adventures of *Krishna.*

The same in the *Grant'ha* letter.

Rája níti, in the *Grant'ha* letter, various matters about kings; among the rest censure, in that they do not observe their own laws; but in order to extract money act like a *dévádiyāl* (" her ways are changeble") sometimes coaxing, sometimes angry, &c.

Sringara slócas, ornamental; it is no crime to eat the cakes, &c., offered at a *Vâishnava* shrine.

Among the *Sâivas* it is deemed a fault; other matters.

Pavitra lacshanam, on the properties of a cotton bracelet worn around the wrist at the time of sacrifices and festivals.

Proper size of a pot, or vessel, to be used on various ritual occasions.

Jyótisham, or divination (*nágari* letter) on signs, omens, *pújas* on birth days of some demi-gods.

Sringára slócas; others from the *Amarúkam.*

Again *jyótisham* in Canarese and other *sringára slócas.*

Notes, as to the asterism of birth of *Kùla séc'hara' Aluvar;* in all 62 leaves, without numbers.

The book is of medium size and injured by worms—some leaves are a little shorter than others.

28. No. 2362. Nine tracts.

One leaf contains a Tamil stanza in the *Grant'ha* letter.

1.) *'Alavantàr stóttram—slócas* with a Canarese *tíca,* praise of one of the *'Aluvár,* his birth, nurture, adventures, greatness; incomplete.

2.) *Suprabádam ;* Canarese *padya cavyam.*

By *Cháma rája* of Mysore.

Concerning *Ráma*—to arouse him in the morning, after sleeping at night.

The subject refers to his conquest of *Rávana*, and dwelling with *Sita* at *Ayódhya.*

3.) *Paschama Rangha náyaca stottra.*

Praise of *Vishnu* at *Seringapatam* in Mysore, Canarese prose, incomplete.

4.) *Hari ashtacam,* 8 *slócas,* with a Canarese *tíca*—complete. Praise of *Vishnu.*

5.) *Narasinha mangaláshtacam,* 8 *slócas* complete, no *tíca.*

Praise of the man-lion *avatára* in a rapid metre, with *jayamangala* often repeated.

6.) *Abhíti stavam, slócas,* incomplete.

Praise of *Sri rangha nát'ha,* a form of *Vishnu* at Trichinopoly.

. By *Védantachárya.*

The manner is serious; without the silly ornament of some of this author's writings.

7.) *Sudarisana ashtacam*—8 *slócas,* praise of the discus of *Vishnu.*

8.) Stanzas without names, relating to *Krishna,* Canarese *padyas,* from 1st to 3rd *adhyaya,* his sports as a child, and amorous adventures in youth.

9.) *Vishnu cavacham* with *stottra,* Canarese *padya cávyam* 28 stanzas incomplete.

Appeal to *Vishnu* for his protection.

The leaves are strung out of due order; and some of them not numbered, in all 154 remain; they seem to belong to various books. As a whole, the book is of medium length, somewhat thick, old, in good order.

XXV. Music and Dancing.

1. No. 996. *Bharata sastram.*

The *hasta adhyáyam,* or chapter on motions and indications by the hands; incomplete.

In public dancing twenty-seven different motions are stated, and explained, such as *pataca, tripatáca, tarjini.*

The book is short, on four talipat leaves, a little damaged.

2. No. 1587. *Bharata sástram; slócas* with a Canarese *tica;* this last by *Mallicarjuna.*

Hasta adhyáyam.

Hasta lacshanam, property of the hand, is added to each of the following technical words, that is—

Dhúta—slight movement.

Vidhúta—greater or more rapid.

Upa dhúta—rapid motion.

Cambitam—finger movement.

Kunjitam—slightly folding the fingers.

Akunpitam—closing the hand.

These, and various other motions with the hands and fingers.

The book is short, of medium thickness; narrow leaves, very old, and much injured by worms: 43 leaves are written: in the midst are 17 blank leaves; in all 60 leaves.

3. No. 1666. This book is prefaced by matter on musical modes, and on the tunes adapted to times and occasions—the *palavi,* the *éca talam,* &c.; the tunes are those intended for household use. There follows about one half of the *Ashtapadi,* 1st to 12th *sarga;* twelve others wanting. Praise of the 10 *avatáras* of *Vishnu.* Then a description of the amours of *Krishna:* the piece is otherwise known as the *Gíta-Govinda,* by *Jáya déva;* and I believe is much used at rural festivals. See XI.

The book is short, of medium thickness, somewhat damaged.

XXVI. Pauranical.

1. No. 991. *Sri Bhágavatam, slócas*; fragment of two books in the 18th *purana.* The 19th *adhyáya* of the 1st *scandam* is complete, and there are 7 *adhyáyas* of the 2nd *scandam* incomplete. Various traditions: matters on the four castes: *Vâishnava* subjects: 55 leaves.

The book is of medium size; and, with the exception of being very slightly gnawed by rats, is in good order.

2. No. 1392. *Bhágávatam, slócas,* the 8th *scandam.*

The 1st *adhyáya* wanting, 2nd and 3rd complete, the subject is popularly known as the *Gajendra mócsham,* or liberation and beatification of an elephant, after a long struggle with a crocodile, released by *Vishnu* coming on his eagle vehicle. Most probably allegorical: 8 leaves only.

The book is long, and in good order.

3. No. 1411. *Vishnu puránam*; *slócas.*

By *Parásara* to *Mâitreya.*

Part of five *amsas*—or books.

The 1st book has 22 *adhyáyas*, the 2nd book has 16 *adhyáyas*, the 3rd book has 18th *udhyáyas*, the 4th has 24 *adhyáyas*, the 5th has 37, only from the 12th to the 30th *adhyáyas*, in the midst the matter is deficient, the 6th book has 4 *adhyáyas :* general subjects—

Praise of *Vishnu ;* creation by *Brahma,* but through *Vishnu*—the four ages, and other matter, in special honor of *Vishnu.* Translated into English, see also other notices. 260 leaves; over 206 to 230, or 24 leaves wanting.

The book is long and thick, in good order.

4. No. 1412. *Vishnu puránam, slócas.*

By *Parásara* to *Mâitreya.*

In six *amsas* or books, complete.

The 1st has 22 *adhyáyas*, the 2nd 16 *adhyáyas*, the 3rd 18 *adhyáyas*, the 4th 24 *adhyáyas*, the 5th 37 *adhyáyas*, the 6th 8 *adhyáyas.*

Details on the mode of creation—the *avatáras* generally, in praise of *Vishnu ;* and *Védanta* in substance: 82 leaves, neat, very small and close writing.

The book is somewhat long and thick, on broad and strong talipat leaves, in good order.

5. No. 1424. Selections of various matter from various portions of the eighteen *Puránas ;* and some matter from the *Bháratam.*

Aditya puránam, on the burning of *Manmata :* marriage of *Parvati ;* birth of *Karticéya :* killing of *Taracásura,* by *Subrahmanya,* from 53rd to 56th *adhyáyas,* leaves 33—48 : from 218—400, various matters; some as follows :

Brahmóttara puránam, the conquest of *Yama* by *Márcandeya.* On *Sivá's* cutting off *Brahmá's* head: incomplete.

Padma purána, discourse of *Vasishta* to *Dilipa,* an ancestor of *Ráma :* again, the conquest of *Yama* by *Márcandeya.*

Márcandeya's praise of *Siva,* birth of *Nandikèsvara. Linga puranam,* the amusement of *Siva* in assuming the form of a *sarabha,* and with its beak piercing the skull of *Vishnu,* when the latter lay drunk with the blood of his victim, slain in the man-lion *avatára,* and that because of enmity between them. *Scanda puranam,* excellence of *Paramésvara* or *Siva.* The legend of the *svarna mucʼhi* river. Excellence of the image at *Calahasti.* On *Sivá's* dancing during the twilight, the *pradósha kálam,* from the *Brahmottara*

khandam of the *scánda puránam.* He also dances periodically at the time of the deluge—this from the *cúrma puránam.*

Bhárátam. The *kirartarjuna,* as found therein, complete.

Padma puránam, of which the first part is *Sâiva* and the second part *Vâishnava.*

A tale from the former part on the *dacshana murti*, the god of learning with the *Sâivas.*

Excellence of the five lettered charm. Mode of ritual homage to *Siva,* its excellence.

Bhágavatam, 6th *scandam,* the *Nárâyana verma,* or *cavacham,* a spell complete.

These, and a few other matters.

The book is long, somewhat thick, old, and considerably injured.

6. No. 1507. *Cumara sambhavam.*

By *Cáli dása, slócas, mulam* only, and incomplete.

This is one of the *maha cavyams,* or classic poems: but as being grounded entirely on *puránas* it is placed here.

This incomplete copy contains from the birth and training of *Parvati,* through the account of the *tapas* of *Siva,* the episode of *Manmata,* to the marriage of *Siva* and *Parvati;* the rest wanting. 1st to 3rd *sarga* complete, 4th wanting, the 5th complete, the 6th has only 83 *slócas ;* 62 leaves remain, negligently strung, in reverse order ; written in a coarse schoolboy's hand writing.

The book is somewhat long, of medium thickness, in good order.

7 No. 1517. *Cumara sambhava.*

By *Cáli dása, slócas,* the *mulam* only.

From the 1st to the 7th *sarga* complete, the 8th wants something at the end, leaf 1—24. A classic poem used in schools; on the marriage of *Siva* with *Parvati,* and birth of *Subrahmanya.*

The book is long and thin, on broad talipat leaves, touched by insects.

8. No. 1518. *Cumara sambhava.*

By *Cáli dása, slócas, mulam* only.

The 1st and 2nd *sarga* complete, the 3rd has only 13 *slócas,* the rest wanting.

On the birth of *Parvati,* with attendant details—not more: leaf 57---74, leaf 70 broken, half remains.

The book is of medium length.

9. No. 1525. *Cumara sambhava.*

By *Cáli dasa; múlam,* or original only.

The 1st to 8th *sarga,* so far right; the other matter wanting.

The birth and marriage of *Parvati* down to the birth of *Subrahmanya.*

89 Leaves. The book is of medium size, old, very much injured by worms.

10. No. 1588. *Scánda puránam, slócas.*

Tirt'ha cándam, 1st to 11th *adhyáyam* complete, the 12th incomplete.

Kalyána candam, 1st to 4th *adhyáyam* complete, the 5th incomplete.

Mahatmyas, or legends of *Mandagin dhara* hill, and of various *tirrt'has,* or pools, known by the names of *Agastya, Parásara, Mâitreya, Kanata, Mandgalya, Siva, Ganga;* and the *Siva puja,* or ritual homage to *Siva:* leaf 1—60, 61 to 66 wanting, 67—81.

The book is very long, of medium thickness, injured by insects,

11. No. 1608. *Sanjivini;* a commentary on the *Cumara sambhava.* by *Kólla chéla malli nát'ha suri* (a poetical title of *Pedda Bhátta,* a Telugu poet) prose form: 8 *sargas* are complete, but the work not so.

The story of *Parvati's* birth and rearing; description of her—burning of *Manmata;* grief of *Reti,* down to *Parvati's* marriage—not more, leaf 1—94.

The book is somewhat long, of medium thickness, touched by worms.

12. No. 1645. *Padma Puranam: slocas.*

Uttara khandam, incomplete.

Sudarisana mahatmyam—praise of the discus of *Vishnu,* or thunderbolt.

Importance of putting the *námam* on the forehead; and other parts of the body.

The doctrine of the eight lettered spell; not of each syllable, but as a whole: said to have been privately told by *Sivā* to *Parvati.*

Paramátma surúpa nirnayam, or description of the nature of God.

The order of the elements in the creation of the world. By the authority of *Para-Brahm, Vishnu* is the creator, after every *yuga pralayam* or periodical deluge.

St'hiti krama, mode of preserving created beings; *samhara krama*, mode of destroying them.

The whole on creation, preservation, and destruction is herein predicated of *Vishnu*.

Siva told the whole privately to *Parvati*. (Sectarial device).

34. Leaves irregularly strung.

The book is long, of medium thickness, slightly injured by breaking.

13. No. 1664. *Gajéndra mocsham, slócas*, from the 8th book of the *Bhágavatam*. The 4th *adhyáya* complete, no more.

Vishnu, on *Garuda*, delivered an elephant from an alligator, and gave it beatification (probably allegorical).

1 leaf Canarese language, on the story of *Vicramáditya*, 19 leaves.

The book is of medium length, injured by worms.

14. No. 984. *Scánda puránam, slócas*.

Siva rahasya khandam, complete.

This part is divided into six *cándams*, or sections.

1. *Sambhava cándam*, 50 *adhyayas*; on the birth, growth, and power of *Subrahmanya*.
2. *Asura cándam*, 15 *adhyáyas*; on the *asuras* coming to battle with the *dévas*.
3. *Vîra mahéndra cándam*, 7 *adhyáyas*; *Indra*, and *Cumara* armed go forth to war.
4. *Yuddha-cándam*, 35 *adhyáyas*; destruction of the *asuras*.
5. *Deva cándam*, 7 *adhyáyas*; the *dévas* went to *scanda giri* and praised *Cumara*.

Dacsha cándam, 40 *adhyáyas*; legendary account of *Siva's* destroying the sacrifice of *Dacsha*.

251 leaves in all.

[In the antediluvian world *Casyapa* had two wives *Diti*, the mother of the *dâityas*, and *Aditi*, the mother of the *dévas*. After the deluge the name of the *devas* continued; but the other word merged into *asuras*; designating the children of the emigration under *Ashur*, and Nimrod. It is high time that these *devas* and *asuras* should cease to be considered as superhuman beings; the *asuras* being very evidently the *Assurs* of Nineveh; and the *devas* in this book, the residents in the then warmer climate than now of *Scandinavia*. Mr. Layard's researches, on being properly compared with the Hindu *puránas*, will bring this out in open day.]

15. No. 1397. *Vasishta puránam slócas*.

Tirt'ha cándam—this contains matter relating to the pool, or lake near the foot of *Cáilasa,* on the table land above the *Himályas,* being the river or lake known by the name *Manasarowa.*

Parvata mahatmyam, legend of the hill i. e. *Cáilasa : Siva* related to *Agastya* the excellence of *Cáilasa.* If any one come to that hill beatification is assured: there can be no more pain of future births.

The 53rd *adhyáyam* complete, leaves 62—66 and 81—88, or twelve in all.

The book is long—a fragment taken out by copying from some other book, and recent.

LOCAL PURANAS.

16. No. 1415. *Vencata giri mahatmyam,* said to be from the *Vámana puránam, slócas,* incomplete; 18 *adhyáyas* are regular.

Janaca mahá rája made an *asvamédha* sacrifice, when many *rishis* and others being present, he asked who ought to be worshipped. One present, named *Vamana rishi,* said, that he had seen *Agastya, Pulast'hya,* and other great *rishis* doing penance on *Vencata giri;* and, on his asking them why, they said because the god of *Váicont'ha* (*Vishnu*) condescended to dwell there, and they were doing penance, with a view to beatification; wherefore *Vencata svámi* is to be worshipped: leaf 77—132, or 55 leaves.

The book is short, of medium thickness, in good order.

16¼. No. 1428. *Hasta giri mahátmayam,* legend of Conjeveram, said to be from the *Brahmánda puránam.* Narrated by *Bhrigu rishi* to *Nareda.*

Satya vrata cshétram is the name given to the plain on which the town is built. *Brahma* there made an *asvamédha yágam.* Description of *Canchi patanam,* its excellence; fame of *Hasti giri* (elephant hill) *punya culla vimánam,* the shrine, the birth of *Varada raja* there: concerning the *vega vati* river; it is a visible form of *Sarasvati;* she assumed that form because of its excellence: with some like matters, as usual in such legends.

Note—18 *st'halas,* or fanes, are said to be connected with the *Váishnava* temple there.

The book is short, rather thick, in good order.

16½. No. 1429. *Ventaca giri mahatmyam,* said to be from the *Brahmánda puránam, slócas;* 10 *adhyáyas,* on 16 leaves; so far right, the remainder wanting.

Dúrvasa rishi having come to the residence of *Dilípa maha raja,* this king asked him concerning the eight *st'halas* of *Vishnu,* not made, but

self-created ; and especially begged him to discourse concerning *Vencata giri* (Tripety) as one of them. *Dūrvasa* narrated the legend of the hill, and of *Srînivasa* (or *Vishnu)* dwelling there.

The book is long, thin, old, touched by worms.

17. No. 1430. For sections 1, 2, 3, see XXIX.

Sect. 4, *Cási mahatmyam, slócas;* said to be from the *Vayu-puránam,* from the 1st to 9th *adhyáyam* but the 3rd, 6th, 7th wanting, on 11 leaves, incomplete.

Legend of Benares. If any one reside in Benares and bathe in the Ganges, there will be no pain of future births. The excellence of *Cási* and of the Ganges.

The great felicity of *Visvanát'ha* (a form of *Siva)* there.

Section 4 *Srî Rangha mahatmyam ; slócas* said to be from the *Brahmánda puránam,* 1st to 6th *adhyáya,* on 3 leaves, incomplete.

Legend of Seringam, near Trichinopoly.

Mahésvara narrated to *Naréda* an account of the fane, and its god.

Other and fuller notices elsewhere occur.

This book may be known by its being of double length, on broad talipat leaves, closely written.

18. No. 1434. *Sára cshetra mahatmyam,* said to be from the *Bhavishya puranam,* the *madhyama khanda,* or middle section.

Brahma to *Náreda:* from the 68th to the 72nd *adhyaya,* so far complete.

Sára is one of the 108 *Vâishnava* fanes. Its excellence ; glory of the god *sára nát'ha.*

On the *Cáveri* river doing homage, it obtained the gift of being greater than the Ganges. The *Caveri* thereupon praised *Vishnu Marcandeya,* doing homage at this place, had success. *Sára púshcarani,* a tank, its excellence. On the *Prahlada* and *Brahma* pools, with other tales.

14 leaves. The book is long, much damaged on one edge, or side, by worms.

19. No. 1607. *Garala pura mahátmyam, slócas,* said to be from the *scanda puranam,* from the 1st to the 13th *adhyáya,* complete on 31 leaves.

The *kapilá* river, its origin.

Kapilá mahatmyam, its excellence.

Kavundini nadi, origin of a river.

The excellence of the mud, or clay of that place. The junction of those two rivers, a ghaut there for bathing.

The excellence of *Sangamésvara*, a form of *Siva* worshipped at the confluence of those two rivers.

Parasù Rama was born and did penance there.

Gautamá's penance there.

The legend of *Garala puri*—or poison town, specified in another notice.

The book is of medium length, thin, touched by insects.

20. No. 1676. *Paschama srîrangha mahátmyam*, said to be from the *cshétra khandam* of the *Brahmándu puránam; slócas*, with a Canarese *tica*, complete; 1st to 5th *adhyáya. Paramésvara* to *Náreda.*

If any one die at that shrine he will be beatified.

The excellence of the *Cáveri* river there. On its banks are *Gáutama cshétra*, the hermitage of *Gáutama*, with *Srînivasa cshetram* and others, where the triple weapon bearer, the possessor of the six good qualities, *Vishnu*, condescended to dwell: 266 leaves.

The book is of medium length, double thick, with a wooden peg; recent in appearance, but much wormeaten.

21. No. 1660. Three local legends.

1.) *Vencata giri mahatmyam*, from the *cshétra khanda* of the *Brahmánda puránam;* 1st to 9th *asvásam*, so far complete, the rest wanting: *slócas*, with a *tica* in Canarese.

A description of *Váicont'ha* the paradise of *Vishnu;* the dimensions of *Vencata giri* defined; the coming of *Vishnu* to dwell there.

Account of a *chóla* king who desired a son, and, in a dream, was assured of one being born to him.

A son was born, who became sovereign of the countries around, or near this hill.

Whosoever dies at *Vencata giri*, even as low down in the scale of being as an insect, to such a being there will be no future pain of birth or transmigration. These and many other matters, as usual in *st'hala puranas*, or local legends.

Náreda narrated the same to *Bhrigu.*

1st and 15th leaves wanting, otherwise from leaf 2 to 33.

2.) *Hastu giri mahátmyam*, legend of Conjeveram 1st to 18th *asvásam* complete, *slócas* with a Canarese *tica.*

Brahma did sacrifice on the banks of the *Végavati* river. *Sarasvati* came, in the form of a river, and destroyed the sacrifice. Many sheep were being sacrificed, and some observers mocked: whereupon *Brahma* took the fat of the cawl, and, meditating on *Vishnu,* poured this on the sacrifice.

From the great flame which it caused *Vishnu* as *Varada rája* appeared, fully armed as a warrior and devouring the said fat with his teeth: with connected matters: such as,

Ava mrṭá snanam: closing ceremony after a sacrifice: washing the body, taking the ashes remaining from the sacrifice, and putting some on the bodies of attendants, then returning to their homes. And,

The mode of homage to *Varada rája* after the finishing the above sacrifice; brief: 2) is on 51 leaves.

3.) *Paschama rangha mahatmyam.*

1st to 4th *asvásam,* so far only; the rest wanting, *slócas,* with a Canarese *tica.*

Gâutama's hermitage on the river bank, and excellence of the place; the appearance of the *vimánam,* or shrine of *Srí rangha*—the excellence of the temple: the rule of its god. *Siva* to *Náreda*—25 leaves: in all 115.

The book is long, somewhat thick, on broad talipat leaves, touched by insects: in the midst some leaves are broken, only half remaining.

XXVII. Polemical.

1. No. 1408. Two tracts.

1.) *Advâita vâidîca siddhanṭa sangraha:* prose, incomplete.

By *Narasinha cavi.*

This tract opposes the popular notion that *Brahma, Vishnu,* and *Siva* are three distinct, and jarring personages; and maintains that there is one *Para Brahm,* who unites the three in the offices of Creation, Preservation, and Destruction: 12 leaves.

2.) *Jaganát'havijayam,* the triumph of *Jaganát'ha,* otherwise termed *pancha pashánam vyakyánam.*

By *Rudra bhatta cavi.*

This is a laboured attempt to turn fifty-six special names of *Vishnu,* so as to make them designate *Siva, ex: gr: vi,* the atmosphere, *shnu,* dwelling in; thence " dwelling in the air," an appellation of *Siva;* and so on; but the endeavour fails in five names, hence termed stones (*q. d. cruces*)*:* thus *Na* in *Naráyana* cannot be turned to a *Sâiva*

sense; though there is a report that some modern polemic, from Mysore, boasts of doing what *Sancaráchárya* attempted, but failed to accomplish: 20 leaves incomplete.

(My own derivation of *Vishnu* may be, at least as good as the above; that is:

Vi intensive particle, corresponding to *ha* in Hebrew, *ish*, Hebrew for man: *nu*—*Ñuh* or Noah (*sicut*) "the man Noah:" whosoever has attended to the *teppa*, and *vasanta* festivals among *Vâishnavas*, can have little doubt that such is the true derivation; even as *Ráma*, without meaning in Sanscrit, denotes high, lofty, eminent, in Hebrew.)

The book is of medium size—1) is a little gnawed, 2) in good order.

2. No. 1450. *Yétindra mata dîpica.*

By *Srinivásāchárýá*, prose, complete, 62 leaves.

On the *Vâishnava* view of the *Védánta* system.

1 leaf *mangala stottra*—or recommendatory preface.

Terms used in native logic are employed, with the addition of *nirupana* description, and *avataram*, which means here, simply birth, existence; with the addition of these two words the divisions of the work are *pratyacsha, anumána, sabda, prakriti, kála, nitya vibhisti, jîva, Isvara, dravya, aviyápti, adivyapti, asambhavam.*

The first two are either logical or other technical terms, applied to a theological system. The three last are metaphysical as to character of other parts, i. e. wanting the quality possessed by another of the same species, or possessing some quality additional to those common to the same species, or an entire defect of the quality under consideration. *Pramánam* and *prameyam*, *Pracruti* and *nitya vibhúti.* These are *vibhágam*, different, distinct. Bodies that are produced by *pramánam* and *pracrüti* material, subject to sorrow: such as are produced by *prameya* and *pracrüti*, are celestial, gods; spiritual, not physical.

Besides these matters, the *sáiva* system is stated by *púrva pacsham*, or objection, and then confuted by *siddhantam* or reply. And *Nárâyana*—to whom various epithets or attributes are applied—is asserted to be the primary cause of creation, and also of destruction.

The book is by consequence, ultra *Vâishnava;* and in result, monotheistic. It is recondite; but would seem to be worth translating.

The book is of medium size, and in tolerable order.

3. No. 1526. *Visva guná darisam*, a *kalëidoscope;* stanzas, and prose, with much Telugu letter.

By *Vencatácharya.*

This writer exercises his ingenuity by first abusing, then praising, various gods and places: with what object other than to shew his own skill is not apparent; except as a masked battery against the *Tengalas*.

1. *Surya—ninda stuti*—abuse and praise.
2. *Bhadraca st'halu Nárâyana* „
3. *Ayodhya* „
4. *Cási cshétra* „
5. *Gurjaca desa* „
6. *Carnataca-desa* „
7. *Cánchi* „
8. *Chóla desa* „
9. *Pandya desa*, and other places „
10. *Madhva matam* „
11. The five castes, including *Pariars* „
12. The *Cómties*, or merchants „

Also the astrological *Brahmans*, and other classes. All these are first abused, and then praised.

It seems that the author belonged to the *Vadagala* sect of *Väishnavas;* and he gives the *Tengalas* abuse, but no praise; leaving his sting with them: leaf 1—22 complete.

The book is long, and thin, touched by insects.

4. No. 2345. *Bich'hátana cavya vidhi;* 21 *slocas*, incomplete.

The writer asserts that all other gods pay homage to *Siva*. He is superior to them all, and on these grounds *Siva* is addressed and lauded. The author then advises all the people of the world, those who are *bich'hatanas* (mendicants) and go a begging to other gods, warning them not to do so: but to look for benefits to *Siva* alone.

Example.

"When there is a good milch cow in the house, why should the dweller in it, for the sake of getting milk, go all round about trying to milk a number of asses."

8 leaves written, 6 blank.

The book is of medium length, and very much worm eaten.

XXVIII. Ritual.

1. No. 983. *Sadáchára smriti.*

By *Ananta tirt'háchárya : slócas.*

Only the 4th *adhyaya*.

On the morning exercises by *Brahmans* of a devotional kind, directed to *Vishnu:* by which, and similar matters, beatification (*dicitur*) will be secured: leaves 62—69.

The book is short, the leaves not homogeneous.

2. No. 1372. *Sráddha prayógam*: *mantras*, and Sanscrit prose, complete.

The practice is that of the *Smartas*.

The annual commemoration of the death of an ancestor, on the return of the same lunar *tit'hi*.

Some time previously three *Brahmans* are told of the return of the anniversary.

On their coming to the house their feet are washed with water, mingled with cowdung and butter-oil. After these have washed, the water, &c. is drank by the family. The process, accompanied by *mantras*, then goes on.

A placing the sacrificial offerings around and causing the *Brahmans* to eat them, with spells accompanying. While they eat, the giver of the food is placed near, so that the *mantras* which they repeat may be heard by him. No *sudras* are allowed to be near, and the doors are closed against such. After this eating ceremony a present of money is given to the *Brahmans* and they are dismissed.

The book is of medium length, thin, very much damaged by worms.

3. No. 1399. *Sráddha prayógam, mantras*, with Sanscrit prose as *tîca*, incomplete.

While eating the sacrificial food, as above, certain verses of the *védas* are read, and the *tantra*, or connected ritual by motions of hands, gestures, &c. is specified ; 74 leaves, without numbers.

The book is long, the leaves are destroyed at one end by worms.

4. No. 1407. *'Aba stambha grahyam.*

By *Aba stamba rïshi :* prose complete.

It contains rules and regulations as to the proper observances in marriages, and other matters of an auspicious kind : with others applicable to serious or mournful occasions. See *Grant'ha* letter.

The book is of medium length, and in good order.

5. No. 1423. *Vâishnava* rites.

Extracts from *Védas* with *slocas* complete. Consecration of *kalasas :* many small vessels are filled with water, which is then exorcised by *mantras* and the water used to bathe the image, and in other lustrations.

Punyahávasana krama, water is poured into a vessel placed on rice, the mouth covered by a mango fruit, *mantras* from the *védas* are recited. The water is used for sprinklings, as holy water.

Fire offering to the nine planets.

A ring of grass put on one finger, then the *anga* and *kara nyása*, signs with members and hand. After all this follows the mode, or order of hoisting the flag.

The order of the ten days festival observances, with processions.

The splendor of the car-drawing festival; a frequently pouring butter-oil over the image while on the car.

On the *avaróhana*, or taking down the festival flag, dismissing people to their homes; and the *samprocshana* or washing the temple precincts, 108 leaves.

At the end Canarese prose, some medical matters, and various *stottras* or hymns: 12 leaves: in all 115 leaves.

The book is of medium size, and slightly injured.

6. No. 1449. *Vâicanasam,* extracted from the *Ananta samhita* of *Vâicana* by *Angîrasa,* containing *slócas,* verses from *védas,* prose.

Pit'hárchana, the altar service.

There are two kinds of service.

1st. *Atmart'ha bhagavárádhana,* that which is rendered to *Vishnu* from the inmost soul.

2nd. *Para art'ha bhagavárádhana,* external homage, in a temple; of the two, the first one is the best.

The *dósha,* or fault in either; such as looking at, or touching an image that is served by *sudras;* such as *Pandarams,* and others.

Panegyrics of *Sita, Ráma, Krishna.*

The *punyahávásanam,* as performed in the temple of *Vencatésvara* at Tripety.

Garudárchana, service to *Garuda,* and some other matters pertaining to public processions.

At the end, seven leaves in *Nágari* letter.

The *punyahâvásanam,* or consecration of water, with use of *mantras:* 64 leaves.

The book is of medium size, old, slightly damaged; there appears to be leaves from four different books.

7. No. 1455. Three subjects.

1.) *Sarasvati puja vidhanam.*

4 leaves, *slócas* only, *Grant'ha lip'hi.*

One *slóca* is given to each one of the different kinds of offerings, usually rendered to this goddess. The *arghya,* pouring out water; offering a compound of sugar, honey, plaintain fruits, cocoanut kernel.

2.) *Bhagavat púja vidhánam, slócas,* incomplete, Canarese letter.

Service to *Vishnu,* technically termed *arghyam, pādyam, áchamaniyam, gandam, ach'hatvi,* flowers, garment, fan, sacred thread: to each one a distich.

3.) from the *linga puránam, nágari* letter, by *Hari tálicā, slócas,* complete.

On the third day in the moon's increase in *Bhadra pada* month, on the first of the *Vinayaca chatúrdhi:* if women fast, and form a mud *lingam,* first worshipping it, and then casting it into a river, they will receive great happiness, or a good reward; 7 leaves, *Siva* told this to *Parvati.*

Five loose leaves in Canarese letter, on the motions of hands and fingers, when repeating the *Gayatri.*

The book is long, but the leaves of different lengths, thin, injured.

8. No. 1548. Two subjects or sections.

Sect. 2—see III. 2.

Sect. 1 *kála vidhána padadhi; slocas,* incomplete.

Jata carmam, suitable, or not suitable time for the ceremony after the birth of a child.

Lekha homan, fire-offering on beginning to learn to write.

Madhu barkha hómam, a mixture of butter-oil, honey, plantain pulp, sugar, made and then poured on a sacrificial fire.

Garbhádana kála nirnayam, a discrimination of the proper time for bridegroom and bride to come together; bad time rejected.

Aûbásana kála nirnayam putting on a ring of grass, then making a fire-offering.

In reply to the question, if the first doing so should be morning or evening? answer, the evening.

Kāla tit'hi prayaschita—an expiation if a long time have elapsed without performing a ceremony that was needful.

Vâisva déva; before eating, *Brahmans* make a handful of rice into a ball, and give it to crows.

St'hàli bhaga ishti—after marriage, on the first day after the full moon, a fire-offering is made, and then the pair enter on their future dwelling.

Leaves 1—24, so far complete.

The entire book is long, thin, old, damaged by worms and breaking.

9. No. 1641. *Pancha rátram,* ritual matter, taken from that system, *slócas* and prose.

—Mode of beating the great drum at festivals, and at the end of the procession; advantage of the practice.

—Offering of flowers on the last day of the festival.

—Dismissing *Indra,* and other celestials, from their attendance; and also sending the people away: in *slócas,* with a Telugu *tíca.*

The preceding relates to the practice at Tripety.

On fire-offerings in temples, according to general practice. *Sancalpam,* or record as to the exact time of performing the *punyavásanam,* consecration or lustration of a temple; verses extracted from the *védas.* *Sancalpam* or record of the time of having bathed in the Ganges.

—Mode of fixing a large vessel with its accompaniments for the preparation of holy water, and other matter: on 84 leaves.

The book is labelled *Jinéndra pratisht'ha,* consecration of a *Jina* god, which appears to be incorrect. The book is of medium size, old, damaged by worms, and otherwise.

10. No. 1695. *Páncha ratram, slócas.*

By *Kapinjala:* incomplete.

The 1st to 7th *adhyáyam* regular, the 8th defective, 24 leaves in all.

—Qualities of the officiating *Brahman.*

—Discrimination of the lunar asterisms, on which *púja* may be made: such as *sravana,* &c.

—Order of *Vâishnava* ritual homage.

Note—Among *Vâishnavas* the *páncha rátram* is one class, the *vâicánasam* is another: it is said that the two classes are discordant; so much so that the images worshipped by the two must not be brought face to face, and intermarriage of the two classes is not allowed.

The book is long, thin, old, touched by worms.

11. No. 2346. *Páncha rátram—slócas.*

By *Kapinjala.*

—*adhyáyas* 15 to 17 and 20 to 26, the others are wanting: the subjects in these are:

—Properties of the altar for sacrifices.

—Time of pouring butter oil over it.

Mode of the *Vasanta,* or spring festival to the god.

There is in this a symbolical reference back to the deluge: but the main feature is an opera, by *figurantes,* during the greater part of a night.

—*Jaládhi vála utsavam,* festival of floating the image on a raft—of like symbolical reference.

—On the size and properties of a thousand vessels used for making water of lustration, q. d. "holy water." Mode of placing these vessels in the ground.

—*Ancurápanam,* sowing seeds in vessels which germinate during the festival.

Vastu déva hóma vidhi—mode of fire-offering to a tutelary god, or demon in the temple. Mode of fire-offering to *Indra,* and other guardians of the eight points of the heavens.

—Mode of lustration of images by consecrated water, sprinkling that kind of water on the people. The wrist band of cotton worn during a festival. On hoisting the flag at the beginning of any festival. Concerning musical instruments, as used at festivals. 131 leaves with lacunes remain.

The book is larger than medium size, on narrow leaves, damaged by breaking at and near the beginning.

12. No. 2353. *Pratisht'ha tilacam.*

On consecrations, *Jáina* ritual.

By *Váti cumuda chandra, slócas, mantras,* with *tíca* in Canarese, incomplete.

The benefit arising from ritual homage, both to the person officiating, and to the person on whose behalf the office is performed.

The mode of homage by the three colors, that is *Brahma, Cshêtriya, Vâisya.*

Qualities of the person officiating, and of the person on whose account the homage is rendered.

Mode of preparing water for drinking, by straining insects out of it.

The *mantra* for consecrating this water for lustrations.

Mode of using that water in ceremonial washings.

Yentra archana krama—in this place *yentra* means the cotton cord tied around the wrist in ceremonies: the *mantras* used with it.

The mode of consecrating the *pit'ha*, or foundation for the flag staff: the *mantras* used.

Punyahavásanam, mode of preparing water of lustration in purifying, and sprinkling before services.

Dwaja aróhana mantra, the spell used on hoisting the flag at festivals.

Dic pala púja, homage to the rulers of the eight quarters of the heavens.

Bhumi archana—homage to the goddess of the earth before performing the following:

Ancurápana, sowing seeds of various kinds of grain, at festival seasons.

The *mantra* used on placing vessels of water for lustrations.

Vimána suddhi, cleansing the shrine by means of that water.

Placing the image on grass, with attendant ceremonies. If the spell termed *mócsha mantra* be used it will procure beatification.

The book is of medium size, on talipat leaves, in good order.

XXIX. ROMANCE HISTORICAL.

1. No. 980. *Bála Rámayanam:* ascribed to *Valmíca*, 105 *slócas*, complete.

   An epitome of the *Rámáyanam*, for use in schools.

   The book is of medium size, no boards, old, injured.

2. No. 992. *Naishada cavyam, slócas.*

   By *Sri Harisha cavi.*

   3 *sargas* 1, 2, complete, 3 not so.

   Description of *Nalá charavertti's* excellent qualities; his going to a [illegible], and catching a *hamsa* bird in a pool. The bird asked leave to go through [illegible] as a *Brahma dúti* to arrange for his marriage with *Damayanti*: not more here: in the midst are two leaves of *nágari* letter, same subject: 30 leaves.

   The book is of medium length, a few leaves broken.

3. No. 1430. Three first sections.

1.) *Rucmangada*, legend of a king so named; said to be the 3rd *scándam* of the *Naradíya puránam: slócas*, not complete; out of 24 *adhyáyas* the three first are wanting, 24 leaves in all. *Mohini's* attempt to destroy the king's stedfastness in observing the 11th lunar day as a fast. She induced him to order his own son to be killed. He came to himself afterwards: and attended to the instructions of *Vasishta* to add the *Hari vasaram*, or 12th lunar day as a fast. Hearing *puránas* read at length the king attained

Vishnu sa-uchcha, or union with *Vishnu*. This legend, together with the *éca dasă mahátmyam*, *Suta* told to *Savunaca*.

2.) *Bháratam*. The *Harischandrópákyánam*, *slócas* complete, 10 *adhyáyas*, 17 leaves.

The tale of *Harischandra*, as to loss and recovery of his kingdom.

3.) *Bháratam*, the *asvamédha parvam*, *slócas*, 1st and 2nd *adhyáyas* are wanting, the 3rd to 14th right—13 leaves.

On the horse sacrifice, by *Dherma rája;* for section 4, 5 see XXVI.

4. No. 1441. section 1. *Bháratam*.

The *ádiparvam*, or first book, incomplete, leaves 1,2 chasm 16—54 intermediate leaves wanting; much is Canarese; for sect 2. see XV.

5. No. 1506. *Mágha cávyam.*

By *Magha cavi*, *slócas*, or *múlam* only, *sarga* 1—12, other sections wanting; the 9th, 10th, and 11th are also defective.

At the end are 22 leaves, loose, the matter belonging to other *sargas;* the numbering of the leaves is regular; but the contents seem to be extracts of distinct passages, not copying in regular order.

The general subject is the expedition of *Krishna* against *Sisupala*, intermediate points are:

Discourse between *Nárĕda* and *Krishna*.

—Council taken as to preferring sacrifice or war—going to *Indracaprast'ha*; a description of that place, and also of Mount *Râivata*: also of a military encampment—the six seasons described; on women gathering flowers—sports in water—description of sun set, and of wine drinking. (Persian ?)

The book is somewhat long, of medium thickness, on broad talipat leaves, touched by insects.

6. No. 1509. *Raghu vamsam, slócas.*

By *Cáli dása*.

The 9th *sarga* to the 11th *sarga*, this last incomplete.

From the crowning of *Dasarat'ha*, down to the birth and youthful adventures of *Ráma*, as far as to the breaking of *Siva's* bow, and marriage with *Sita*: 33 leaves, not regular.

Other 11 leaves contain a fragment of the *Mágham*—part of the 1st *sarga*, description of a battle. 1 leaf distinct, alphabet, *nágari* letters.

The book is of medium length, thin, a little damaged.

7. No. 1513. *Raghu vamsam, slócas.*

By *Cali dása.*

From the 9th to the 13th *sarga* only.

On the birth of *Ráma,* and his going to live in the wilderness.

The leaves have the appearance of having been taken from different books.

This book is of medium length, thin, some of the leaves much broken.

8. No. 1519. *Sanjivini,* a comment on the *Rághu vamsam*—no *múlam.*

By *Kóla chéla malli nát'ha súri.*

From *Dilipa* of the solar line, down to the birth of *Ráma*: no more, 1st and 2nd *sargas* wanting 3rd to 8th complete 9th incomplete: leaves 1—103.

The book is somewhat long, of medium thickness, injured by insects.

9. No. 1520. *Nalódayam, múlam.*

By *Cāli dása.*

1st to 4th *asvása,* so far only complete.

Birth of *Nála rája*—description of his person; his hunting—message by a bird, leading to marriage with *Damayanti*: leaf 1—17.

10. No. 1521. *Raghu vamsam, slócas.*

By *Cáli dása; múlam* without *tíca.*

1st *sarga* wanting, 2nd to 6th complete.

6th to 8th wanting, 9th to 11th complete, the 12th wants a little at the end. Subject—

The solar line from *Raghu* and *Dilípa* by *Aja* and *Dasarat'ha* to *Ráma*—his birth, and going to sojourn in the wilderness: only so far.

Leaves 1—97 to the end of 11th *sarga.*

11 leaves of 12th not numbered.

The book is of medium size, on very narrow leaves, touched by insects.

11. No. 1524. *Mágha cavyam.*

By *Mágha cavi, múlam* with (in some places) *tíca*—different copies.

1st Copy 38 leaves, 1st to 3rd *sarga,* the 4th wanting 5 *sarga,* so far *múlam*—of the 6th only 36 *slocas.*

2nd copy 24 leaves, 1st *sargam múlam* only. 2nd original, and prose comment.

3rd copy 49 leaves.

1st *sarga* wants the first 19 *slócas*, 20th to the end of the *sarga*, with a prose *tica* or comment.

2nd *sarga* has only the prose comment.

4th copy 48 leaves, the prose comment, on the 1st *sarga* only.

The general subject is *Krishna* going from *Dwaraca púri* to fight against *Sisupála.*

The leaves are of different lengths, none beyond medium, as a whole the book is thick, the 1st copy much damaged, others slightly injured.

12. No. 1528. *Mágha cávyam.*

slócas, Canarese and *Grant'ha* letter mingled : 4 copies.

1st copy 22 leaves *múlam,* 1st and 2nd *sarga* complete, 3rd has only 70 *slócas.*

2nd copy 11 leaves—*múlam,* 3rd *sarga*, the 4th has 11 *slócas.*

3rd copy 18 leaves *múlam,* 1st, 2nd, 4th *sargas* each one incomplete.

4th copy [illegible]th and 10th *sargas* both incomplete.

—Leaves of different lengths, book of medium size, touched by insects.

13. No. 15[illegible]. *Raghu vamsa, slócas.*

By *Cáli dása*—*múlam* only.

The 2nd *sarga* complete, the 3rd has only 49 *slócas;* subject as above.

1—36 leaves, in the midst some broken.

The book is of medium length, thin, some leaves gnawed.

14. No. 1591. *Raghu vamsa, slócas.*

By *Cáli dása*—fragments from different books.

1st *sarga* wanting.

2nd *sarga* 11 leaves, 4th 8 leaves, 5th to 7th 20 leaves, 8th wanting, 9th to 11th 28 leaves ; in all 61 leaves ; and at the end 4 *slócas,* on one leaf, praise of *Dasarat'ha :* leaves of different lengths, not beyond medium, damaged by worms.

15. No. 1593. *Champu Rámáyanam.*

By *Bhója rája;* incomplete, a mixture of prose and verse.

The *Bála, Ayódhya, Aranya, cándams* are complete ; the *Kishkinda cándam* is a little deficient at the end.

On the birth and nurture of *Ráma,* his going to the wilderness

with *Sita*, and as far as to the friendship of *Hanumān* and *Sugriva:* leaves 1—26.

The book is long, partially injured by worms and *termites.*

16. No. 1594. *Sūkti sutà nidhi.*

By *Timma déva rája*, *slócas*, incomplete.

An epitome of the story in the *Rámáyanam* from the *Bála*, *Ayodhya*, and *Aranya*, *cāndams*, a little at the end of this last one wanting. *Ráma's* birth, and down to his separation from *Sita:* 20 leaves.

The book is long, thin, old, very much damaged by worms.

17. No. 1614. *Raghu vamsa*, *slócas* only.

By *Cáli dása.*

1st to 19th *sarga;* in the 1st and 2nd the leaves are in confused order, and not complete.

On *Dilîpa*, *Raghu*, *Aja*, *Dasarat'ha*, and on *Ráma* especially; leaves 1—58.

The book is long, thin, medium breadth, talipat leaves, injured by worms and breakage.

18. No. 1615. *Kirartarjunyam*, or *Bharavîyam.*

By *Bháravi* 1st to 5th *sarga* the 6th has only 17 *slócas;* at the end, a detached section, its number not known.

The book is of medium length, thin, injured by worms, and breaking.

19. No. 1616. *Raghu vamsa*, *slócas.*

By *Cáli dása*, some portions have a prose comment

Of the 1st *sarga*, 2 copies, one having only the *múlam;* the other *múlam* and *tica;* both incomplete.

The 3rd *sarga* has the *mùlam* only, incomplete; 4th, 5th the same; 6th and 7th wanting; 8th the *múlam* only, and incomplete; 9th wanting; 10th *múlam* only in *grant'ha* letter incomplete: the remaining *sargas* deficient, 56 leaves.

The book is of medium size, leaves differing in length, touched by insects.

20. No. 1636. *Mágha cavyam*, *slócas.*

By *Mágha cavi.*

Sargas 1, 2, 4—8 the 3rd wanting: leaves 1—24 and 32—84: 77 remain.

On the expedition of *Krishna* against *Sisupála,* with various descriptive matter by the way.

The book is of medium size, and in good order.

21. No. 1667. *Bála Rámáyanam.*

By *Vālmiki* 12 leaves, 106 *slócas* complete.

A brief epitome for schools.

The book is somewhat long, slightly damaged.

22. No. 1672. *Raghu vamsa, slócas.*

By *Cali dása.*

2 copies of the 2nd *sarga* both *múlam.*

1 copy of the 3rd „

2 copies of the 4th *sarga, tíca* only in Telugu letter.

These portions relate to *Raghu:* he was childless, and *Vasishta* told him that if he went out and fed *Cámadhénu,* the cow of plenty, his former sins would depart, and he would have a son.

2nd and 3rd *sargas* 42 leaves, 4th *sarga* 1st copy 16 leaves, 2nd copy 14 leaves: 70 leaves in all.

Leaves differ in length, book of medium size, 2 copies are damaged by worms.

23. No. 1673. *Bála Rámáyanam,* an epitome for schools.

1st copy 105 *slócas* complete with *tíca* in Canarese 17 leaves.

2nd copy 21 leaves, as above complete.

3rd copy 14 leaves, complete, but without *tíca.*

Leaves of differing lengths, book medium size, tolerable order.

24. No. 1677. *Chāmpu Rámáyanam.*

By *Vitarbha rája, slócas* and prose.

The *Bála, Ayódhya, Aranya, candams* complete, the *Kishkinda—candam* not so. *Ráma's* birth, marriage, dwelling in a wilderness, adventures with *Hanuman* and *Sugriva.* A brief outline ; poetry and prose mixed for court minstrelsy, leaves 17—44. 21 leaves blank.

The book is long, of medium thickness, looks recent, yet injured by worms.

25. No. 1692. For sect. 1 and 3 see XV.

Section 2) *Bála Rámáyanam,* epitome ascribed to *Válmiki,* 105 *slócas,* complete, 6 leaves.

Section 4) *Bála Rámáyanam.*

105 *slócas,* complete on 12 leaves.

The *Ganésáshtacam*, praise to *Ganésa* prefixed to each copy; it would also seem to be a school book: total 49 leaves.

The book is of medium length, thin; some leaves, shorter than others, are injured.

26. No. 1700. *Nâishadha cavyam, slócas.*

By *Srî Harisha cavi*, 2 copies, both incomplete: in both copies the 1st to 3rd *sarga* complete, the 4th incomplete.

The good dispositions of *Nala*; praise of the garden which he planted —the *hamsa* bird caught by him—and its statement to him: 1st copy 22 leaves, 2nd copy 33, in all 55 leaves.

One copy has longer leaves than the other; medium thickness, one of them damaged.

27. *Jîváttu* a comment on the *Náishadam.*

By *Pedda Bhăt*, no *mŭlam.*

The *tîca* on the 6th and 7th *sargas* only is complete; much is wanting.

When *Damayanti* was engaged to *Nála*, the demi-gods *Indra*, *Agni*, *Yama*, *Varuna*, sent messages to her by *Nála*, he being in disguise; but the message of each one was rejected. The poet takes occasion to describe her person from head to foot, as to appearance, and beauty; leaves 1—62.

The book is long, of medium thickness, touched by insects.

28. No. 2358. *Ramáyanam* abridged.

1.) *Sangraha Ramáyanam.*

Bála cándam, 7 *sargas* complete.
Ayódhya „ 10th to 13th *sarga* only.

Aranyam	*cándam*	both wanting.
Kishkinda.	„	both wanting.
Sundara.	„	3rd to 6th *sarga* only.
Yuddha.	„	1—16 *sargas*, others wanting.
Uttara.	„	1—7 *sargas*, others wanting.

Leaves 1—16 and 38—49, and 80—91.

The *Yuddha cándam* is numbered distinct 1—56.

Subject the *Rámáyanam*, in brief.

2.) *Sangraha Ramayanam*: *nagari* letter, 7 *sargas*; the 7th does not end, each *sarga* contains an epitome of a *cándam*, as *Bála*, *Ayódhya* &c.

The book is somewhat long, and thick, a little damaged in the midst, the rest in good order.

XXX. Saiva.

1. No. 1300. On the sole supremacy of *Siva : ultra* sectarial.

Siva, is *sarva káranam* the alone supreme cause.

He ought to be worshipped, by all people. All ceremonies should be directed to him, or performed in his name. *Brahma, Vishnu*, and other gods are inferior to him; and in comparison, defective. They who hate *Siva* will go to *maha naraca*, the worst hell. Such as are devotees to *Vishnu*, if they do not also worship *Siva*, them will *Vishnu* desert.

The *Siva bhakti*, or devotedness to *Siva*, is the one which tends to *mocsham*, full release.

On the excellency of cow-dung ashes. On homage—prayer, fire-offering; its spell, mode of and excellency. The votaries of *Siva* may alone partake of the butter-oil offered. If any one do not worship *Siva* he ought not to exist.

In the 16 first leaves proofs are introduced from other books, many being prose extracts; *slócas* and prose are mingled throughout. The leaves are not properly numbered, and the book is incomplete.

[According to the *Vayu puránam* (a very ancient one) *Brahma, Vishnu* and *Siva* are only personifications of the *rájasa, sátvîca* and *támasa gunas* of the supreme; who by many is held to be *nirguna* without quality, or attribute. Personification having been long ago admitted, people now-a-days are persuaded that *Vishnu* and *Siva* are two distinct beings, whom they respectively exalt with heat and animosity; instead of saying I worship by the name *Siva* that which you worship by the name *Vishnu*. If their argument be taken apart from polemical names, it amounts to insisting on the simple unity of God. They know something of a triple hypostasis; but not aright.]

The book is long, thin, rather old, and damaged.

2. No. 1421. *Veda pāta stavam.*

By *Jáimuni*. 130 *slócas* complete.

One *Véda pāta* went to the hill *Cáilasa*; and, on seeing the god there, he uttered this chant, declaring the god to be aunt, and mother, and father. 8 leaves at the end of some book 158—165.

The leaves are long, and in good order.

3. No. 1426. *Siva gnána vidya : slócas. Adhyáyas* 1 to 4 and 7, 9, 10, 11—on 41 leaves, incomplete: the leaves in confused arrangement.

• The excellence of *Siva—mantras* with the motions of hands and fingers when using them ; their value.

On the excellence of the five-lettered charm ; and also of other *mantras* on the *Sâiva* system.

The book is of medium size, on talipat leaves injured.

4. No. 1432. *Retná cara adhésvara satacam.*

By *Cavi rája hamsa; Sâiva,* and laudatory in kind, mingled with Canarese words, and composed in *padya* stanzas 108 on 52 leaves.

The book is short, of medium thickness, much injured by worms.

5. No. 1442. *Stuti sucti mála, vacyas* and *slócas.*

By *Haridháttachárya.*

By extracts from the *vedas,* from the *Siva purána,* and *Vayu puránam,* and *slócas* from other *puranas:* the author proves that *Siva* has neither birth, nor death. *Brahma* and *Vishnu* were born from the frontlet eye of *Siva.* When *Ráma* built the *sétu,* or bridge at *Rámiseram* he made homage to *Siva,* and besought him that he might obtain *Sita.*

The substance of the *Gayatri mantra* is *Siva. Bhucti* (food) and *mukti* (beatification) are given by *Siva.* In various other ways the writer magnifies the excellency and supremacy of *Siva.*

The beginning and ending are found, but many intermediate leaves are wanting: 108 remain.

The book is very long, thick, old, and injured.

6. No. 1445. *Sancara stuti retna mála.*

By *Sancarádvari*—two copies.

1st Copy, *múlam* with *tíca* complete.

2nd „ *múlam* only, 100 *slócas* complete.

Siva is chief of all gods, and dwells in the midst of *Brahma, Vishnu,* and *rishis;* he is without the *tamō guna,* and full of the *satva guna*—he is neither born, nor dies. Creating, preserving, destroying, are alike his work, 90 *slócas* on *Siva,* and 10 *slócas* on *Chicka Bhupati,* the poet's patron.

1st Copy, leaf 194—239.

2nd Copy, 12 leaves, together 58 leaves.

The book is long, of medium thickness, old, and slightly punc-ured by insects.

7. No. 1538. Two subjects.

1.) *Mantras* of a *Sâiva* kind, to what object not defined; but apparently malignant. Sanscrit, mingled with Canarese prose; *Vîra Bhadra mantra*, with praise of that form of *Siva*, in the Canarese language: 34 leaves.

2.) *Siva charanam, padya cavyam.*

By *Basava rájayya*—incomplete.

The *charanam* is a kind of stanza: the language in this portion is Canarese.

8 *charanās*, the 9th, &c. wanting.

—*udaya rágam*, a musical measure.

—*palavi* another, and other *ragas* or melodies: by means of them, and the chants, a description is given of *Siva* from head down to feet.

Also a description of jewels on his person.

Siva alone gives wit (or good sense), and also *mukti*, beatitude.

He is supreme in the universe. The whole in the shape of panegyrical verse: 120 leaves strung without order.

The book is of medium length, thick, and in good order.

8. No. 1589. *Parama Siva púja vidhánam: slócas*, incomplete.

—*Maha linga nirnayam* a description of the high symbol, to which *srishti, st'hiti, samháram* (creation, preservation, and destruction) are ascribed. It is situated in the *Siva* loca; world of *Siva.*

In the form of *Brahmā* it creates, in that of *Vishnu* it preserves, and in that of *Rudra* it destroys.

Mode of *sâiva* bathing, and other ceremonies.

Bhasma dharana vidhi, mode of putting on the ashes of cow-dung. A glossary of words referring to the *Védas;* but giving them another *saiva* meaning. It may be that this book is *Vira sâiva;* though not so classed from want of full certainty.

In the theological part, if the superfluous symbol be set aside, it comes back (as extremes meet) to the most ancient system: that of one supreme, with three eminent actions, personified as *Brahma, Vishnu,* and *Siva:* a system which differs in names only from that of old Hebrew Rabbies.

This book is of medium length, thin (18 leaves), some of them injured.

9. No. 1592. *Mrigēndra pativrati.*

By *Bhatti narayana; sutras* with sanscrit prose *tica,* much in Telugu letter: 23 *prakarnas* or sections, incomplete. It has matters on the abstract *sâiva védantam;* and also on concrete idolatry.

—*Jîva paramátma surúpa,* on the nature of the divine and human soul.

—*Jiva para bhéda nirupanam,* on the difference between the divine and human soul.

Siva is supreme, and giver of *mukti* to all. It is the right, or property of *Siva* to create, preserve, destroy. He holds *kar-tatva* (potestas divina) to those ends.

A description of living souls: concerning the *anupasa,* or destroying implement of *Siva.*

On ceremonies, or sacrifices.

On the secret (or recondite) nature of *Siva,* as *Isvara.*

How all things are delusive in their appearance.

On passive matter, and on *pratyi,* its active energy concerning (*ahancaran*) arrogance, pride, and other dispositions.

—*Joti mantra,* a spell, *sáiva* in kind.

—*Snána nirupana,* mode of bathing.

Description of (*archana*) ritual homage to an idol.

On signatures, or motions of hand and fingers when repeating spells.

Concerning the size of images according to localities, as house, temple, forest. Measures of various statues. On the proper mode of fire-offerings.

On bathing (or baptism) as an initiatory ceremony. A description of *yógam,* or ascetic practice. These, and some like *sâiva* matters in detail.

The book is long, very thick, narrow leaves, touched by insects.

10. No. 1605. Various matters.

—8 leaves, *sruti sára samuchayya.*

By *Brahma niracára yógendra.*

21 *prakaranas, slócas, sruti, văcyam* bearing on the *advaita* system.

On devotedness to a teacher; qualities of a disciple, as zeal, quitting all possessions, living on alms.

On the benefit of giving alms to such. On quitting household or family affections, and engaging in spiritual matters (such is the origin of monkery: it does not properly belong to christianity).

On *Parávara* as a name or title of *Brahma.* (This seems to be the word adopted into Christian usage in Tamil).

Other matters *advâita* in bearing.

—8 Leaves—*manassólásana*, praise of *Dacshanà murti*, the god of learning among *Sâivas; Anushtup* metre, very short lines: complete; *Adváita* in kind.

—4 Leaves a description of the soul, which *Siva* told to *Parvati;* which moreover is better than all the *ágamas* (or special *Sáiva* books) the earthly author's name being *Mallicarjuna*. It relates to the *Siva-lóca*, or heaven; *Siva* is the universal soul—the sole cause of the universe. One of the leaves contains the *retna-treya* (triple jewel) a mystic matter, incomplete 9 leaves.

—*Retna-treya udyota, slócas* and *vácyam*.

By *Trilóchana Siváchárya*. The "triple jewel" is understood to designate *Bindu (O'm) sacti, Siva*. The first is a symbol of the supreme; the second the negative, or passive principle, personified as female (Nature); and the third an active "*demiourgos*," or secondary active agent in the universe. (The term *rahasya-treya* elsewhere occurs: but appears to belong to another mode of credence).

—In all 59 leaves. The book is long, of medium thickness, on broad talipat leaves: slightly injured.

11. No. 1606. *Siva gîta slócas.*

Ascribed to *Parasara*, said to be from the *Padma purána*—the 12th *adhyáyam* complete.

On the benefit of *Siva-bhakti*. A discourse between *Agastya* and *Rama*.

Agastya told *Rama* to prepare the *pasupata vrata*, which he did, on the banks of the Godavery. *Siva* appeared in great splendor; and gave to *Ráma* a bow, and exhaustless case of arrows; and also the *pasupatástram*. *Siva* then shewed his *visva-rupa*, or universal form, including the universe. Some matters on ascetism are added; with a description of the human soul, and the mode of praising *Siva*. A description of beatitude, and of the person who will obtain it by homage to *Siva;* like matters—extra *Sâiva*, by *Suta* to *rishis*, leaves 1—51.

The book is rather long, of medium thickness, old, some leaves touched by insects.

12. No. 1640. *'Aditya puránam, slócas* in 66 *adhyáyas*, complete at the end: at the beginning some incoherency, through damage.

—*Siva* killed *Jalandhara*, an *asura* or *danava*, by the aid of *Brahma*. The thousand names of *Mahésvara*. Mode of building *Sáiva* temples, and benefit of so doing. *Siva* is the *sarvátma* or universal

soul. On the *pasupata-vrata,* a kind of penance. On the benefit of cleaning lamps in *Sáiva* fanes.

It is stated that eyes, ears, hands, &c., are only of use, as they lead to go and see and hear matters in *Säiva* temples. By *Siva's* favor a *Brahman* became *Cuvéra* (or very wealthy). Praise of *Parvati* by *Indra. Siva's* marriage to *Parvati.* The Pleiades turned nurses. Birth of *Subrahmanya,* who became general of the army of the *dévas,* against the *asuras.*

—A description of *Uch'hini,* or Ougein, with its sacred pools. Some other *Sáiva* matter. The book is rather long, of medium thickness, old. The leaves are considerably eaten into by termites; and, at the end, broken, only bits remaining.

13. No. 1650. *Siva pūja vidhánam, slócas* and *mantras,* with a Canarese *tíca* complete.

On the motions of hands and fingers, and spell used therewith. The five-lettered charm, on the pouring out water from the hand, and sipping water.

On incense and camphor lights, and the spells used with these.

The *rudra mantra,* from the *yajur védam,* on making the triple horizontal mark on the forehead; mode of so doing. Mode of performing lighter services in households; offering of fruits to the household god; also offering food. The whole relates to household service.

The book is short, thin, old, one leaf a little injured.

14. No. 1659. *Rudra bhásyîya.*

By *Bhatta Bhascara.*

This is a selection of 14 *anuvácas* from the *Védas,* on the subject of *Rudra* or *Siva,* with a *bhásya,* or commentary in Canarese, complete, by *Guru Nanja.* The selection and comment are mixed together in this work; each portion of the original being immediately followed by the explanatory paraphrase: one *anuváca* is imperfect.

The *Rudra prasna* is added; commonly known as *namuca chamuca.* Praise of the excellency of *Siva;* a mode of homage: some persons use it with bodily prostration, others not so.

Leaf 3—8 blank, 9—37 written on.

The book is long, thin, old, and much injured by insects.

15. No. 1661. *Vira dicsha vidhánam, slócas* and *mantras,* with a *tíca* in sanscrit prose; incomplete, as wanting the *ádi bhágam,* or first part.

—Remarks on the primary place for teaching; that is the temple and the secondary place, that is the teacher's house.

—*Siva linga dharana mantram,* the spell used when tying the *Sâiva* symbol on the arm.

—*Guru sishya lacshanam,* right properties both of teacher and disciple.

—*Adicshata,* rejection of unsuitables.

—*Mása vidhi* month.

—*Pacsha*	„	half lunation	If these are suitable to the person concerned, then studies are to be pursued; but if unsuitable not so: bad times are to be rejected.
—*Vára*	„	week	
—*Nacshetra*	„	asterism	
—*Yóga*	„	times	
—*Rási*	„	signs	

The instructions proper to be given in the suitable times. On cleansing the ground before sitting on it for purposes of instruction. Properties of the vessel for water used in the *pújas.* Mode of placing it, with the appropriate spell. Mode of pouring water into the vessel, and spell used. Mode of washing the disciple (*sicut* baptism) *Pancha Brahma nyasam,* signs as to the five elements [each one being a *Brahma*]. The places indicated on which ashes of cow-dung are to be smeared. *Anga nyása kara nyása mantram,* spell, and signatures with hands and fingers accompanying the said smearing. *Panchacshara nyásam,* signature with the five-lettered spell. *Rudracshara dharana mantram,* spell when putting on sacred beads. The above instructions are given to a disciple. He is next taught to bring the *pancha gavya;* or five products of a cow, and to purify the *sáiva* symbol with them: *snabana,* a washing the said symbol.

Cshîra snánam, washing it with milk, and *mantra* used.

Dhadda	„	Do.	with curds, and *mantra.*	
Grita	„	Do.	with butter oil	„
Madhu	„	Do.	with honey	„

The teacher takes the disciple by the hand, and so instructs him to go through the various ceremonies.

Hasta pustaca samyóga. The teacher and disciple hold the same book, and the former instructs the latter from it.

A spell to remove all sins before teaching the *Veda;* its right enunciation is then taught (in many cases nothing more is known of it, than the accents in chanting).

The disciple is finally taught to worship his teacher, and then presents areca nut, betel leaf, and other customary matters.

He does various personal service to his teacher, leaf 38—93, or 55 leaves.

The book is long, of medium thickness, injured.

16. No. 1687. Three tracts.

Sect: 1, *Malhana stottra, slócas* with *tica* in Canarese, by *Malhana cavi.*

Brahma, Vishnu, Indra, and *munis* all worshipped *Siva;* and they who pay homage to *Siva* will obtain *Siva sâumyam,* oneness with *Siva (sa-uchchyam)* 67 leaves.

Sect: 2, see XXII.

Sect. 3. *Mantra sastram—mantras* with Canarese *tîca* incomplete, 30 leaves. *Mantra* here is not a spell, but a sort of prayer.

The subject adoration of *Siva.* 130 leaves in all.

The book is short, thick, broad talipat leaves, in tolerable order.

17. No. 1691. *Siva siddhanta sástra, slócas.* With Canarese *tica,* incomplete.

In the great deluge *Vishnu* and the other gods perished. *Siva* remained the supreme Omnipresent, and restored the whole creation: 97 leaves.

The book is short, of medium thickness, talipat leaves, old, very much damaged.

18. No. 2361. Without title.

The tendency is to shew that *Siva* is supreme; verses from the *védas,* the *chamuca—rudra* and other *mantras* that relate to *Siva:* verses from *smritis,* and *slócas* from other books, to the like end.

The language being Sanscrit, is written in Canarese, *Grant'ha* and *Nagari* letters mixed; 33 leaves, incomplete.

19. No. 2363. *Rudra bhasyam.*

By *Rudra Bhatta, mantras* from the *Védas,* and *slócas* from other books: both have a *tîca* by the said author.

1—11 *Anuvácam* each *anuvácam* is a *rudra* of the *Védas*—the 11 make up the whole of *Siva,* who is said to contain eleven *rudras.* The sum of the *rudras* is the supreme in the universe. The excellence of these *rudras* and praise founded on them. 83 leaves, 27 blank. The book is of medium size, slightly injured.

XXXI. VAISHNAVA.

1. No. 987. *Vishnu púja kramam.*

By *Gōpālācharya—mantras,* and some prose, complete.

After *Váishnava Brahmans,* in the early morning, have performed the customary duties of bathing, they take five vessels which are filled with water, and a ceremony, being the above *kramam,* is used, with repetition of the thousand names of *Vishnu,* and *ashtottras,* octaves. After so doing it is usual, or right for the family to take the morning meal; a sort of family homage, with mystic forms, supposed to have much power, 25 leaves 107—132. This book is short, thin, partly worm eaten.

2. No. 993. Three tracts.

1.) *Varáha puránam,* the 44th *adhyáya* from the *uttara candam,* this one chapter is complete; *slócas,* with a Canarese *tíca. Srî dévi* (i. e. *Lacshmi*) asks *Varaha svámi (Vishnu)* concerning the numerous sinners upon earth, how they can obtain beatification? *Varáha svami* replies that by hearing *Hari kirtana* (hymns to *Vishnu*) or by remembering them, all sins will be removed, and the sinners themselves will obtain *mukti:* leaf 61—72 or 12 leaves.

2.) *Vishnu stottram,* praise of *Vishnu* in Canarese, incomplete; leaf 29—37, or 9 leaves.

3.) *Tiru mantram, slócas, mantras.*

By *Lōcāchārya.* These appear to be taken from the *tiru váyi morhi,* or chants in Tamil from the *Védas.* The subject is complete on 27 leaves, in all 48. The *mantra* is said to be used after bathing, and the *vandanam* or recital of names; morning, noon, and evening, the chant following: all are *Váishnava* in kind.

The book is long, of medium thickness, no boards, in good order, the handwriting very large.

3. No. 1373. For section I. see XII.

Sect: 2 *Tiru mantra nigamanam* incomplete, prose and *mantra* form. Some special forms of prayer, belonging to the *Váishnavas,* when bathing, putting on the *nāmam,* and the like. The terms *sésha* and *séshi* are herein used, when treating on the difference between the deity and mankind. They seem to be distinctions in polemics with *advaitas. Séshi* is *Vishnu* (or in general God) *sésha* is mankind; a complement or filling up of Deity, as if *seshi* alone is imperfect; but

then they are not regarded as one common soul. [*Sésha* would appear to correspond with an occasional use of the Greek word *pléróma.**]

Some stanzas in Tamil, relating to *Vishnu,* termed *pásuram,* from the prabandhas. Other *mantras* of the *Váishnava* kind, relative to household affairs, and duties.

This section is recent, compared with the former; but much worm eaten.

4. No. 1420. *Krishna karnamrita.*

By *Lila suca cavi, slócas.*

It should contain three *satacas,* but is incomplete. The 1st has only four or five *slócas,* the 2nd *satacam,* two copies, one in Canarese one in Telugu letter, both complete, 3rd *sataca* in Canarese letter, complete.

The subject is the praise of *Krishna;* especially as to his childish, and boyish sports: 19 leaves, not all alike.

The book is long, thin, in good order.

5. No. 1452. *Pancha kála pravareshanam, slócas* with a *tíca* in Canarese, incomplete. Reference to the ten incarnations of *Vishnu,* and his slaying many *rácshasas,* and to his protecting the good. On his supporting the earth, and preserving the *védas.* Hence of all gods he is chief. As such *Vishnu* is to be worshipped by rising very early in the morning, and repeating the usual forms; with the *stottras,* in *slócas* contained in this book.

[The *pancha kala,* or five times, I understand to be so many divisions of the period between 4 A. M. and sunrise; or astrologically while the sun is in the ascendant.]

The original, with a commentary on 56 leaves, has the beginning, but does not finish. The book is long, of medium thickness, old, damaged by worms.

6. No. 1569. Three subjects.

1.) *Ashta slóki,* eight distichs, with a *tíca* in Canarese, complete; leaf 1—15.

By *Parásara bhattu.*

On the excellence and greatness of *Rangha nát'ha* at Trichinopoly.

2.) *Chatush slóki,* four distichs (only 3 here) with *tíca* in Canarese, incomplete; leaf 1—8. On the excellence of *Rangha nayaki,* the *sacti* at the above place.

3.) *Mukunda mála, slócas* with a Canarese *tíca* leaf 1—51.

* Coloss: Chap: 1. 19.

On the infantile sports of *Kṛishna,* and on his excellence.

The book is short, rather thick, in some places worm eaten.

7. No. 1600. *Dayà satacam,* 108 *slócas.*

By *Vedántácharya,* head of the *Vadagalas.*

It relates to *Srînivása* at Tripeti, and is complete.

Description of *Srînivasa,* from feet to head.

Vâibhavam, or *mahatmyam,* or great excellence. Praise of *Halamelu,* the *sacti* there : the excellence of the *vrisha giri,* a hill there —15 leaves.

The book is long, thin, touched by worms.

8. No. 1633. Three tracts, said to be by *Ramanúja,* but his name does not appear in the book.

1.) *Saranagadya,* a prose work on going to *Bhagavān,* and praising the divine qualities, *sarana* meaning devotion.

2.) *Srírangha gadya*—a description of the god at Trichinopoly.

3.) *Váicont'ha loca gadya,* description of the world of *Vishnu,* and of *Vishnu* as residing there. Trees, gardens, artificial hills, wells, and water courses, flowers, fruits, perfumes: a paradise.

Confession of sin, asking pardon, and salvation; addressed in homage to *Naráyana,* complete leaves 1—45.

The book is of medium size, and in good order.

9. No. 1675. Six subjects.

1.) *Ráma dvadasi náma stottram, slócas,* complete, said to be from the *Brahmánda puránam,* seven leaves.

Brahmu narrated to *Naréda* the excellence of *Vishnu.*

2.) *Mantra saram, slócas, mantras,* incomplete, on 12 leaves.

If a *Brahman* has been sick, on recovering he bathes his head, or down to his waist. At other times when he gets a new cloth, he puts aside the old one; and in bathing uses the above *mantram.*

3.) *Dattatreya cavacham, slócas, mantras* with *tîca* in Canarese, complete, 20 leaves. An appeal to *Dattatreya* for protection, doing homage, putting marks on the shoulders, with motions of hands, and fingers.

4.) *Hanumat cavacham, slócas, mantras,* complete; to *Anjanîya,* a name of *Hanumán,* with motions of hands and fingers, for protection: 15 leaves.

5.) *Hari kîrtana,* Canarese prose, incomplete, chants to *Vishnu,* by

means of the *Cambódi, Bhâiravi, 'Alávi,* and other tunes: 32 leaves.

6.) See VII. *Supra.*

The book is short, and thick, a collection of tracts, the leaves of each differing; touched by worms.

10. No. 1686. Five subjects.

1.) *Hari smaranam, slócas,* 20 complete.

By *Vedantáchárya,* head of the *Vadagalas.* Praise of *Vishnu,* with private, or personal homage, in the very early morning.

2.) *Púrváchárya tanniyar.* 28 *slócas,* with a *tîca* in Canarese, incomplete. Various *áluvars,* as *Natamuni, Sadagopa, 'Alavantàr, Namáluvār,* and others are praised in these detached traditionary verses; the authors of them being unknown; so far 36 leaves.

3.) *Vishnu dhyána, slócas*—35 *slócas,* incomplete, meditation on *Vishnu.*

4.) *Cshamā shódasi,* 16 *slócas,* complete, by *Vedantáchárya, ut supra.*

On the clemency of *Vishnu,* and on *Bhú devi,* the earth goddess.

5.) *Srînivása mangalam,* 12 *slócas,* incomplete, praise of the form of *Vishnu* at Tripeti 3) 4) 5) contain 42 leaves.

The book is short, of medium thickness, slightly injured by insects.

11. No. 1699. Three subjects.

1.) *'Alavantà stóttram,* 66 *slócas,* complete.

By *Yamunáchárya*—he praises his spiritual preceptor, another *'Aluvār* termed *Alavantār.*

2.) *Yeti rája vimsati,* 20 *slócas* complete.

By *'Alavantār,* return praise of *Ramanúja* the opponent of *Sancaráccharya.*

3.) *Guru parambará,* 18 *slócas,* incomplete.

In *Paracala matam* in Mysore, the different ascetics, from time to time, formed a *slóca* in praise of *Vishnu:* these are collected in old chants, handed down by oral tradition, and constant repetition, 30 leaves in all.

The book is short, thin, and touched by insects.

12. No. 1716. *Vishnu mantram sassanam,* a collection of *mantras* on the *Vâishnava* creed.

By *Indra bhúti cavi.* It contains 137 *mantras* on 23 leaves, 42—64, deficient at the beginning, the end wanting.

As far as examined these *mantras* are not of malevolent kind; but either to obtain benefit, or to do good. No spells or evil incantations. For example, a *mantra* for a disciple for aid in acquiring knowledge from his teacher. There are directions as to modes of being seated—stopping the nostrils—motions of hands, and fingers. As *Vishnu* is, in one aspect, a preserver, spells are not so appropriately addressed to him: they are usually directed to some form of *Siva* or *Parvati.*

The book is long, of medium thickness, on broad talipat leaves, a few leaves only injured.

XXXII. Vedas.

No. 1354. Section 1. *Purusha súctam,* leaves 1—4, hymn from the *Védas.* Concerning *Brimha,* the supreme Being, known also as *Parama purusha,* the heavenly man. The origin of the four chief castes, and favorable to the *Vâishnava* creed.

Section 2. Part of the *Tâittiriya upanishada,* from the *védas,* on 20 leaves, concerning the supreme *Brahm:* and as an extract, complete.

Five leaves are put between; on taking up the *sanniyási* profession; on horary questions in astrology; and praise of *Hanumán.*

The book is of medium length, thin, slightly injured by insects.

XXXIII. Veterinary.

No. 1555. *Asva sastram: slócas,* with *tîca* in Canarese, incomplete.

On a knowledge of the temper and quality of horses: chiefly by means of the *ávart'ham,* or curl of the hair. If the curl bend inward it is good; but if outward bad.

The places where to look for such curls: on the head two, on the breast two—on each side two, back of the neck one, hollow of neck one.

What god is indicated by these curls; that on the head designates *chandra.* The *uttama, madhyama,* and *atama,* or best, medium, worst kinds of horses. The best kind has four hoofs white, head white, tail white.

The worst indicated by deep black; leaf 1—28: and then 9 leaves in Canarese—on the above ten curls; and also on remedies for various diseases of horses, incomplete. The book is short, and thin, with very thick boards.

XXXIV. Vira saiva.

1. No. 1439. *Vira sâiva dîcsha vidhanam, mantras, &c.* complete on 35 leaves.

Sancalpa vidhanam, mode of recording year, lunar month, and day, with day of week, on which any particular event occurred.

Punyahávásanam, consecrating water in a vessel, placed on rice grain, and the mouth closed with a mango, or cocoanut.

Kalasa púja, preparing like water in a small vessel before consecrating the scholastic thread, or commencing to learn from a teacher.

Vappana vidhi, mode of shaving the head of a disciple.

Snána krama, bathing a disciple.

Aga marashana snána mantra, the formule with bathing, for removing a disciple's sin.

Bhasma dharana kramam, mode of putting on the ashes of burnt cow-dung.

Rudracsha dharana krama, mode of putting on the sacred beads.

Linga dharana krama, mode of the disciples wearing a symbol of *Siva* (hence the term *lingadharis).*

Linga púja krama, on the mode of ritual to the said symbol.

'Eca dasi rudra púja krama, mode of homage on the 11th lunar day, to the eleven *murtis* or forms of *Siva.*

Guru páta puja kramam, mode of a disciple washing the feet of his preceptor.

So much being done, then the guru commences teaching the disciple; as follows:

—The opening *mantra* with motions of the hands and fingers.

—The order of general instruction.

—The mode of using the five-lettered *mantra.*

—The mode of teaching some *mantras* from the *védas.*

These instructions are spoken in the disciple's ear, not aloud; throughout are interspersed directions as to certain *hómas;* or fire-offerings.

The book is long, and thin, a little perforated by insects.

2. No. 1441. *Vira Sâiva maha tantram.* On the *jangama* system, *slócas,* Canarese *tîca.*

By *Varanasisvara.*

On the wearing, or putting on the *lingam,* and ashes of cow-dung, and using the five-lettered *mantra.* The excellency of so doing, and of the *Sáiva* way in general.

The *para vastu* which dwells in every one's breast is indeed *Siva.* Beatification must be sought through the means of *Siva.* The excellence of the *Sâiva* symbol, and of the *jangama* devotee. The consecration of the said symbol. On the *Jnana guru,* or he who recites the *mantras.* The *jnánágama,* or book of wisdom. On the *sacti* of the heavenly soul as the doctrine or teaching of *Brahma.* The doctrine of three sentences. Five *Brahmas* in one. These and other *Vira Sáiva* matters. Quotations in support of the author's views are made, stated to be from the *Bhâratam, Bhágavatam, Scánda,* and other *puránas,* p : 2—291 ; many leaves, in the midst, wanting, 148 leaves remain.

The book is long, thick, a little injured by insects, and rats.

3. No. 1444. *Vátulágama tantram, slócas,* complete in ten *padalams.*

Siva to *Subrahmanya.*

Padalam.				
1.	*Tatva*	*bhéda*	discrimination	of wisdom.
2.	*Varná*	,,	,,	of letters.
3.	*Chacra*	,,	,,	of revolution of ages.
4.	*Varga*	,,	,,	of classes of letters.
5.	*Mantra*	,,	,,	of prayers or spells.
6.	*Pranava*	,,	,,	of the mystic *o'm.*
7.	*Brimha*	,,	,,	concerning *Brahma*
8.	*Anga*	,,	,,	as to the body.
9.	*Mantra játa*	,,	,,	of kinds of *mantras.*
10.	*Mantra kilaca*	,,		(not known.)

In the world of *Siva,* above the paradise of *Vishnu,* is a *linga,* named *nat'ha Brahma.* In a *yugam* it was born in the world in the shape of a stork ; and in the *matsya avatara* with its beak, it laid hold of the fish's (*Vishnu's*) neck and cut, or tore it. In another *yugam* it pounced upon the tortoise (*Vishnu* in the *cúrma avataram*) eat its flesh, and used the entrails as a garment. Afterwards that *linga* formed itself into eleven *rudras* or forms of *Siva.* The different forms discriminated. This said supernal *linga* is the cause of creation, and of destruction.

Quotations are given in proof from *védas,* law books, *puránas,* and prose authorities : 51 leaves complete.

The book is of medium size, much injured by worms at the end.

It is a great curiosity; and, as such, might merit translation, to explain the *Jangama* system.

4. No. 1639. *Basava puránam; slócas* with a Canarese *tica*, incomplete.

By *Sancaráradhya.*

It contains from the 21st to the 30th *adhyáyas* or ten chapters only.

Vira Bhaktar, Náchi déva, Basava; these and others being *pramata ganas*, or celestials of *Siva's* world, became incarnate on earth. Legends concerning them, with panegyrics; the slaying of some *racshasas* by them.

The book is long, somewhat thick, old, towards the end several leaves are broken, and bits remain.

The *Basava puránam* has, I believe, been collated and printed.

5. No. 1647. *Sâiva advâita pracāsica, slócas* with a Canarese *tica* complete. Properties of the human and divine soul: on the human soul departing it cleaves the skull, and departs.

It ascends through thirty-six inferior places up to the *Siva linga;* it disapproves of every thing seen in the ascent, until at last it becomes united to that symbol.

A description is given of some of the thirty-six places aforesaid.

The *akahanda lingam*, or symbol without limits—its excellency.

[In my notes I have entered the names of some of the steps of ascent. In a system so little known even insanity may be chronicled. Above the symbol without limit is *sarva srishta st'hala*, the place of the entire creation, then the *pinda gnâna st'hala*, and the *pinda gnána vichála st'hala*, with their glory. The *samsára brándi st'hala*. The *deha prati brandi st'hala* its glory. The *panchéndra udrica brúndi st'halam*, where the five senses have no power (the body having been left at the lowest stage). The *agnána brándi nirasana st'halam*, and the *Siva gnána pracása st'halam*, with their glory. And so higher up to the *sarana st'hala mahima*, the place of final refuge; its excellence, and the glory of the *aikya st'halam*, or final absorption, or union of the soul with deity—surely heathenism is not without its "weak enthusiasm."]

I remember seeing the alleged translation of a Parsee book, having some resemblance to this one; in a labored description of at least seven heavens. There is a wide spread belief of ascending degrees; but description becomes puerile "intruding on things unseen."

This book is somewhat long, and thick, on talipat leaves, and in good order.

6. No. 1653. *Karana hasagi, slócas.*

By *Chenna Basava*—with a *tíca* in Canarese, leaf 1—25.

O'm kara pranava surúpa.'

From the *O'm kara* all things are produced.

This is the elementary primal cause—its excellence.

On the *pancha báudica,* or five elements.

On the *tatvas* or faculties of body and souls; mental included. The situation of the elements in the different parts of the body, and their operations.

On the evil dispositions, *káma, cródha, lóba, máchariya, &c.* resulting from mental dispositions, or bodily faculties.

Jiva surúpa, nature of the soul. These and like matters.

Leaf 26—37 in the Canarese language.

Mizrápanam by *Basava.*

The *ácharya, guru, jangama, prasáda* and *maha lingas* are in the human body, and by doing homage to them (worshipping self) beatification will be acquired; i. e. *sa-uchyam,* oneness with *Siva.* A few other matters.

Leaf 38—41, *Karana hasagi* resumed, but incomplete; leaf 49—53, *Siva cavacham,* a charm for protection.

The book is of medium size, old, and slightly damaged.

7. No. 1662. *Karana hasagi,* 1—17, the matter the same asabove.

Leaf 18—24, the *Mizrápanam,* as above.

Panchíkarana, on the five elements in the human body.

On the three *gunas,* the *satva, rájasa, tamō rupam;* or meekness, choler, depravity. The *punya,* moral merit, and *pápátmaca,* or sinfulness, how produced, with the nature of each: the seat, or situation of each in the human being; the results, good or evil.

1 *Pránà*—2 *pana*—3 *udana*—4 *samana*—5 *viyana,* or five vital airs, their seat in the body. The five senses where seated. The *gnánéndriya,* mental or spiritual faculties. The *áchára, guru*—the *Siva jàngama*—the *prasáda,* and the *maha lingas,* are members of the earth, and of the human body, as elementary principles. The seat of each in the human body; these and other matters, on what is sometimes collectively termed the *tatva* system. It seems laborious trifling, *nihil operose agens.*

The book is short, of medium thickness, in good order.

8. No. 2333. *Ashta hávarana mani derpana.*

By *Chinna víra déva*—*slócas,* with prose mingled, complete in eight *prakaranas,* or chapters.

Lingachara vidhanam, mode of *linga* homage—*èca vimsati dicsha vidhanam*, or twenty-one modes of initiation.

—*mata st'hala mahima vidhanam*, on the excellency of making a place for homage.

—*ashta vidha archana vidhanam*, eight kinds of service—*mente vel manu.*

—*shodasa upachára vidhánam*, mode of sixteen subordinate ceremonies.

—*pátódaca st'hala mahima*, merit of drinking the water that has washed the foot of the *Sáiva* symbol.

—*jangama linga st'hala mahima*, glory of a superior world.

—*bhakta st'hala linga mahima*, glory of a still higher world.

The glory of other worlds in the ascending scale, named *Mahésvara-prasada-linga-Prana linga-sarana*—and *âikya*, with the addition of *st'hala* (place) to each one.

Ashta anga yóga nirupanam, a description of penance, with eight members.

Guru lacshanam, properties of a teacher ; he should be well informed in the *sastras*, and in ritual services.

Sisha lacshanam—the deportment of a disciple described.

Other *paras.* are on the places whereon to put cow-dung, ashes, and beads. On the excellency of the six lettered charm of the *Vira sâivas*, and *samadi kriya*, the work of penance.

In the superior world above that of *Brahma* is the *nát'ha Brahma lingam*, which governs all beings and things beneath it. In the form of *Brahma* it creates, in the form of *Vishnu* it preserves, and in the form of *Siva* it destroys ; leaf 1—125.

The book is short, rather thick, in good order.

As this book is a sort of compendium of the system—a caricature of the common *Sáiva* one, it might deserve translation ; for the system is unknown, otherwise than by wilfully false description.

β. A. c.

II. No. 1213. *Srî muc'ha samvatsara panchangam*, Almanac, A. D. 1753-4, *caliguga* 4854, Sal: S. 1675.

The usual contents in five parts, also the *p'hala stuti*, or influence of the planets, prognostics for the year.

Leaf 1—42—one leaf at the end wanting.

The book is short, of medium thickness, touched by insects, and slightly broken.

VI. No. 537. *Pâitru médhika vidhihi.*

Ascribed to *Asvaláyana rishi, slócas.*

On the *apara carma*, or funeral rites and observances, during several days. In this tract, which is not complete, there is the burning, gathering, and washing the bones, and casting them into a river, with the 10th day's ceremony, leaf 1—24.

From another book 7 leaves—incomplete; concerning things unclean, and on ceremonial pollutions.

The leaves of the first portion are longer than those of the other, old, but in good order.

β. A. d.

IX. No. 1593. Two subjects.

1.) *Nîti 'sastram, 21 slócas* with a Canarese *tica.*

By *Chanacya,* incomplete: on seven leaves, specimen.

To one unlearned a sastram is venom.

To one who has the colic food is poison. If a poor man see ten men together, to him it is poison.

By reason of *goshti* (slavish dread) of evil people the whole body is venom. These and the like sort of aphorisms.

2.) *Bhartri hari,* only 84 *slocas,* a fragment from the 3rd, or *Vâiragya satacam.*

Specimen of one aphorism.

If any one read the *Vedas, sastras, puranas,* &c., so as to be learned; if he make many sacrifices; if he collect great wealth; yet since he can take nothing of all this with him, when he is about to die, it is his better wisdom to do penance, and by *Bhagavat dhyánam* (meditation on God) to seek for final beatification: 16 leaves.

The book is of medium length, thin, slightly injured by insects.

XV. No. 1685. *Siva stottram, slócas.* By *Halayuta,* with Canarese *tica,* incomplete, leaves 183—204 or 23. Praise of *Siva.*

XVIII. No. 1473. *Jaina puja vidhánam.*

By *Bujya pátar—mantras, padyas,* and prose mixed: complete.

The five elements deified; mode of homage. Homage to the nine planets; and to a being termed *Yacsha.* Praise of *Vrishaba raja,* a *Jina* king. Praise of *Chandra prabhu,* a deified man so named; the great bathing of *Jîna deva,* on festival days. The *sahasranama,* or one thousand names of *Jina deva.*

Also some fire-offerings with *mantras* and services therewith connected: 76 leaves in all. This book is long, old, slightly injured.

XXXIV. No. 1438. Physico-theology.

Hari shad-varga—six inimicals, that is *káma,* lust; *cródha,* anger; *lóba,* avarice; *móha,* cupidity; *mata,* fanaticism; *máchariya,* malice; *shad Brahmi*—six advantages *Jati, varnam, azrama, culam, gótra, námam.*

Sapta visana—seven sorrows, *tamu, mana, dhana, rajya, visva, utsala, sévaca,* desires arising from want of health, mental vigor, wealth, power, credit, pleasure, employment.

Sapta datas; or *rasa*, *rudra*, *mámsa*, *metasu*, *hasti*, *maja*, *sucla*, i. e. nervous fluid, blood, flesh, gristle, bones, marrow, semen.

Ashta múrti mátas—or *Prithivi*, *salila*, *pavaca*, *pavana*, *ambara*, *ravi*, *seshi*, *atma*.

Antakarana chudushtâiyam, mental affections; *dasu vayus*, ten vital airs in the body.

Pancha budas, five elements.

Pranava, *utpatti*—origin of the *Vedas*.

Brahmanda súrúpanam, form of the universe, with the *panchikara tatvas*—five material and spiritual qualities: their nature, and the effect of their union.

The book appears to be incomplete: it contains 32 leaves, *in* confused order.

An expositoin of the physico-theology of the *Vira Sâivas*.

It is of medium size, and in good order.

XXXIV. No. 1668. *Vátula ágama tantra*, *slócas* and *mantras* with *tíca* incomplete.

On the *nat'ha Brahma linga;* see 8. No. 2333 *supra*.

Various *padalams*, or chapters, with the following titles—*tatva-bhéda*—*varna*—*chacra bheda*—*varga*—*mantra*—*pranava*, the two last incomplete; three leaves are also deficient at the beginning.

Above the world of *Vishnu* is the world of *Siva*, where there is a symbol known as the *nat'ha Brahma lingam;* its splendid appearance, by its power it creates—preserves—destroys. It is distinct from the eleven *rudras*, and superior to them. The eleven *rudras* are as rays proceeding from it. This symbol dishonored *Vishnu* in some of his *avataras*. It is the elementary cause of the entire and *eternal* universe. Other matter on the *tatva*, or properties of body and mind; delivered by *Siva* to *Subrahmanya*.

The book is long, somewhat thick, injured.

β. A.

e Uriya letter.

I. Drama.

No. 2369. *Maha nátacam*.

By *Hanumān cavi*, with extracts from another book, by *Mata sutana misra cavi:* 1000 *slócas*. Not a regular drama for acting, but containing a variety of dramatic incidents from the *Rámáyana*, with praise included of *Vishnu*, *Siva*, and other gods. *Misra cavi*, quoted, is a celebrated author.

The book is long, thick, in good order.

II. Law.

1. No. 2367. *Smriti sára sangraha.*

Leaf 1—5 a few rules of Sanscrit grammar.

The remaining leaves contain a compendium of Hindu law, in 6 chapters.

By *Vâidhya nat'ha.*

The 1st chapter is on *tit'hi nirnaya*, or fixing of proper lunar days for various sacerdotal observances. The second is on the *mála mása*, or month in which two new moons occur; and *rájasvala nirnaya*, or observances as to female menstruation. Other chapters not examined.

The book is long, of medium thickness, on talipat leaves, and in good condition.

2. No. 2372. *Kanva samhita.* The law treatise of *Kanvá.* On the *áchára cándam*, or sacerdotal law, containing 41 chapters, incomplete.

The book is long, of medium thickness, the edges a little injured; otherwise in good condition.

3. No. 2373. *Yagnyavalcya dherma sastra*, code of law by *Yagnyavalcya.*

Three *cándas*, or books—*slócas:* part of a work by an ancient lawgiver; of which the *Vignánésvaram* is a paraphrase of high repute, and authority in the south; as the *Jimuta vahanam* is in Bengal.

The three last leaves in this book contain the *Sáiva* five lettered spell; and the monosyllables of a spell to *Ganésa*, used when showering flowers on his image: leaf 1—58.

The book is long, of medium thickness, in good order.

III. Lexicographical.

No. 2365. *Amara cosha*—lexicon.

The 1st *Cāndam*, complete.

The 2nd „ as far as to *sâila verga.* See notices of this work, *passim:* leaf 1—46.

The book is somewhat long, of medium thickness, old, but in good condition.

IV. Vedas.

1. No. 2366. *Sáma véda.*

Part of the third *véda*, containing eight *prapát'hacas* or chapters, with part of the ninth, left incomplete.

The book is long, of medium thickness, somewhat old, but in good condition.

2. No. 2370. *Brihadaranyam*—the spreading forest. This is said to be the name of a *rishi;* and it is the technical name of a part of the *Vedas.* Notices occur in books in the *grant'ha* letter. *Vide* No. 1723, there stated to be one of the *upanishadas.* Here termed a *sác'ha,* or branch, *Vájasaneya saclaya jushi kanva sác'kayam Brihadaranyam*—the spreading forest, the *kanva* branch, a part of the white *(véda)* by *Vájasaneya* (a *rishi): kanva,* a lawyer: see II. *2 supra.* The book contains 8 *adhyáyams,* or chapters.

[For these notices of books in the *Uriya* letter I am obliged to papers received from the Honorable Walter Elliot Esq.]

β. A.

f Malayálam letter.

I. Advaita.

1. No. 2308. *Rasa abi vyanjaca* or *advâita mata retnam.*
By *Svayampracása yeti.*

This is a *tica* or explanatory glossary, but on what particular book is not known. The subject is on the unity of the Supreme Being, in a pantheistic sense, and the oneness of the human soul with that being; see previous notices.

The book is short, of medium thickness, on narrow talipat leaves, in good order.

II. Alphabet.

1. No. 2321. *Arri chuvadi.*

Merely the *Malayálam* alphabet, as constructed to express the sounds of Sanscrit words; a school book—of medium length, thin, no boards.

III. Architecture.

1. No. 2325. *Abilashitárt'ha chintámani,* on architecture.

By *Málla somésvara: slócas,* with a prose *tica,* 1—3 *adhyáyas,* so far complete.

Mode of constructing houses, dimensions, form of parts, and relative proportions; benefit resulting from good construction.

The book is short and thick, on narrow talipat leaves, in good order.

IV. Art of Poetry.

1. No. 2307. *Kuvaliyánandam,* a comment by *Appâiya dîcshada,* on the *Chandra lóca* of *Cáli dása.*

It has beginning, but does not finish: when complete it relates to one hundred poetical figures: see preceding notices.

The book is of medium size, on talipat leaves, old, tolerable order.

V. Dramatic.

1. No. 2297. *Púrna purushart'ha chandra nátacam*—Sanscrit and *Pracrüti*, both *slócas* and prose, 1—5 *ancas* complete.

Chandrōdaya, a king, his vain attempts to attain beatification, turned into comedy.

The book is short and thin, talipat leaves, old, but in good order.

2. No. 2298. *Malati mataviyam.*

By *Cali dása*, Sanscrit *Pracruti*, 1—10 *ancas*, complete.

A contest between pupils of two dancing masters before a king, who fell in love with one of the figurantes; an amour following: see foregoing notices. The book is of medium size, on talipat leaves, old, and injured.

3. No. 2300. *Retna vali.*

By *Srî Harisha.* Sanscrit and *Pracruti*, 1—4 *ancas*, complete.

Vatsa raja, a king, and *Retna vali* (jewel necklace), a woman—an amour ending in a *kadca viváha*, in which the man plants a sword in the ground, and the woman stands near; implying fealty, or death.

The book is of medium length, thin, on narrow palm leaves, small writing, in good order.

4. No. 2301. *Jániki parinayam*, the marriage of *Janaca's* daughter, or *Ráma nātucam*, 1—7, *ancas*, complete. On the marriage of *Ráma* and *Sîta*, and subsequent events, down to the destruction of *Rávana*, dramatized.

The book is of medium size, on broad talipat leaves, very old, the last few leaves broken, and one third gone.

5. No. 2302. *Mallica márutam*—*nátaca*, or drama, in one continuous act, complete.

A *gandharba* marriage of a woman named after the *malli* flower, with a man named *Máruta*, from the wind that blows over the flower; of the usual erotic tendency. There are besides a few loose leaves containing *chátu slócas* or separate stanzas, on a variety of subjects, like Portuguese *chicótas*. The book is of medium size, on broad talipat leaves, old, and a little injured.

6. No. 2303. *Prabódha chandródayam.*

By *Krishna misra*—Sanscrit and *Pracrüti, slocas* and prose, 1—6 *ancas*, complete. Personifications of virtues, and vices, as men and women; intended to teach the *advaita* doctrine, see foregoing notices.

The book is short, of medium thickness, on talipat leaves, in good order.

7. No. 2304. *Murári nátacam,* otherwise *Anarg'ha rághavam,* Sanscrit and *Pracrüti, slócas* and prose.

By *Murári*, 1—4, incomplete.

The subject of the *Rámáyanam* dramatized.

The book is short, of medium thickness, on talipat leaves, a little injured.

8. No. 2305. *Pradyumma abhyútaya nátacam.*

The leaves are not regular, some of them are gone: it appears to be a drama founded on a subject taken from the *Bhágavatam.*

The book is short, of medium thickness, on talipat leaves, very old, and very much injured, so as to destroy coherency of meaning.

9. No. 2306. *Sacontala nátacam.*

By *Cali dása*—Sanscrit, *Pracrüti.*

1—6 *ancas*, incomplete, the 1st and 6th are injured. The amour of *Dushmanta* with *Sacontala*, reared in a hermitage—birth of *Bharata*—and intermediate details; see various other foregoing notices.

The book is short, of medium thickness, on narrow palm leaves, old, and damaged.

10. No. 2315. *Bála Rámáyana nátacam,* or *Vira Vilásam*—Sanscrit and *Pracrüti.*

By *Rája sec'hara.*

1—10 *ancas*, complete.

The subject of the *Rámáyanam* in brief, dramatized.

11. No. 2322. Sect 1. *Pradyumma nātaca,* or *dévánica nātacam,* 1 *anca,* incomplete. Subject from the *Bhágavatam;* see 8.

VI. Ethical.

1. No. 2311. *Níti sáram, slócas.*

1—20, *sargas,* complete.

A selection from various books on kingly ethics, and other like topics, in general.

The book is short, thin, on broad talipat leaves, in good order.

2. No. 2312. *Níti sara samuchayam.*

The 1st and 2nd *satacas*, with a *tica* in Malayalam prose, the 1st complete, the 2nd not so—the subject, general ethics.

The book is short, of medium thickness, on narrow talipat leaves, in good order.

VII. Erotic.

1. No. 2294. *Govinda charitram.*

10 *sargas, slócas.*

A kind of mixed poem on the actions of *Krishna*—his sports—bathing in the river Jumna—amours—wars, &c.

The book is short, of medium thickness, on palm leaves, in good order.

2. No. 2299. *Krishna vilásam.*

1—4 *sarga*, incomplete—*slócas.*

On the youthful sports and amours of *Krishna.*

The book is of medium length, thin, on talipat leaves, a little injured.

3. No. 2322. Sect. 2, *Krishna cávya.*

A *tîca* or verbal prose comment on some poem relating to *Krishna;* the title of the original not found: for sect. 1 see V. 11.

The whole book is short, of medium thickness, on narrow palm leaves, old, in tolerable order.

VIII. Grammatical.

1. No. 2286. *Sabda nirnayam; sutras, tîca,* prose.

A discrimination of the genders of various words; beginning only, being incomplete.

The book is long, on 8 talipat leaves, one of them broken.

2. No. 2295. *Mriticara grant'ham,* a *tîca* or glossary on *sútras.*

By *Vara Ruchi;* an enlarged comment on the *sútras* of *Pánini. Vara Ruchi's* book does not often occur in the other parts of the collection: this, by consequence, is of value.

The book is of medium length, thick, on broad talipat leaves, in good order.

IX. Hymnology.

1. No. 2290. Sect 1. *Ráma stuti, slócas,* without beginning, or ending: praise of *Ráma:* for sect: 2 see XIV. 2.

2. No. 2309. *Ráma charitram, slócas.*

Vilasitam 1—4, narrative of *Ráma's* actions, as a vehicle for praise, mixed up with the whole.

The book is short, of medium thickness, on narrow palm-leaves, old, a little injured.

3. No. 2314. *Sangîta rétnacáram.*

It has no title within itself, but the subject is like that of the Sanscrit work specified.

It appears to be on the art of singing and dancing, musical times, &c. It may be a part of the *Bharata sastram;* but a degree of uncertainty attaches.

The book is of medium length, thin, old, on broad talipat leaves, in good order.

4. No. 2317. Sect. 1. see XII.

Sect. 2. *Súrya satacam, slócas,* a few less than 100, therefore incomplete.

The book is very short, of medium thickness, on talipat leaves, stained, and a little injured.

5. No. 2319. *Isvara stóttra, slócas;* the beginning, but without the ending.

Praise of the glory of *Isvara,* or *Siva,* imploring aid and benefit.

The book is somewhat long, of medium thickness, on talipat leaves, in good order.

X. LAW.

1. No. 2323. *Dherma sastra.*

The *vivahára cándam, slocas* with *tíca.* Has the beginning, but not the ending.

On modes of proceedings in Civil suits, with connected details.

The book is of medium length, very thin, talipat leaves, tolerable order.

XI. LEXICOGRAPHICAL.

1. No. 2248. *Sarvánanda kriti.*

By *Sarvánanda*—prose.

A glossary on the *Amaram,* the 1st and 2nd *cándams,* with 12 and 10 *vergas* complete; illustrated by quotations.

The book is of medium length, very thick, on talipat leaves, in good order.

XII. Logical.

1. No. 2317. Sect. 1. *Tark'ha sastram,* on logic prose, only two *khandas*—the *pratyacsha* and *anumánam :* for sect: 2 see IX.

XIII. Miscellaneous.

1. No. 2285. Three fragments.

1.) *Tark'ha prakaranam,* one chapter on logic.

2.) Ethical and medical *slócas.*

3.) Verses from *vedas,* on *zanti pūja,* or a sort of litanies, to remove evils.

The book is short, of medium thickness, on talipat leaves roughly cut, in good order.

2. No. 2310. Three pieces.

1.) *Vishnu sahasranámá vali,* 1008 names of *Vishnu,* complete.

2.) *Achára vidhi,* morning, noon, and evening ritual, 3 leaves.

3.) *Déva stuti, slócas.*

Praise of the *sacti* of *Siva.*

The book is short, thick, old, on narrow palm leaves, in tolerable order.

XIV. Pauranical.

1. No. 1886. *Narasinha puránam, Suta rishi* to *Bháradvája rishi, slócas,* a larger mixture of *grant'ha* letters than in other books; and this one was found mingled with books in the *grant'ha* letter.

The following is a specimen of contents, at and near the beginning.

The chronological periods of the *kréta, tréta, dvápara* and *cali yugas.* Description of creation. Origin of the *dévas,* of the *danavas,* of the *yacshas* and *manushyas.* The creation of *Brahmans.* Formation of the five elements, the twelve *ádityas,* or the sun differently named according to the zodiacal sign in which it is—matters concerning these names. *Marcandeya* conquered *Yama,* the regent of death, and is now a *chiranjivi,* always a youth of sixteen years of age. Description of the excellence of *Vaishnavas*—the mode of worshipping *Narásinha* in the *cali yuga.* The sacred places *(punya cshétras)* peculiar to *Vishnu.* Many praises to *Vishnu,* as if uttered by *Marcandeya.* On the eight lettered *Vaishnava* charm. On the mode, or causes of obtaining beatification: with the like.

Leaf 1—167 complete, blank leaves in the midst.

2. No. 2290. Sect. 1. see IX.

Sect. 2 *Gája graha adikáram.*

The 10th chapter from the 8th book of the *Bhágavatam*—usually known by the name of *Gajéndra mōcsham.* On the rescue of an elephant from a crocodile, and giving it beatification.

The book is short, thin, on talipat leaves, in good order.

3. No. 2318. *Bhavishóttara puránam.*

1—26 *adhyáyam—slócas:* interior section *cali yuga charitra,* account of events in the iron age; and again another 26 *adhyayas* follow. Though this *puránam* is numbered among the eighteen, it is rarely met with; and by some, is considered to be a tail-piece to the *scánda puránam.*

Seven leaves on the subject of the *uttara Rámáyanam* are appended; these are shorter than the others.

The book is short and thick, on talipat leaves, in good order.

4. No. 2320. *Dévi mahátmyam.*

The episode known as *Sapta sati,* or *Ch'handa pát'ha.* The war of *Dévi,* or *Dúrga, with Mahishásura,* and others; six *adhyáyas,* incomplete. Taken from the *Varáha puránam,* and the *Márcandeya puránam.*

The book is very short, of medium thickness, on palm leaves, a few broken.

XV. Romance, Historical.

1. No. 2287. *Mágha vyakyánam.*

By *Déva rájácharya.* 3rd *sargam,* a comment on a part of the *Mágha cávyam,* an epic poem, on the war of *Kṛishna* against *Sisupála:* this portion relates to an encampment.

2. No. 2288. *Mágha vyakyánam.*

The *tíca* only, without the original; 1—3 *sargas,* complete, so far only.

The preparations of *Kṛishna* for making war against *Sisupála.*

The book is short, of medium thickness, on broad talipat leaves, in good order.

3. No. 2289. *Cumara Sambhava,* without the *múlam:* only the comment.

The 1st *sarga* containing a description of *Himaút* mountain.

The book is short, of medium thickness, on talipat leaves, in good order.

4. No. 2291. *Nâishadham,* a *tîca* to the 1st *sarga* only; by *Cola chēla malla nát'ha súri;* the introduction.

The book is of medium length, thin, on talipat leaves, without boards, in good order.

5. No. 2292. *Mágha cávyam,* the original *slócas,* 1—9 *sargas,* up to the poetical description of morning and evening, on a march.

The book is short, of medium thickness, on narrow talipat leaves, in good order.

6. No. 2293. *Nâishadham, slócas.*

By *Srî Harisha*—without *tîca.*

1—5 *sargas.* The introductory portion of the story of *Nala* and *Damayanti.*

The book is short, of medium thickness, on narrow talipat leaves, old, good order.

7. No. 2296. *Uttara Ráma charitra, slócas.*

In 5 *sargas,* complete.

A kind of narrative poem for public recitation; founded on the story of the *uttara Rámáyanam.*

The book is short and thin, on broad talipat leaves, in good order.

8. No. 2313. *Kirártárjunîyam.*

Wants the title, with the beginning and ending; but the subject is on the *tapas* of *Arjuna,* his contest with *Siva* disguised as a hunter; and obtaining the life-destroying weapon: *slócas* with *tîca.*

The book is short, of medium thickness, on narrow palm leaves, old, and very much worm eaten.

9. No. 2316. *Bhója champu, slócas* and *churnicas* by *Cáli dása.*

The story of the *bála* to the *sundara cándams* 1—5 incomplete.

The subject of the *Rámáyanam,* adapted to court minstrelsy.

The book is short, of medium length, on narrow talipat leaves, in good order.

10. No. 2324. *Rámōdhayam, chūrnica* metre, incomplete.

Tale of the *Rámáyanam,* abstracted for public recitation.

The book is of medium size, old, on talipat leaves, much injured by termites.

β. B.

Telugu language and character.

I. Arithmetic.

1. No. 1092. *Ganita sastram,* Arithmetical account; incomplete, on 23 leaves.

There is also 1 leaf on medicine, and 6 leaves complete *Siva stottram,* or praise of *Siva.* The arithmetical portion is older than the rest; it is a medium sized book, and in tolerably good order.

II. Ascetical.

1. No. 1037. *Parama yógini vilásam.*

Eight *asvásas,* or sections in the *dwipada* metre. It relates to the practices of *yógis,* or ascetics. A medium sized book, in good order.

2. No. 1071. On the *Vaishnava* system.

This is illustrated by an account of the *Aluvār* of *Vishnu.* They were ascetics, and *Vaishnavas* of the true kind. In contrast to the devotee, the life of the family man, with his trials and troubles, is described. If such housholders wish to obtain beatification they must follow certain rules, which are prescribed. There is a description of the *Vaishnava* system, and like matters of a *Vāidîca,* or religious kind. Written in prose, incomplete, old, medium size, damaged at the edges.

3. No. 1079. On the *Aluvár.*

The places of their birth, and death, or beatification. An extract from one of their works. Discourses of the *Aluvár* with each other, on moral and religious subjects. It is stated that *Yempramanar,* or *Ramanuja* of *Srî Permattur* was the chief, and consulted by the others, perhaps an anachronism. The nature of beatification, and means of attaining it explained. The state of man described. Penance, with its fruits. The secret doctrine of the *Vaishnavas.* The book is in prose, with Tamil words intermingled, and complete. It is long, thin, old, and a little touched by insects.

4. No. 1090. Concerning the *Aluvár.*

The manner, and place of their birth. The temple where each one died. The local name of the god at those temples. Their genealogy, with particulars as to their immediate parents. Their books, and special sayings; with other matters entirely limited to the 12 *Aluvárs:* This is a book of medium size, the first half in good order, the latter part of the book has one half of the leaves broken off, rendering the work incomplete.

III. Astrological.

1. No. 1730. *Vencatáchala svami Pratáni Dwibya putra Játacam.*

The horoscope, or astral, and other indications on the birth of the second son of the Treasurer of Tripety pagoda. Some unpropitious points have the requisite *zánti* (or averting service) stated.

The work is in prose, with here and there a *slóca;* small, in good order, and complete.

2. No. 1084. The second section of this book states the qualities of the court astrologer, and *puróhitan* or seer. See XVII. 6.

3. No. 1086. *Chicka deva rája putra játacam.*

The horoscope, and estimate of the future life and fortunes of a son of *Chicka déva,* a Mysore king. The name of the son not mentioned. It is written in prose, with verse here and there; long, of medium thickness, in good order, and complete.

IV. Charitras or Tales.

1. No. 913. *Ushá kanya Paranîyam.*

The marriage of the virgin *Ushá, Bánásura* the father of *ushá* was at war with *Krishana:* afterwards a marriage was negociated between *Anirudha,* grandson of *Krishna,* and *Ushá;* which is the subject of this poem in *dwipada* metre.

There are also five sections of the *Rámáyanam* from the *Bála* to the *Sundara cándam,* so far complete, in *padya cávya* metre. In the writing some Canarese letters are used.

2. No. 1021. *Prahláda charita,* the episode of *Prahláda,* from the *Bhágavatam.* It is in the *padya cávyam* metre, a poem by *Bommana Potaráju.* It is small, old, broken, and not complete at the end.

3. No. 1035. *Vasu déva Arjuna cadha,* and *écadasi mahátmyam,* poems in the *padya cávyam* metre, medium size, complete.

4. No. 1036. Three pieces. 1.) *Harischandra Nalópákyana;* contains three *asvásas,* or sections of a poem in *padya cávyam* metre, with a prose version by *Bhatta múrti.* In one sense it gives the tale of *Harischandra,* in another that of *Nala.*

2.) Also *Rághava Pánda vyardarsanam.*

Three sections relating, to the *Raghu vamsam,* or solar line of kings.

3.) *Násakétópákyánam,* the fable of *Násaketu's* descent into the lower regions, with the results.

It is a poem in the *padya cávyam* metre.

The book containing these three productions is large, and in good order.

5. No. 1039. *Sámbu charitra.* Tale of *Sámbu;* and *Bhakta ranjana charitra*, an episode from the *Bháratam.* Both are in *dvipada* metre, forming nearly equal halves, complete, and in good order.

6. No. 1042. *Pradhyuma charitra*, tale of a son of *Krishna;* also *Kirártárjuna*, an episode of the *Bharatam*, *Siva* disguised as a hunter disturbed the penance of *Arjuna*, and afterwards gave gifts qualifying the latter to destroy his opposers. Five sections.

The book is large, and nearly new.

7. No. 1048. *Nala chacraverti cadha.*

The *Náishada*, or episode of *Nala* from the *Bharatam.* In *dwipada* metre, complete, large size, and in good order.

8. No. 1051. *Prahláda charitra*, an episode of the *Bhágavatam*, concerning a devotee of *Vishnu:* fragment of 8 leaves.

Guru yeti ganamalu, on orthography, a fragment, damaged. The book has only one cover, is long, thin, of little value.

9. No. 1055. *Vasu charitra.*

A poem in *padya cavya* metre, in six *asvásas* or sections, complete. A romance of love adventures between *Vasu* a king of *Pratisht'hana*, and *Girikanya* (mountain-nymph) and their marriage. By *Bhatta Murti*, a distinguished poet: the work is classical.

10. No. 1058. *Sri Chicka deva raya vilásam.*

The amusements of a Mysore king. Story of the marriage between him and *Chandra réca.* There are also some details on musical time and modes, as part of the amusements of a court. This copy is not finished. It is of medium size, and in good order.

11. No. 1061. *Vijaya vilásam*, adventures of *Arjuna* in the South. A poem in *padya cávyam* metre, only one section in this, book. It varies from the *Bharatam;* but the legend is common in Southern India. The leading event is the irregular marriage of *Arjuna* with *Chitrangada* a daughter of a king of Madura, certainly fictitious. Another is the elopement of *Subhadra.*

12. No. 1069. *Subhadra parinayam*, the elopement of *Subhadra*, sister of *Krishna*, with *Arjuna.* It is either a continuance of the former book, or of the same tale. The leaves are in great confusion.

Also

Kucheyalóvákyanam. Story of a *Brahman* who, on *Krishna's* marriage with *Rucmini*, brought presents, and received gifts: only one section, two others wanting.

The entire book is of medium size, and old. It needs collation with other books.

13. No. 1070. *Vijaya Vilasam; padya cávyam* metre, three sections complete, but requiring to be compared with 11. The adventures of *Arjuna* at Madura, and at the court of *Krishna*. Surreptitious marriage with *Subhadra*, mother of *Abimanyu*. Medium size, and in good order.

14. No. 1072. *Nava nát'ha charitra.* A tale of nine *Siddhas* or magicians, in *dwipada* metre. Their names are *Matsya nát'ha; Sáranghadhára; Goracshaca; Megha nat'ha; Viru pácsham; Nága -Arjuna; Kandi Siddham; Siddha buddhi;* Kanódhi. From so much as I heard read of these tales I do not deem them fit for abstracts. Much of a vicious character is written; and, after becoming peculiarly adepts in vice, some of these *siddhas* attain to supernatural powers. In the two first instances the individuals bore injury before being initiated: most of the others differ, in not having such an excuse.

The book is a poem in the *dwipada* metre, several leaves are missing. It is rather large in size, old, and slightly damaged.

15. No. 1074. *Sáranga dhára charitra.*

The story of *Sáranga dhára.* A fragment of a poem in *padya cávyam*, having only eight leaves at the beginning, and without boards. The hero was the son of *Naréndra-raja*, of *Rajamahendri;* who, when hunting, left the town in charge of his son. His mother-in-law, *Chitrangi*, took notice of him, and was rejected; on which she accused him to his father, and procured his legs to be cut off. The sequel of the tale may recur in a fuller copy. Ultimately he became one of the above *Siddhas.* This fragment is a little injured by insects.

16. No. 1731. *Gajéndra mócsham*, beatification of the king of elephants. This is a poetical version in *padya cávyam* of an episode of the *Bhágavatam*, the 8th *Cándam;* an account of a contest between an elephant and a crocodile. The elephant was worsted; and an imprisoned spirit was thereby released, and returned to the superior world. The poem is complete, and in good condition.

There are 10 leaves of a Canarese book, without beginning or end, the subject hymnology; but this fragment requires to be collated with others of like kind.

17. No. 1470. *Vibîshana budhi.* The tale of *Vibîshana:* An episode from the *Rámáyanam.* At the end 16 stanzas in praise of *Lacshmi* of the town *Kalita.*

V. Ethical.

1. No. 1010. *Bhagavut gita,* chant of *Krishna.*

Three *adhyáyas* or books, narrated to *Dritarashtra* by *Sanjivi,* through the favor of *Vyása.* It is taken, as to subject, from the *Bháratam.* When the rival armies were drawn up, and *Arjuna* was with *Krishna* in a chariot, the former expressed a doubt, and grief concerning the destruction of his own relatives. *Krishna* reproved him; and entered into a variety of metaphysical statements as to the soul, adapted to eastern philosophy: teaching that the destroying his friends was next to meritorious. The book is small, and in tolerable order.

2. No. 1084. 1) *Nîti sáram,* on morality.

Three *asváras,* or books, wanting the seven first leaves.

2.) *Castúri Ranghadáma satacam.*

A centum of verses on the qualities of the *átma surúpam,* or soul. On morals, on the morals and qualities proper to a king. The qualities of a *mantri,* or minister of state; and of other rulers. Also on the qualities of the court astrologer, and *purôhitan.* See III. 2. See XVII. 5.

Section 5. Has some Sanscrit *slócas* on ethics.

Other sections of this book come under other headings. The book requires collation: It is of medium size, old, and a little damaged.

3. No. 1085. *Kannan siru támbu,* a summary of the teaching of the *Aluvár* of *Vishnu.*

The book is especially a prose explanation of the centum of *andádhi,* or *da capo* verses by *Pudhata aluvār* of *Tondamandalam,* the 2nd in order. There is some small mixture of Tamil words; as usual in Telugu versions from the *Náláyira prabandham.* The book is of medium size, without boards, old, and damaged by termites.

4. No. 1087. *Jivani lacshanam,* on the human soul.

This is a moral treatise, apparently on the *tatva* system. It treats of the body, the interior viscera, the muscular parts, the breath or spirit, the senses or mind, or sensitive soul; also on beatification, as applied to the immortal soul.

5. No. 1101. *Sumati satacam.* A poem on ethics, or morals, containing 97 stanzas; 3 wanting. It is small, and in good order.

6. No. 1264. *Sabhápati lacshana,* on the duties of a king.

The word *sabhápati* is not here used as a name of *Siva,* but in its literal meaning, as *chief* of the assembly; that is, a king, as the head of a judicial assembly.

It is styled the *uttara bhága* or last part; and implies that it belongs to some preceding work.

From attending to a few of the earlier pages it is found that a compass of knowledge (purely oriental) is laid down such as one man could scarcely acquire. It seems intended to flatter, and at the same time rather to display the writer's own (superficial) knowledge of names and things than to instruct any king. In particular, the pure Indian and semi-barbarous languages mentioned as to be at command by the ruler, are such as one man could scarcely attain by the study and practice of a whole life, apart from other miscellaneous knowledge; including an acquaintance with the five devices; the four kinds of arms; the four classes of women; and a great variety of other matters designated by sonorous names.

The book is rather large, without boards, old, but in tolerably good order.

It also contains the *Bhógini dandacam.*

By *Bommana Potu rája,* with a fragment, and single leaves of seven other books; pointing to the need of collation.

VI. Erotic.

1. No. 1060. *Dindima prácasanam.*

A poem in 120 stanzas, in ornamental style, concerning females, and of an amatory kind.

The book is small, and new.

2. No. 1073. A collection of stories, or extracts; chiefly of an amorous character.

1.) *Déviki,* the mother of *Krishna,* incensed at the affronts received from *Camusadu,* her elder brother and uncle of *Krishna,* complained to the latter, who told her that the conduct of *Camusadu* arose from his dislike of her having given birth to a son, and removed her grief: eight leaves wanting at the beginning.

2.) After *Rucmini* had been affianced to *Sisupálam,* son of *Krishna's* aunt, and her affections were placed on *Krishna,* she was much grieved. *Sarasvati* appeared disguised as a fortune-teller, and told her that she would be married to *Krishna.* *Brahma* then came disguised as a male

gipsy, and took away *Sarasvati*. The marriage of *Krishna* with *Rucmini* afterwards occurred.

3.) *Kóra vánji*. *Náreda* took the disguise of a fortune teller, and told *Rucmini* that she would be the wife of *Krishna*. Canarese language, four leaves complete.

4.) *Parijátapa-haranam*, loss of the flower of *Indrá's* paradise.

Nareda brought this flower from *Indrá's* world and gave it to *Krishna*, who gave it to *Rucmini*. *Satyabhânmi* was grieved thereby. On the following day *Krishna* took *Satyabháumi* in the *Garuda* vehicle to *Indrás* world, and received some civilities ; but the flower tree was refused, and a battle took place with the warders. The eight guardians of the heavens also came, and were conquered. The tree was brought, and planted in *Satyabhaûmi's* garden. Two leaves are wanting in this tale.

5.) *Subadhra viváha*, the marriage of *Subadhra*, sister of *Krishna*.

In the reign of *Yuddhisthira* some cows stolen from a *Brahman* by *Gandharbas*, were restored by *Arjuna*, who then went on a pilgrimage southward. His amour with *Ulichini*. Near *Rámisseram* he released five spirits imprisoned in the bodies of crocodiles, by killing these. At Madura he formed an illicit marriage with *Chitrangada*, the king's daughter. He next went to the court of *Krishna*, disguised as an ascetic. He induced *Subadkra* to elope with him. *Bála Bhadra* raised an army to revenge the affront ; but *Arjuna* propitiated him by submission.

6.) *Kirarta Arjuna*. The episode of *Arjuna's* penance near the *Himálya* mountains, from the *Bháratam*. It has some addition as to *Rembha*, a courtezan of *Indra's* world, and as to *Ziva* and *Parvati*, unimportant to be specified.

The book is of medium size, old, and in pretty good order. It is in the *yecha ganam*, a loose kind of metre. It seems to be a miscellany proper, but the tales might be separated into distinct books.

3. No. 1075. *Mangaváda manjeri*. A garland, &c.

A variety of matters unfit for detail. The leaves do not look like those of one book, but the subjects in all are of a base and grovelling kind. There is some scandal, as to *Vencata rája's* wife and *Tatácharya*, a *Brahman*. The secrets of the *Sacti* class, *Hanumat vinapam*, a prayer of, or to *Hanuman*, a piece of ribaldry. It is long ; but not a thick book, written in prose, in good order.

4. No. 1091. Contains two distinct books.

1.) A poetical work on the amours of *Krishna*, and also on the affection between *Ráma* and *Sita*.

2.) *Ganga Gâuri vilasam,* a low and loose production on *Ganga* falling in love with *Siva;* mingled up with matters not capable of abstract. The book is small, and thick, damaged in the middle by insects, with various leaves wanting in the middle and at the end.

5. No. 1104. *Chandrà bhúdayam,* the rising moon.

A poem in *padya cávyam,* containing two *asvásas,* or sections, complete, but not finished as a whole. It relates to the wife of a *muni,* affected by the moon on its rising, and using reproachful language; a common place of Hindu writers. Not being complete, the tale has no *denouement.*

The book is of medium size, old, and a little damaged, especially in the latter portion.

6. No. 1726. Poem ascribed to *Chicka deva raya.* It is divided into four parts; each part being in a different metre, the fourth of the lyrical kind adapted to singing. The subject in all is the female sex; twenty eight stanzas are called by the names of the 28 lunar mansions, but the subject is the same with the rest. There are also four leaves in Sanscrit from the *Mágha cávyam,* the same subject. In the larger portion the language is Telugu; but the characters are Canarese. It is adapted to the public amusements of a Court: rather large, bored by insects.

VII. Exegetical.

1. No. 1725. *Manō bódha,* Mental instruction. In the *dvipada* metre, complete. This is appended to another book of a *Víra Saiva* kind. The present portion is rather unusual, as giving a series of lessons in mental instruction.

VIII. Fables.

1. No. 1047. *Pancha tantra.* The five devices. The fourth, and part of the fifth sections of a common and very popular work. In the *padya cávyam* metre, small size, old, injured, without boards.

2. No. 1327. *Pancha tantra.*

A complete copy of the same work, in five parts; on sowing division—benefit of friends—spies or treachery—damage of possession—hasty conclusion without full examination.

The book is long, of medium thickness, and in good order. In *padya cávyam* metre.

IX. Grammatical.

1. No. 1076. *Guru yati ganamulu.*

On the length of letters and syllables, with the different kinds of verse, and rules for the formation of each one, complete.

A *chandasu*, or work on Prosody, the 3rd *khandam*, containing 49 *slócas*: the 1st only explained in Telugu.

A piece on genders, exemplified by the variations on the name *Rámá*; also the singular, and plural numbers of nouns.

A few moral *slócas*, 3 leaves.

Three loose leaves, each one containing a detached stanza.

The book has a uniform appearance, and possibly was thus put together by the copyist. It is long, thin, and in good order.

X. Historical.

1. No. 567. *Yādava* chronicle.

Kátama ráju, king of the *Yádavas*, made war with the ruler of *Nallūr*, and connected states.

The advantage or victory was on the side of the *yādava* (shepherd) king. The war is ornamentally narrated, in *dvipada* metre, and the book is complete. There is another, and differing account among the *Mackenzie MSS.* It is long, of medium thickness, old, but only a little injured.

XI. Hymnology.

1. No. 908. *Mangama dandacam.* A poem in praise of the *sacti* of *Vishnu*, at *Tiru malâi* or Tripety. It is in the measure termed *churnikā*, and complete; the book is of medium size.
2. No. 1030. Sect. 2. *Yetti indra mata dipica*, contains 10 sections in *dvipada* metre. Stanzas in praise of the *'Aluvār*, or special votaries of *Vishnu*; to whom time has given a sort of apotheosis.
3. No. 1077. *Vencatésvarulu vinnapam.*

It contains 153 stanzas in praise of the form of *Vishnu* of *Vencatáchala*, or the hill at Tripety. It does not finish. The book is new, of medium size, and in good order. It may have been put in the place of some older book.

4. No. 1083. *Vencatésvaruna-mélu*, concerning *Vishnu* at Tripety. Stanzas in praise; only seven leaves:

Bháscara satacam, thirty stanzas in praise of *Vishnu*, by *Bháscara* (an epithet of the sun, and also a name of *Rámanúja*).

A few loose stanzas on *Náráyana.* There are other matters contained in the book, pointing out the need of collation. The book is of medium size, part old, part recent, the leaves are of different sizes.

5. No. 1094. *Bhakti márgamu,* devotional way, prose. On the mode of putting on the *náma* or forehead mark.

The mode of *japam,* or muttered prayer. Praise to *Vishnu.* The means whereby *bhaktis,* or devotees, may obtain beatification. The various kinds of sin, by which it is forfeited. Some matter on the formation and growth of the foetus, and much on the *yógi* ascetism.

Some poetical stanzas in praise of *Vishnu.* A few *slócas* are interspersed ; the subject hymnology.

Besides there are a few leaves on the subject of the *Rámáyánam.* On *Rámá's* return to *Ayoddhya* he described the places that he had seen. And also 20 leaves on *Saiva* hymnology, incomplete.

The leaves of the book are alike, but the two last fragments are anomalous, and probably belong to some other book of like size, and age. The entire book is of medium size, old, and a little damaged.

6. No. 1097. *Calahastya satacam.*

Part of a centum of verses (3 stanzes on 8 leaves) on the image of *Siva,* at *Cúla hasti, vulgo Cálastrie.*

—*Vencatésvara satacam.*

Part of a centum of verses (21 stanzas on 7 leaves) on the image of *Vishnu* at Tripety.

—*Amaram*—Dictionary, Sanscrit *slócas* with meaning in Telugu. The 1st part, but the 10 leaves are in confused order.

—*Ráma chandra satacam.*

Part of a *centum* of verses (34 stanzas on 11 leaves) of a poem on *Cotanda Ráma* or 7th *avatára* of *Vishnu.*

The book is long, thin, old, and damaged, both by insects and decay. Whether this state, as a bundle of fragments, is its proper one ; or that it requires to be collated with other books, is uncertain.

7. No. 1099. *Cálahastya satacam.*

A centum of verses on the god at *Cála hasti.* This is complete. The metre *sísa padyam.* The book is of medium size, new, yet slightly injured by insects; and one half of it is merely blank leaves.

8. No. 1098. *Prasanna Vencatésvara dandacam.*

Homage to the presence of the *Tripeti* god. It is complete. The *dandacam* metre is a sort of rapid metrical prose, a chant.

— *Vencatésvara manjari.* Garland of *Vishnu.*

Homage to the same in another sort of measured prose, containing many rapid anapæsts, forming a light and tripping utterance.

Besides there are 25 leaves mingled on *Saiva* and *Vaishnava* matters, and some verses ascribed to *Chicka Déva ráya.*

The book is long, thin, in good order; the leaves are uniform in appearance, age, and hand writing.

9. No. 1100. *Veneatésvara satacam.*

A centum of verses in praise of *Vishnu* at Tripeti, complete.

Also six leaves of the *Bala Rámayanam*, an epitome for children.

The book is long and thin, without boards, old, and damaged by breaking of the leaves.

10. No. 1108. This book contains *ashtacas*, or octave verses in praise of *Vishnu*, under various names; but there is a large proportion of other, and miscellaneous fragments on various subjects. The book should be used in collation with others that are defective, and might tend to complete them. The leaves of this are some longer than others, and different as to age, while the contents shew them to be a gathering up of leaves, without connexion.

The book is of medium size, old, and a little damaged.

XII. Incantations, or Charms.

1. No. 1068. In a book of miscellanies, requiring collation, one portion (the 2nd) contains various *mantras* or *zantis* with reference to signs of the zodiac, and lunar asterisms, in the *yecha ganam* metre.

XIII. Lexicographical.

01. No. 1053. *Andhra náma sangraham.*

A fragment of only five leaves, in Telugu verse (*padyam*), containing names of different deities.

1. No. 1082. *Amara cosha,* Dictionary.

Contains part of the 1st section, but only four leaves, old, and worm eaten.

Also a prosodial treatise on different poetical feet and measures, complete.

And Telugu numbers in account, thrown into verses to aid the memory, complete.

The book is long and thin, very old, and much worm eaten.

2. No. 1097. *Amara cosha.*

The 3rd section of the book, and containing ten leaves, in confused order, of the 1st part of the *Amaram*—Sanscrit *slócas* with meaning in Telugu. It is old and damaged.

3. No. 1527. *Amara cosha.*

The 1st part complete, with some portion of the 2nd, in Telugu characters.

Another portion in Canarese character, only 22 leaves.

The book is small, of medium thickness, old, and a little injured. It should be divided into two, and collated with other books.

XIV. MAHATMYAS, or local *puránas.*

1. No. 1045. *Srî Rangha mahátmyam.*

The legend of the fane on the island of the *Cáveri,* near Trichinopoly. The image was left there by *Vibîshana* of the *Rámáyanam.* The book is highly ornamented, as to invention, and machinery. Any detail may be referred to the Mackenzie Manuscripts. This book is of medium size, and in good order.

2. No. 1041. *Bhimêsvara mahátmyam.*

By *Danábhi-Rámámbalu cavi* in *padya cāvyam* metre.

Legend concerning an image at Benares, in a *Saiva* shrine.

The 1st *ásvásam* is wanting, the 2nd complete, the 3rd not so.

The book is of medium size, new in appearance, but much damaged.

3. No. 1063. *Yádava giri mahátmyam.*

Legend of the temple and fort at *yádava giri.* Many leaves are wanting in the middle of this book, which is long, old, incomplete, without boards and injured. A brief outline of the contents may be better stated under other copies, in the Sanscrit language, or Canarese.

XV. MEDICINAL.

1. No. 902. *Mantra-yantramulu.*

This is a medical work, concerning various disorders of the human body, and the remedies. But, as intimated by the title given, it contains astrological and magical matters as to charms, with squares, or other figures, and letters in them, to be worn about the body.

It is in prose, is small, old, and damaged.

P 2

2. No. 1080. *Vâidhya grant'ha,* Medicine.

The diseases incident to the human body from flatulency, bile, phlegm, with description of symptoms, on epileptic fits, symptoms ; the remedy. On mercurial preparations; decoctions; electuaries; on metallic calces, reduced to powder, especially mercury. Oils, balsams, mode of making them; with various other connected matters.

The work is in Sanscrit *slocas,* with the meaning in Telugu, and complete. The book is long, of medium thickness, recent, and in good order.

3. No. 1088. *Vâidhya grant'ham.* Medical book. It contains seven *adhyáyas,* or chapters, in Sanscrit *slócas,* with the meaning in Telugu.

Chap 1, treats of the forms and symptoms of disease. Chap 2, the causes of the different diseases, whence they proceed. Chap 3, the sufferings caused by them described. Chap 4, the five different kinds of pulses, named and described. Chap 5, difference of four particular diseases ; similarities. Chap 6, on diseases in young men, occasioned by drinking. Chap 7, on other diseases, and generally remedies for all.

The book is long, of medium size, and injured at the end only, by insects.

4. No 1096. *Vâidhya rasáyanam,* on the mode of making mercurial compositions. Recipes for various mercurial medicines ; one hundred and eleven are counted; mercury being the basis in all ex: gr.

Cumudésvara rasáyanam.
Maha múrgávigana rasáyanam·
Súchicà barana rasáyanam, &c. &c.

The paging begins with 95; leaves in the middle and at the end are wanting. The book is long, of medium size, and nearly new.

5. No. 1102. *Vâidhyam.* On Medicine.

This is a miscellaneous book. The first portion, different in appearance from the rest, is on various disorders of the bowels, of the head, fever, diseases of children, &c. It is of small size, and old.

6. No. 1601. *Vâidhya vishayam.* Medicinal treatise.

A prose work, entirely on the different branches of medicine.

The book is of medium size, and very slightly damaged.

XVI. Mimamsa, or ritual.

1. No. 1043. *Pandita áràdhya,* on rites. This is a *Sâiva* work.

On *vibhuti,* or the sacred ashes, and their use : on the sacred beads, their excellency. On the *linga púja,* or ceremony of homage to the emblem

of *Siva.* Also on the uses of the various utensils employed in *pújas*, or ritual services and in sacrifices.

The book is large and old. Two *prakaranas*, or chapters, are complete ; the 3rd not so.

2. No. 1094. (See XI. 5.) *Bhakti márgam*, on the mode of putting the *Vâishnava* mark on the forehead ; on muttered prayer, order of worship ; means whereby devotees may obtain beatification, and how it may be forfeited ; on *yógi* ascetism, and other matter, in measured prose.

XVII. Miscellaneous.

1. No. 1020. Two works.

1.) *Rámáyana*, the *bála cándam* or 1st book in *dwipada* metre, on the birth and early life of *Ráma.*

2.) *Nala chacraverti cadha.* The tales of *Nala*, an episode of the *Bháratam.* The planet Saturn was his rival ; owed him a spite ; reduced him and his wife to great distress, so that *Nala* became a cook, and *Damayanti* a house-servant. They then recognised each other, and were ultimately prosperous. This piece, however, is a fragment : it begins, but does not finish.

The entire book is of medium size, old, and damaged.

2. No. 1052. A miscellaneous collection.

1.) *Achara ganitam*, a few leaves on Telugu letters and orthography.

2.) *Padyála pustacam*, various matters, as hymns, morals, interpretation of dreams. Also on signs, such as a serpent crossing the path of any one, and like matters.

3.) *Sri-Krishna satacam ;* eighty seven stanzas, out of 100 in praise of *Krishna.*

4.) *Cálahasti satacam*, 98 stanzas out of 100, in praise of *Siva* at *Calahasti.*

5.) *Bháscara satacam*, 82 stanzas out of 100, in praise of *Vishnu.*

6.) *Mádhava Krishna satacam*, 82 stanzas out of 100, in praise of *Krishna.*

There are 5 other leaves, each distinct, belonging to some other *satacams ;* and 13 leaves of ornamental poetry on amatory subjects. The book would require to be collated, with others under XI, and with some other works in fragments. This book, as a whole, is large, and in good order.

3. No. 1064. Three books, or fragments.

1.) *Harischandra cadha.* The tale of *Harischandra*, an episode from the *Bharatam ;* a portion only in *dwipada* metre. This tale is elsewhere abstracted.

2.) *Purána sangraham*, epitome of a *purána*. The leaves are broken off, one third, or end piece only remaining. Hence what *purána*, or what subject, remains undetermined.

3.) *Tadiyáradhana punyam*, on the merit of feeding *Brahmans;* Sanscrit *slócas* with the meaning in Telugu prose. The term *tadiyáradhana* is technical among the *Váishnavas;* the *Smártas* use the word *sámádhánam* (peace) in the same sense.

4. No. 1073. A miscellaneous collection of six different books, but chiefly of an amorous description. See VI. 2.

5. No. 1078. A miscellany of nine different works, but connected in character. On the label, five are stated.

1.) *Parama rahasya kriya.* 2.) *Tatva kriya.* 3.) *Art'ha panjacam.* 4.) *Pindótpatti.* 5.) *Krishnamácharya rasam;* but this last is resolvable into two; and three other books were met with on examination. The general character is *Vedantic;* and fuller notice may best come under that head. See XXIII. 1.

6. No. 1084. Six books. See III. 2. V. 2.

3.) *Krishna satacam*, has only 36 stanzas out of one hundred; praise of *Kṛishna.*

Mádhava Krishna satacam, has 71 stanzas out of 100, on the same subject. *Mádhava* is merely an epithet.

4.) *Sarvésvara dandacam.* Praise of the Deity, in rapid metre, or chant. Of a Roman catholic class, small size.

6.) Replies by *Vasishta* to enquiries made by *G'háriya maha muni* on the influence of constellations at the time of birth. Some leaves wanting.

This book has a uniform appearance outside, and the leaves are all of one size. It might be collated with other books; or these sections might be separated into distinct works.

The leaves are of different ages, and the whole of medium size, a little damaged.

7. No. 1087. This book has two leading divisions.

1.) *Páttra vivaram*, details on the proper mode of bestowing gifts, and proper mode of receiving them: with this matter is connected an account of the asterisms under which each of the *Aluvár* (special votaries of *Vishnu*) were born; and also under what asterisms they were beatified, or died. So far complete, in prose.

—1 loose leaf, account of some temple, name not known.

2.) Journal in prose, complete.

It appears to be a brief report of some one unknown, stating various particulars, concerning places visited on a pilgrimage; apparently to Benares and its neighbourhood.

It mentions various hills, rivers, and sacred pools in the neighbourhood of the Jumna and Sarasootee rivers, leading on to matters connected with reminiscences of *Krishna*. Various *ghúts*, or mountain passes. *Radha*, a mistress of *Krishna* : *Kundéni* a town in which *Rucmini*, a wife of *Krishna*, was born. Some romance concerning one *Pánjala's* grand-daughter. She ran away to the *Gándara* country, there the son of a king saw and married her. Narrative of a spectacle at her wedding, the people present, and the like. A petition to *Krishna* as *Gókulasvámi* the cow-herd god. An account of the customs *(désáchára)* of ten kinds of *Brahmans ;* among other matters, their crimes. *Casi-guruttu*, description of Benares. The Ganges—It curéd a *chóla-rája* of his leprosy. Various other tales of its efficacy. Four pillars : two of them visible, two were merged in the river, and are not now to be seen. *Prayági guruttu*, a description of Allahabad, or rather of the *Triveni*, or very sacred triple junction of the Jumna and Sarasootee, with the Ganges at that place. Details concerning the rivers, and various temples. Some account of the *Brahmans* there : and also about some poets. There is a transition to *Sri Sailam* in Telingana. It is like Benares. Much is stated concerning it, as a great place. Such are a few meagre outlines. If the whole be simply a journal, as on casual perusal appears to be the case, a translation might be not without interest.

The whole book is long, and thin, and is slightly injured by insects.

8. No. 1102. For 1.) See XV. 5.

2.) *'Akrura dandacam.* The uncle of *Krishna* (that is *Camsa)* called his charioteer *'Akrura* and told him to go and bring *Krishna ;* he did so and homage to *Krishna* was rendered.

3.) *Krishna dandacam. Krishna* being brought with honors, *Camsa* afterwards came with intent to kill his nephew. *'Akrura* became a votary of *Krishna.*

4.) *Náráyana satacam.* Praise on the ten *avatúras* of *Vishnu ;* only 26 stanzas, out of one hundred.

5.) *Sabhápati lacshanam.* The properties, or becoming deportment of a ruler, who presides in a *sabha*, or assembly. *Sabhápati* is also an epithet of *Siva*. This piece wants 1 leaf.

6.) *Vishnu dandacam,* a chant in praise of *Vishnu ;* besides whom, it is stated, there is no other god.

7.) *Suc'ha Rhembà samvátam.* An interview between a sage and courtezan. *Suc'ha* was a *muni,* and in order to destroy the efficacy of his penance *Indra* sent *Rhembá,* a courtezan of *Sverga,* to him. The conversation on the interview left unfinished. There are two stanzas on *Rámas* and the same on *Siva.*

This book is small, old and damaged. The 1st section on medicine is homogeneous, the other leaves differ, and require to be collated, or else separated.

9. No. 1107. Miscellany. Of all the books in the Telugu language of this class, the present is the most varied. It appears as a sort of volume of elegant extracts.

The label merely gives—" On the ten *avataras* of *Vishnu,*" which is only one leaf at the close. It is not perfectly clear whether this book is a collection ; or parts of various books incidentally thrown together.

1.) *Samat gáram.* Three broken leaves on capping verses, or answering questions leading, on mistake, to some such epithet as jackass, or monkey, to promote mirth in a company.

2.) *Vencatésvara satacam,* broken leaves, a *centum* of verses complete on the *Tripeti* god.

3.) On six *chacravertis, Harischandra, Nala, Puru, Purúrava, Sacara, Karta virya* : one stanza gives their names, with their towns, or capitals.

4.) Names of sixteen *maharájas* of the solar line.

5.) Eight stanzas on the *tatva* system.

6.) One stanza on *Ráma chandra.*

7.) Seven stanzas on *Siva.*

8.) Ten leaves on a temple, called *cambam,* dedicated to *Ráma.*

8½.) Six stanzas on *Hánumàn.*

9.) *Calinga marddhana,* the legend of *Krishna* killing a serpent, and again restoring it to life, on the intercession of its five wives. (Seems to be an enigma ; the *Nágas* are a class of people).

10.) On *Krishna's* stealing the garments of the *gópis,* as narrated in the latter portion of the *Bhágavatam.*

11.) *Bála krîdam,* the boyish play of *Krishna,* stealing butter, and the like, from the above.

12.) Five more leaves of *samat gáram,* or play on words ; one or two broken at the end.

13.) Women abuse the moon, because his rays on rising cause them pain.

14.) *Manmata dúshanam*, women abuse *Cáma*: concerning the effect of his five arrows, his retinue &c.

15.) One stanza in praise of *Krishna*.

16.) *Gangádhara stóttra*, praise of *Siva*, as bearing *Gauga* on his head.

17.) *Calahasti satacam*, 11 stanzas only.

18.) *Narasinha satacam*, 13 stanzas only.

19.) *Ranghésvara satacam*, 100 stanzas, complete.

20.) *Múshaca* and *Márjala*, on the acts and manners of the large bandicoot rat, and cat: one stanza on each.

21.) *Sarasvati dharávati*, 27 stanzas complete, on the excellency of the consort of *Brahma*.

22.) *Chinna késvara satacam*, 59 stanzas out of 100 in praise of *Vishnu*.

23.) *Mádhava ashtacam*, an octave of stanzas; women recite verses in praise of *Krishna*, complete.

25.) *Vencatesvara ashtacam*, an octave on the *Tripeti* god, varied measures of an amorous kind adopted to *dàsis* at public processions, complete.

26.) *Rághu náyacula ashtacam*, an octave complete.

Verses of like kind in praise of *Ráma* of the line of *Rághu*.

27.) *Rághuvashtacam*, an octave, complete, on *Ráma*.

28.) *Vencatesvera ashtacam*, an octave, as above, on *Vishnu* at *Tripeti*.

29.) *Konéti ráya ashtacam*, five stanzas, only by *Konéti*, in praise of *Vishnu*.

30.) *Kanda cúri janárjuni ashtacam*, an octave complete, amorous verses in praise of *Vishnu*.

31.) *Venerandæ hominum ac mulierum descriptio*, 3 stanzas—*kélica graha varna*, is the title.

32.) *Nava níti chora ashtacam*, an octave in praise of *Vishnu*, composite metre.

33.) *Sri sâila mahátmyam*, two leaves on the temple, and god at *Sri sâilam*.

34.) *Anna dána patam*, one leaf on the mode of giving food to men.

35.) *Cási mahatmyam*, two leaves, composite metre, 15 stanzas on the glory of Benares.

36.) Five stanzas on moral subjects.

37.) *Manmata Cuvéra samvátam*, four leaves composite metre. The god of love, and of riches, each maintains his own superiority to the other. A *rishi* comes in, and settles the dispute.

38.) *Ratna sássanam*, seven leaves on the distinguishing properties of precious stones.

39.) *Satya váchaca* 21 stanzas how to lead a moral life.
40.) One stanza on the five *Pándavas.*
41.) On the customs of the *Arya* and *Drávida* countries ; the upper and southern India.
42.) Amorous verses in *sringára* metre.
43.) Verses on *chandra,* the moon, same metre, 22 stanzas.
44.) On *Krishna,* 10 stanzas.
45.) One leaf on the ten avataras of *Vishnu.*

From this leaf, at the end, the label gives the title of this manifold book.

The entire book is long, and of medium size, very much damaged by breaking of the leaves: whether it was so put together by design or accident, collation with other books could alone decide.

XVIII. Musical.

1. No. 1042. Contains an explanation of the seven tunes, modes, or measures of the native music, and other similar matters. See IV. 6.

XIX. Pauranical.

1. No. 1011. *Bhágavatam.* The 7th *cándam,* or section, in the last of the eighteen *puránas.* It is in the *padya cávyam* measure ; complete, only that a few middle leaves are wanting. An outline will be given under No. 1014. This book is long, large, old, and touched by insects.
2. No. 1012. *Bhágavatam, dasama scandam.* The 10th section. The *púrva bhága* is complete; the *uttara bhágam* not so. The 11th and 12th sections being requisite to complete the whole.

The 10th section refers to the parentage, birth, early dangers, and early events, sports, &c., in the life of *Krishna.* It is the favorite, popular portion of the whole work.

This copy is long, of medium thickness, and in good order.

3. No. 1013. *Bhágavatam.* The first, second, and third books, in *padya cávyam,* or composite metre. An abstract of these three books may be referred to class *Delta,* order B., Mackenzie Manuscripts. This copy is long, large, and nearly new.
4. No. 1014. *Bhāgavatam,* the 7th book.

This portion contains the account of *Hiranya-casipu,* slain by the *Narasinha avatára* of *Vishnu.* The birth of *Prahlada,* and education ; discourses between him and *Hiranya-casipu,* his father, by whom he was greatly ill-treated. The *Narasinha avatara* of *Vishnu,* bursting from a pillar, in the

shape of a man-lion, to kill *Hiranya casipa* is the leading subject of this book. [And I think this *avatara* has some light thrown on it, as to place, by the recently discovered antiquities of Nineveh, in Mr. Layard's work.]

This book is long, of medium thickness, old, and damaged: with the exception of a few middle leaves, here, and there it is complete. These may be found by collating other books.

5. No. 1015. *Bhágavatam.* The tenth book, forming the close of the *púrva bhága*, or ancient portion. It wants some leaves in the midst, but is otherwise complete, in composite metre. See No. 1016. *intra.*

There is also in this book the *asvámédha parvam,* or book on the horse sacrifice, from the *Jaimini Bharatam.* It contains 8 *asvásas,* or sections, in composite metre, but with some leaves deficient. The subject may be referred to notices of the *Bháratam.* See *β. E.*

This book is of medium size, and injured.

6. No. 1016. *Bhāgavata purána.*

The 10th section, attached to the *purva bhaga,* or former portion. It relates to the birth, early adventures, and sports of *Krishna.* There is added to it the *Rucmini parinayam,* or marriage of *Rucmini* to *Krishna.*

The book is large, old, but in good order.

7. No. 1017. *Bhágavatam,* the eighth book.

The war between an elephant and a crocodile (*macara*), with the death of the former, and release of *Gajéndra* from further transmigration. The churning of the milk sea in the *curma avatára.* The swallowing of poison (*garalapacshanam*) by *Vishnu,* whence his body became blue. The *Amrīta* produced. The deceit of *Vishnu* as *Mohini,* cheating the *asuras* of the *amrita.* The destruction of *rácshasas.*

—The *Vámana avatára. Vishnu* as a dwarf and giant. The destruction of *Bali.* The *Trîvicrama visva-rúpa.* The three-step-form of *Vishnu,* one foot on earth, one on *Bali's* head, one in heaven.

This section is complete, in composite metre.

The book is long, of medium size, in good order.

8. No. 1018. *Bhágavatam.*

Another copy of the 10th section, but without the *Rucmini parinayam.* In composite metre. The book is long, of medium thickness, and nearly new.

9. No. 1019. *Bhágavatam.* The *uttara-bhága,* or latter part, containing the 11th and 12th sections complete, in composite metre.

The penance of *Sattirāditya* to the sun; request for the lost *samantaca*

jewel refused, its subsequent recovery from a she-bear. The various adventures and marriages of *Krishna*, and a variety of other matters. The combat between *Bhîma* and *Duryódhana* at the close of the great war.

The book is long, of medium thickness, a little touched by insects, otherwise in good order.

10. No. 1038. *Padma puránam.* The *uttara cándam*, or concluding part.

It relates to rites in the month *magha*, or July—August, of peculiar efficacy, also on various days and months. A further notice will occur elsewhere. The *éca dasi* and *dvádasi mahátmyas* or fasting on the 11th and 12th lunar *tit'his* are added to this book. The 11th is of special observance.

11. No. 1044. *Padma puránam.*

The 5th *asvásam*, or section in composite metre. On the mystic *Om*. The bearing on the body the *chacra* mark. The putting the *úrdva*, or mark on the forehead (the Hebrew letter shin). The efficacy of the eight lettered formula of the *Vaishnavas*, *Sri na ra ya na na ma há*—Praise of Lacshmi. The *múla pracriti surupam*, or pantheistic universe-Deity, and matter combined; and a variety of rites and observances by *Brahmans*.

There is added a little of the 1st part of the *Amaram*, Sanscrit dictionary, in *slócas*, from the 1st section.

The book is of medium size, rather old, but in good order.

The appendix, on collation, should be transferred to some other number.

12. No. 1046. The *Scánda Puránam.*

The *Cási mahátmyam*, containing from the 1st to the 26th *adhyáya* or section, complete in prose. A full abstract of the contents may be referred to class *delta*, order B.

This book is large, and in good order.

13. No. 1059. *Scánda Puránam.* The *Garuda mahátmyam*, from the 8th to the 12th *ásvasa* or section, in prose. The subject noticed in it, is the penance of *Gâutama rishi.*

It wants one leaf in the middle, and has no boards, is written on *talipat* leaves, and very old.

14. No. 1065. *Scánda Puránam.* The *casi cándam*, on Benares, from the 28th to the 58th section: the first leaf is marked 170, prose. This book is large, and in good order.

XX. School Book.

1. No. 1093. *Achara ganitam,* seven leaves, containing the *Saiva mantram,* and Telugu letters of the alphabet; long, thin, and new: perhaps substituted for some other book of value.

XXI. Sectarial.

1. No. 1110. *Siva gnána manjéri.* Garland of *saiva* doctrine. This is a production, contrived to convey the *saiva* system, in a favorable, and *taking* manner.

A Brahman wishing to marry his daughter, named *Mukti kánta,* made the *svayamvaram,* or ceremony of general invitation. Many persons attended, as suitors. The young woman was introduced, and and her good qualities were stated. One *Advaita* present is represented as asking for her in marriage. He was called upon to declare his religious opinions, and these are stated at length (the apparent object of the book); he concluded by declining the marriage, as the opinions of the intended bride did not harmonize with his system. In a second part, the marriage of the young woman, named *Mukti kánta,* with *Dáttatréya* is mentioned. Some details as to the *pindotpatti* (or formation of the foetus) in the native taste follow. The work is complete; and is, as far as I know, a rare mode of conveying sectarial instruction in India. There are a few other specimens.

The work is in *dvipada* metre, two leaves near the middle are missing.

XXII. Vedantic.

1. No. 1078. (See XVII. 5.) A collection of Tractates; but chiefly of the *Vedanta* school.

1.) *Srî Rámanúja kîrtanalu.* Hymnology in praise of *Rámanúja,* one of the 12 *Aluvár,* and head of a school of philosophy, the *Visishta advâita,* as a medium between the systems of *Mádhavá-chárya,* and *Sancaráchárya.* His birth place was *Srî Permattūr,* near Madras, poetical, complete.

2.) *Srîmán Náráyana múrti mahima.* The glory of *Vishnu* as *Náráyana,* and also of other divinities, with many examples in illustration. Prose, complete.

3.) *Art'ha panchacam.* Five specialties of the *Tatva* system: these are (1) *Sasvassva rúpam* (2) *parassva rúpam* (3) *upayassva rúpam* (4) *purushart'ha svarúpam* (5) *viródhi svarúpam.* These are again subdivided into five (1) *nityalu, muktulu, b'hadulu, kévalulu, mú-múrchulu;* (2) *para, yúgáli, vibhava, antariyámâi, archávatáram;* (3) *karma, njána, b'hakti, prabhakti, ácharya-vimánam;* (4) *dhermam, art'ham, kámam,*

átma anubhavam, Bhagavánubhavam; (5) *svarúpa viródhi, para svarúpa viródhi, purushart'ha svarúpa viródhi, upayasva svarúpa viródhi, virodhi svarupa viródhi.* These several particulars are explained, though briefly, on eight palm leaves. A translation alone would illustrate such technicalities. They mingle material and *spiritual* in a mode characteristic of the system.

4.) *Tatva treyam.* Three components of the human body. (1) *chittu,* the life; (2) *achittu,* the body, or matter; (3) *paramátma,* the soul, which on this system is *Isvara,* or god. There is no agreement between the soul, and the body, which position is illustrated. On the restraint of the five senses, and various other matters of the *tatva* kind, with exemplifications. In books of another class, there is much discussion whether the *jîvátma* is one with the deity or not. The affirmative is maintained by *Védanta advâitas.*

5.) *Rahasya treyam.* On mysteries, in a spiritual signification. This was not minutely examined.

6.) *Parama rahasya treyam,* on mysteries, with reference to superior beings. This tract is in the Tamil language, but in Telugu letters, and in prose. There is a mixture of words from the *vedas* in Sanscrit. Among other subjects is the glory of *Rámanúja,* and of other beatified *'Aluvār;* and also that of the *Nāmcharula,* or wives of the various *'Aluvār,* also wedded to *Vishnu.* This tract is stated to be by *Rámánuja,* but more probably by a disciple of his.

7.) *Pindópatti,* on the conception of the fœtus; an explanation of its nature and qualities; its monthly increase stated, as to kind and degree; its mode of growth, its birth after ten lunar months; and mode of delivery. This is not a section of midwifery; but of native divinity. Appended are praises of *Vishnu;* with a declaration of the pains, and penalties that will ensue from injuring any of his followers. There are some instructions from an *'Aluvār* to enable his followers to avoid the causes of evils; and like matters.

8.) *Rangha nát'ha satacam,* a fragment of nine stanzas, on the god at Trichinopoly; also five stanzas on *Vencatêsvara* at Tripeti; and ten stanzas on various subjects. This fragment is not *vedantic.*

9.) Thoughts of God—the mode of such meditations, and on the mode of obtaining beatification: incomplete.

The book is of medium size, rather old, and a little injured.

2. No. 1080. Fragment on the *Vedanta* system.

The beginning and the end being wanting, the title and author's name are not known. The subject is a discourse between a teacher

and a disciple, on the means of obtaining beatification, according to the *Váishnavas.* The leaves, except the 33rd, are regular from 8 to 71.

Two leaves at the end are in the *grant'ha* letter, and Canarese language: want of coherency renders them unintelligible. The book needs to be collated with others. It is of medium length, thin, and in tolerable order.

XXIII. VETERINARY.

1. No. 1049. *Haya lacshana vilásam,* on Farriery, or treatment of a horse; and a discrimination as to qualities. Three chapters, complete, in poetry. The book is long and thin: also old and damaged.

XXIV. VIRA SAIVA, or *Jangama.*

1. No. 1725. *Basava linga.* A poetical work in *padya cávyam,* in 357 stanzas complete. It is of an ultra *saiva* class, or the system introduced by the elder and younger *Basavas.* Among other things, it dwells on the efficacy of water that has been used in washing, or bathing the figure of *Siva.* It also contains a detail of the sacrifice of *Daksha,* to which his daughter *Sati,* wife of *Siva,* was not invited. The vengeance of *Siva,* origin of *Vira Bhadra;* and other details (See also VII.) A single leaf of Sanscrit, refers to the *yajúr,* and *sama védas;* but is withont any complete meaning.

β. C.

Tamil language and character. (There are other characters, used in some of the Manuscripts, to be noted as they occur).

I. ARITHMETICAL.

No. 2016. *Yen-chuvadi,* two copies. Native accounts of various kinds. A common school-book.

II. CHRISTIAN THEOLOGY.

1. No. 2020. Fragment. It contains praise to Christ by the Virgin Mary; and is apparently a portion of the *Tembávani* by Beschi. It has neither beginning, nor ending. It is without boards, and injured.

2. No. 2363. *Njāna varhi,* way of wisdom.

It contains a statement of the Divine Attributes; and includes the ten commandments. It is of Roman Catholic kind; using the word *Sarvesparan* for God; omitting the second commandment, and dividing the 10th into two. It is long, thin, and damaged. There are two leaves in the *grant'ha* letter, belonging to some other book.

3. No. 2370. Two Roman Catholic books; fragments.

1.) *Sarvésvara charitra*, on the attributes of God, with explanations of the ten commandments, omitting the 2nd, as usual; from 23d to 26th leaf.

2.) *Kadavul nirnayam*, on six attributes of God. In the course of the illustrations, there is a condemnation of *Ráma*, *Krishna*, and others deemed gods, or objects of worship; from 1 to 21st leaf unfinished. Perhaps the two documents should be transposed as to order, and considered as one. The book is of medium size, thin, old, and eaten off by rats at one end.

III. Ethical.

1. No 1992. *Niti venpa*, stanzas on equity.

Eight leaves are added on the 1008 *Sâiva* temples, and a few verses on *Arunáchala-isvara*, the god at *Trinomalai*. The book is small, in good order, and appears to be complete.

2. No. 2369. Two works on moral subjects.

1.) *Satta muni*, stanzas by him.

2.) *Agastya pádal*, a *centum* (when complete) of verses ascribed to *Agastya*, containing statements superior to the common polytheism, but teaching pantheistic views of the deity. Both works are incomplete. The book is long, thin, without boards, and damaged.

IV. Historical.

1. No. 1998. *Guru párambari*—genealogy of the *'Aluvár*.

The descent of the special votaries of *Vishnu*, sub-deified by time, is traced, and, if genuine, the detail would be serviceable in matters of chronology. The writing is partly Tamil, partly *grant'ha:* the Sanscrit names wholly or partially in *grant'ha* letters. The book is large, complete, and in good order. One leaf on rhetoric, wholly Tamil, is prefixed.

2. No. 2009. Account of *Tiru náráyana puram*, otherwise termed *Mél-kottâi*, or west-fort. The familiar local name of the god is *chelva pillai*, a title of *Vishnu*.

The book relates to the proceedings of *Yempramanàr*, one of the *'Aluvar* of *Vishnu*, and narrates the foundation of a *Váishnava* temple at the above named town. The *'Aluvar* visited that place, teaching doctrines; he converted 52 persons to that mode of credence, and appointed ceremonies and observances of the *Vaishnava* kind. He went from *Sri Permattúr*. The book is

complete, in 108 leaves, none defective. It is small, and of medium thickness, in good order. The letters are *grant'ha* of a large size; but the language is Tamil. It is a document of some interest, as illustrative of the change of religion from the *Jaina* to the *Vaishnava* mode in the *Ballála* kingdom of Mysore, through the agency of *Rámanúja.*

3. No. 2025. *Mysore rája vamsavali.* A genealogy of the kings of Mysore. It begins abruptly with *Appana Tiruma rája,* and breaks off abruptly at the end, appearing to be a fragment: 15 palm leaves.

The book is small, nearly new, and uninjured.

4. No. 2026. *Krita yuga rájákal.* A list of kings traced from the earliest age, and introductory to the names of the *ráyas* of *Vijaynagaram;* inclusive of various minor accounts of gifts and endowments.

The book is long, thin, and in good order.

V. Hymnology.

1. No. 1991. *Ranghésa-venpa.* Stanzas in praise of *Vishnu.* with a prose explanation of a moral, or mystic character. It is new, and in good order, without boards, long, and of medium thickness. It relates to the god at *Sri rangham,* near Trichinopoly.

2. No. 2003. *Upadésa-retna málai.* Hymns, 71 in number, belonging to the *Náláyira prabandham,* or book of 4,000 stanzas by the *'Aluvár;* believed to be from the *Védas.* It has a comment by *Manavála* incomplete. Attached is the *Yeti raja vimsati* or 20 stanzas in praise of one of the *Aluvár,* by *Manavála maha muni.* The characters are Telugu. The first is Tamil, the second Sanscrit as to language. The book is small, old, and damaged.

3. No. 2008. *Prabandham.* Fragment of Tamil translation from the *Védas.* It contains portions of different poems from the *Tiru pavi* (hortatory) and *pú chútu* or song, on putting flowers on an image. There is neither beginning, nor end, in any of the subjects. The leaves have an appearance of uniformity, as though the remainder were lost. The book is long, thin, damaged, and without boards. It is written in the *grant'ha* character.

4. No. 2014. *Mú móchsha prakaranam* a part of *Vâishnava* mysteries. Prayers or hymns. A production of the chief *Aluvár,* on the means of obtaining beatification. It contains Sanscrit in the *grant'ha* character.

The book is small, old, and a little damaged.

5. No. 2020. Fragment. Praise to Christ by the Virgin Mary: perhaps a portion of the *Tembávani;* without beginning or ending, no boards; injured at the tops, and edges.

6. No. 2021. Two books.

1.) *Rangha calambácam.* Praise of the god at *Srirangham* near Trichinopoly, by *Pillăi Perumálayengàr.*

2.) *Vétti véndan,* ascribed to *Vira Pandiyan; níti chol,* or ethical and proverbial sayings; sometimes used in schools.

The book is long, thin, without boards, and touched by insects.

VI. INDEX or hand-book.

1. No. 1266. The 3rd section of this book has a fragment of four leaves; part of an index to the contents of the *Bháratam,* or the subject of each *parva* from 1 to 16. It is in the Canarese character, rudely written.

2. No. 1984. Index, with epitome.

It states the general contents of several of the *Puránas,* of the *Rámáyanam,* of the *Halásya mahátmyam:* and of a great variety of other books, which are more or less popular. It has the appearance of having been prepared for the use of some European enquirer. It gives the number of sections in the different works; with other divisions; the general contents, and the name of the reputed author. There is prefixed a statement that *Vyasa* wrote the *puránas,* and a detail of the names and characters which he bore in different births, during 28 *dvápara yugas* of as many *manuvantaras,* fabulous, of course. This book, if translated, might be a useful hand book for enquirers into Hindu literature. It is long, of medium thickness, nearly new, and in good order.

VII. LEXICOGRAPHICAL.

1. No. 2015. *Nigandu,* Dictionary.

By *Mandala purusha.*

1st section names of gods.

2d ,, names of men; the rest wanting.

An appended fragment of three leaves contains some poetry on the life of Christ; from the *Tembávani* supposed.

2. No. 2018. *Agaradi,* Dictionary.

It extends only to the first letter, short and long of the alphabet. The words are Sanscrit, and Tamil; the meaning is given with phrases illustrating the meaning. It seems formed on a popular and useful

plan; so much resembling European Dictionaries as to be probably the work of a European. The character in which the whole is written is Canarese.

The book is long, thin, and in good order.

VIII. MEDICAL.

1. No. 1994. *Vaidyam.* On Medicine. A prose work. It treats of fevers and other disorders. It is particular on the diseases of children, from the birth of a child to the end of thirty days; and thence to the end of twelve months, and in following years. Various medical matters, and remedies suited to diseases are stated. Also the preparation of oils or balsams, electuaries, mercurial powders. The preparation of charms, engraved on a plate of copper, and tied round the wrist, or neck of children, when troubled with fits. Incomplete at the end. The book is long, and of medium thickness, in tolerably good order.

2. No. 2019. *Vaidyam.* It is otherwise termed "*yantra mantra sangraha,*" a collection of charms. The *tiru nîttu mantram* is at the beginning. The rest of the book contains various medical recipes for sores, and various disorders. There is a charm for exorcising any one possessed by an evil spirit; and directions on regimen in particular cases. The whole is a *Vaidhyan's* book, on native medical science. It is small, and old, the leaves a little injured at the edges.

IX. MISCELLANEOUS.

1. No. 1996. Three different productions.

1.) An epitome of the *Rámáyana* in Sanscrit *slócas,* and Tamil—prose explanation; both in the *Grant'ha* character. It is a fragment of ten leaves; much older than the rest, and apparently belonging to some other book.

2.) *Tiru váyi morhi,* or part of the *náláyira prabandam;* 980 stanzas out of the 1000 by *Nám álvár,* or *Sétugópa,* considered to be translation from one of the *Védas:* 98 leaves, Tamil language and character.

3.) *Sutta-punyapa vachanam, slócas* in Sanscrit, *Grant'ha* letter, containing *mantras* for the purification of a house; before entering on a new house, or after a house has been from any cause ceremonially polluted. The entire book is long, of medium thickness, and much worm-eaten.

2. No. 2001. A medley of various books.

1.) *Sri rangha nát'ha stóttram,* praise of *Vishnu* at Trichinopoly, Sanscrit *slócas* in *Grant'ha* letters.

2.) *Castúri panjássatu,* praise of the spot on the forehead of the said image.

3.) *Rámanúja stóttram,* praise of the *udaiyār,* or *áluvār* of *Sri Permattur.* The preceding are on seven leaves, Sanscrit in *Grant'ha* character.

4.) Various portions of the *Prabandam,* as follows—leaf 28 to 34—54 to 65—100 to 109—66 to 69—70 to 79—90 to 95—96 to 99—129 to 142, 1 less intermediate.

Some of these are by *Tonda reddi podi,* and some by others; but the whole relates to the *divvya prabandam* or version of the *Véda,* and requires collation with other books.

5.) A fragment of three smaller leaves: it seems to be called *mālái padalam,* or evening chant. It is of erotic character.

6.) One leaf, a *yógi* meditating that his body is mortal, his soul immortal, and desiring to be united with the deity.

The entire book is long, of medium thickness, and only slightly injured.

3. No. 2010. Various fragments.

A few leaves from the *Nálāyira prabandam,* the language is Tamil. There are some leaves, not regularly numbered, from the *Ramáyanam;* the fight by *'Adicayan* son of *Rávana,* in Telugu characters.

Four leaves *stóttras,* or praise by the *'Aluvār,* in the *Grant'ha* letter. One leaf *Bálabandu* letter.

Again, three leaves in Telugu letter. *Mahódara's* dispute.

The book is large; but of no use, except as collated with others to supply their probable deficiencies. In many of the Manuscripts the leaves appear to have been put together by careless or ignorant persons.

4. No. 2023. Miscellany.

1.) *Bhūmi chacra.* 2.) *'Anda chacra.* 3.) *Bhūmi nirnayam.* 4.) *Anda nirnayam.* 5.) Ages of *rishis,* kings, gods, and men.

These tracts contain an account of the *dwipas;* measures of time; the various *yugas,* and greater periods; the duration of the lives of *rishis,* and others. The *gandharbas*—the eight guardians of the points; the internal and external sects of the *Sâivas*—in all twelve—the means of their obtaining beatification.

5. No. 2364. Medley.

The principal portion is some forty-five irregularly strung leaves of the *Tiru vayi morhi*, or Tamil version from the *vedas*, without any connected meaning. Other loose leaves are strung without connexion. One leaf of Canarese writing and language states that the universe is contained within the writer; the assertion of an *advâita*, or else buffoon.

2 leaves *talipat deva nágari* writing.

1 large palm leaf—same character, and then the above 45 leaves in disorder.

The book is long, thin, old, and the Tamil portion of it damaged. It needs collation.

X. NATACA OF DRAMA.

1. No. 1993. *Nondi nátacam.* The cripple.

By *Tiru kānchur múrti Tiyágesa : vrutta* metre.

A sarcastic play, as to a noted robber at *Trichúr*, and also at *Cánchi*. This copy is incomplete, and only extends to an adventure near Madras; after robbing a traveller at *Mútta-cára* choultry. Further notice may be referred to a fuller copy in the McKenzie collection. The design of such productions is to scoff at the easy pardon of crimes in *st'hala-purânas*.

XI. PAURANICAL.

1. No. 1982. *Vishnu Puránam.*

Delivered by *Parásara* to *Mâitreya.* The subjects on whieh the latter asks to be informed answer the purpose of an index to the following matter, relating to the creation, the *avatáras* of *Vishnu*, and a variety of other details. As the original is translated into English, detail is not needed. The Tamil work is divided into six *angasis,* and various *adhyáyas*, as follows.

1st	angasi	22	*adhyáyas* or	chapters.
2nd	„	16	„	„
3rd	„	18	„	„
4th	„	24	„	„
5th	„	38	„	„
6th	„	8	„	„

It is in prose. At the end it is stated that *Sada gópaiya* (the name of one of the *Aluvár*) put this *Puránam* into Tamil; copied in *S. S.* 1726. A. D. 1804 *C. Y.* 4904 in the *Prabava* cycle year. The freshness of the book indicates recent copying. It looks like one foisted into the collection, in place of some other book. It is complete, long, large, written on broad talipat leaves, and in good order.

2. No. 1988. *Cási Khandam* of the *Scanda Puránam.* An account of Benares. The *púrva khanda* contains 41 *adhyáyas*, one wanting, the *uttara khanda* has from 42 to 58, two intermediate deficient, and remains unfinished. It is stated to be from the *Bhágavatam* in the book, and on the label, which is erroneous. It is long, and thick, very much damaged by insects. A fuller abstract will elsewhere appear. The following is a brief specimen.

The pride of the *Vindhya* mountain : on *Náreda.* The celestials went to *Brahma's* and *Siva's* world about the said mountain. *Drupada's* penance, received its fruits. *Brahma* went to Benares. One *Sivasanna* received beatification. *Agastya* praised *Muruga* (*Cáma*) praise of *Ganga;* benefit of bones of the dead being cast into the Ganges. Birth of *Bhairava.* Plan of the town of Benares praised ; on houshold life. On the state of the *Brahmáchári.* On the sacerdotal order. On houshold virtue. On the state of the ascetic. Splendor of Benares. Ascetics praise it. Story of a man and *Garuda. Brahma's* sacrifice. The celestials of *Siva*'s world, went to Benares. *Divodata* reigned there. *Vishnu* went to Benares.

3. No. 2037. *Bhágavatam,* a version made in prose, on a perusal of the original work. The 1st and 2nd *cándas* are complete: of the 3rd there are only 11 leaves. It is long, thin, new, and without boards. It was spoken by *Suta rishi* in the *Nâimisara,* wilderness. The *Bhágavatam* is ascribed to *Vyása, Náreda* went to him, and remonstrated on his writing nothing about *Vishnu;* whence he wrote the *Bhágavatam,* narrated by his disciple *Suta;* and afterwards by *Suca* to *Paricshit.* The opening contains various matters concerning *Vishnu,* as the *ádi múla,* or First cause. Reference to his acts as *Krishna* in the matter of the *Pandavas.* A fuller notice will elsewhere occur.

This is quite a recent copy, and may excite some doubt whether it may not have been put in to supply the place of some other book. It is not of the age, or appearance usual in the East India House Manuscripts.

PURANAS, LOCAL.

1. No. 1983. *Arunāchala Puránam.* The legend of a temple, dedicated to *Siva,* on a remarkable hill, a little south of Madras; best known by the name of Trinomalee (*tirumalâi*) A fuller notice will elsewhere occur. This copy is large, rather old, and appears to be complete.
2. No. 2069. *Vriddháchala Puranam,* legend of a temple on a hill farther South, corruptly Vurdachellum (old hill). This also will be

fully noted elsewhere. Poetry, *vrutta* metre. The book is large, rather old; and, in a trifling degree, injured by insects.

XII. PRABANDAS, or writings of the *Aluvár*. Said to be versions from parts of the *Sama Véda* and other *Vedas*.

1. No. 1103. A miscellany of various Tracts.

—*Tiru vayi morhi*, version from the *Vedas*, 1000 stanzas complete, written in the Telugu character. It is ascribed to *Kurukúr Sadagopa*, or *Nam Aluvar*, a special favorite and votary of *Vishnu*. So far complete.

—108 stanzas ascribed to *Yempramánar*, or *Ramanúja*, like subject ,so far 110 leaves.

—*Gópála vimsati*, twenty *slócas*, on *Krishna* in Sanscrit, ascribed to *Védanta désikar*, or *Rámanuja*.

—*Tatva treyam* the triple property: on the mystic syllable *aum* (or *o'm*), called the *pranava*. Also on the three *gunas*; the *satvica*, or meekness, the *rájasa*, or pride, violence, the *tāmasa*, darkness, or corruptness; with these three *gunas*, if the *pranava* be rightly used, the way of beatification may be found: Sanscrit *slócas* on 3 palm leaves.

—Unconnected stanzas by *Nam áluvar*.

So far in the Telugu character.

Quite another book. Three old leaves containing 1 stanza, or ten *saranas*, or feet; seems to be the *tiru palli*, or chant in temples to awaken *Krishna*. In the Canarese language and character.

2. No. 1105. *Váishnava Prabanda*—a collection of productions by the *Aluvár* chiefly; to which is prefixed *Guru párampara*, or a genealogy of spiritual directors to whom the term *désikara* is applied as an appellation of office. Then

1.) Stanzas by *Vishnu jit* of *Velliputtúr*, or *Periya Aluvár* (1) *pala anda* 11 stanzas (2) *pú chuttu*, 10 stanzas (3) *tiru vallara* 10 stanzas (4) upon *Vencatáchala pati* 10 stanzas.

2.) Ten stanzas on *Vishnu*, by *Tiru pánálvàr*.

3.) Ten stanzas by the Madura *cavi Aluvár*.

4.) *Tiru palli yeruchu*, ten stanzas on *Vishnu* as *Rangha nát'ha*, to awaken the sleeping god, by *Tondaradi podi Aluvár*, or "votary bearing the dust of the god's feet."

5.) *Palli yerupu*, 30 stanzas by *Chúdi kodutta náchiyár*, wife of *Nam áluvar*, given up to the god by him. The chant is also called *tiru-pávi*.

6.) *Tiru mulái pattái*, 45 stanzas on *Rangha nát'ha* by *Tondaradi podi áluvar*.

7.) *Ratna málái*, jewel-string, 72 stanzas, by *Manavála mahá muni*.

The remainder miscellaneous.

7 leaves *slócas Sanscrit* Telugu letter praises of *Vishnu* by votaries with the *kumpidu*, or adoration.

—1½ Leaf hymnology on *Vishnu*, ½ leaf *slóca* praise—five leaves of prose instructions by *'Aluvár*, and *ácháryos*, on the proper mode of approaching, and serving the god *Vishnu*.

—18 Leaves *Sudarisana-stottra*, praise of the *chacra* of *Vishnu*, as his instrument to destroy evil persons ; and of *Vishnu* thereby.

—One leaf on the *shodasa náma stottra*, praise of *Sri Ráma's* 16 names.

—One leaf on the *nirdósha*, things free from evil, as sugar cane-juice, water, sandle-wood, jewels, gold, milk, flowers.

This book is of medium size, and in good order.

It is homogeneous in appearance. The subject uniform, as pertaining to *Vishnu*. The *Grant'ha* writing is by a very different hand from that of the Telugu writing. The book may be *one* as a collection of *excerpta*.

3. No. 1106. Chants, or devotion to *Vishnu*, ascribed to *Periya Aluvár*, or the chief of twelve special votaries. Tamil language, much mingled with Sanscrit, and in the Telugu character.

The book is small, old, and a little damaged.

4. No. 1999. *Náláyira prabandam*. Tamil translation from the *Védas*. This book contains 1043 stanzas, or chants: the full number is 4000. The character is Canarese, large, well-formed letter.

An appendix of 5 leaves gives the lunar mansion under which *Aluvár* was born. Sanscrit *slócas*, Canarese letter.

The book is of medium size, and in good order.

5. No. 2002. *Mutaláyira prabandam*, the first thousand stanzas in the *Aluvàr páttu*, or translation as above. Of these only 180 stanzas are in this book. By *Nam Aluvàr*. Sóme matters relate to other *Aluvàr;* as, where born, and under what lunar asterism. Some *Grant'ha* letters are used; and a peculiar collocation of them. The book is long, of medium thickness, old, but in good order.

6. No. 2004. Another Copy of the same, containing 440 stanzas out of the 1st thousand; the rest wanting. It is a mystical book, very little understood, and *Vâishnavas* will not explain it: like the original *védas*, it is obscure.

The book is long, of medium size, and in good order.

7. No. 2005. *Tiru vayi morhi.* Another copy, the 1st thousand stanzas complete, from the *Prabandas*, by *Nam 'Aluvàr.* There is a mixture of different poetical measures. It relates to the *Vaishnava* credence, or is so applied from the *Védas.* There is one loose Tamil leaf, and one of *slócas* Telugu letter; both in praise of *Vishnu.* The book is long, thin, and damaged.

8. No. 2006. *Tiru vayi morhi,* word of the sacred mouth, that is the *Véda.* The 1st *prabandam* or 1000 stanzas, by *Nam 'Aluvár,* complete; *Andáti* metre.

Also 108 stanzas by *Yem pramánar,* otherwise *Rámánūja* complete; and some incomplete stanzas by *Tondi reddi podi Aluvár,* in praise of *Vishnu.* The latter is said to have found his wife in a bush, and afterwards to have presented her to the service of the god; she is known as *Chúdi kodutta náchiyar.*

The book is long, of medium thickness, and in good order.

9. No. 2000. *Prabandam,* part of the *Tiru vayi morhi* or *Sáma véda.* Poetry with a prose explanation; by which of the *'Aluvár* not stated. From the 46th to 50th leaf deficient; the rest complete.

The book is long, of medium thickness, and in good order.

10. No. 2007. *Náláyira prabandam.* Part of the hymns of the *Aluvàr,* incomplete at the beginning, and end. It is ascribed to *Satagópa* of *Kurukúr.*

11. No. 2010. The same fragment; many leaves are defective in various places: a few of them are written in Telugu letters.

There is also a fragment of 5 leaves in the Telugu language, on the fight by *Adicáyan,* son of *Rávana.*

Some *Grant'ha* letter praise by the *'Aluvār* 1 leaf *Bálaband,* and 3 leaves in Telugu character, on *Mahódara's* fight with *Ráma.*

The Manuscripts seem to have suffered from being untied, and tied up again with foreign leaves, by ignorant persons. This book is large, but of no use, except to supply leaves, on collation, that may be wanting in other books.

12. No. 2011. The same work. A mystic production. This is large in size, and in the Canarese character; but with a mixture of Tamil and Telugu, and some indication of foreign idiom as *tandritáyum,* one word Telugu, the other Tamil, and the usual order of the words reversed.

The book is large, and in good order.

13. No. 2012. The same work, a part or fragment only. It is in the Tamil language, but *Grant'ha* letter.

The book is long, thin, and in good order.

14. Nor 2013. *Prabandam,* the same work, in part only. Telugu character. Translation from the *védas.* The book has a beginning; but does not finish. It is long, thin, old, and a little damaged.

15. No. 2014. *Mú-mócsha-prakaranam.* The chief *'Aluvār's* production, on the means of obtaining beatification. It contains Sanscrit in the *Grant'ha* letter.

The book is small, old, a little damaged, and incomplete.

16. No. 2364. *Divvya Prabandam,* version from the *védas.* Before this portion there is other matter See XI. 6.

The *Vaishnava* poetry by one of the *'Aluvār* is contained in 45 leaves, and is the principal portion: but the order of the leaves is not regular; so that it can only be made out to be part of the *Tiru vayi morhi.* The book is long, thin, old, the Tamil portion damaged.

XIII. Romance, historical.

1. No. 1981. *Harischandra puránam.* The episode on the integrity, trial, loss, and other adventures of a monarch; ending in his restoration and happiness.

The book is complete; long, of medium thickness, but damaged by insects.

2. No. 1985. *Bháratam,* the *parvam,* or section entitled *Virata.* Seven *padalas,* or chapters in verse. The subject relates to the five *Pandavas* retiring to the desert for 12 years, together with *Dráupadi;* and living one year incognito in the town of the *Virata-rája:* when *Duryódhana* stole his cows, *Arjuna* went out and defeated the marauders. The section takes its name from the town. This manuscript is large, without boards, and in good order.

3. No. 1987. *Bháratam,* part of the *ádi parvam,* or first section; that portion of it which relates to the stratagem to entice the *Pándavas,* and to destroy them, by burning their house, constructed of highly inflammable materials. No boards; one leaf broken; nearly new.

4. No. 1989. *Rámáyanam* by *Camben;* a fragment. The *Ayóddhya cándam.* The 1st *padalam* wants the beginning, and the end is deficient. The leaves are not regularly numbered; but the story,

relative to *Ráma's* early life is continuous. The book is uniform; the leaves wanting may possibly be elsewhere in the collection. It is long, thin, damaged at the end.

5. No. 1990. *Rámáyanam* by *Camben.*

The *Kishkinda cándam.* The adventures of *Ráma*, with *Vali* and *Sugrîva.* There are 16 *padalams* (sections), from the *pambi padalam* to the *mahendra padalam.* Also the *sundara cándam*, 15 *padalams*, from the *kadal lávu* to the *muirchi padalam.* And the *Uttara cándam*, 15 *padalams*; this last complete. Also *sara-núl*, a discourse of *Siva* to *Parvati.* The leaves broken at the end.

6. No. 1995. *Másana khandam.* A section of the *Harischandra Puránam*: that one relating to the burning ground for dead bodies: in the *Venpa stanza.*

The book is short, of medium thickness, old, and injured by insects.

7. No. 2017. An episode from the *Rámáyanam*, concerning the *asvamedha yágam* by *Dasarat'ha*; but without beginning or end. It is marked on the label as *Maha Vindham-Nangâi páttu*, which is wrong. It is an old fragment, worn at the edges, broken in some places.

8. No. 2033. *Bháratam*; the *Bhîshma parvam*, or 6th chapter, on the combat under *Bhîshma* as *Duryódhana's* general: complete to the end of the 7th day's combat. It is part of a prose abridgment in Tamil. The book is small, old, and a little touched by insects.

9. No. 2035. A fragment of the same work, apparently a prose abridgment of the *Bháratam*; a little injured by insects; and small in size.

XIV. Tales.

1. No. 1986. *Nala chacraverti cadhái:* About one half of a prose abridgment of this tale; an episode of the *Bharatam*; either from that, or the *Náishudham.*

The book is long, of medium thickness, old, leaves broken.

2. No. 2022. A common and popular legend of a cow surprised by a tiger, and asking leave to go, and promising to return. In consequence of keeping its word it received beatification. The manuscript is thin, has no boards, in good order.

3. No.——*Vétála cadhái.* Part of the popular story of the demon, or familiar of *Vicramáditya*, translated into English by Mr. Babington. This book is complete, down to the 15th day, the rest wanting. It is small, new, and in good order.

XV. Theological or mystic.

1. No. 1997. *Bhagavat-rahasyam,* the mystery of Deity. A large work, in measured prose, containing extracts from the *Prabandas,* or writings of the *'Aluvār* on the *Védas,* and from the *Smritis,* or inspired treatise on law, and teaching the isoteric, or mystic doctrine of the *Vaishnavas;* which approaches to a pure theism. *Vishnu* is the *parama-purusha,* or *heavenly man:* that is *the* Being, in the sense of *Svayambhu* or the self-existent. The unity of god, under the term *Vishnu,* is inculcated. Many of the leaves, in various places are wanting. It is probably a comment on the Tamil version of the *Vedas.*

Another book on the thousand names of *Vishnu* is appended, recent, and in good order.

The whole forms a long and very thick book, in general good order.

2. No. 1266. The 1st section is *Parama-páta-sóbana,* a ladder to the heavenly-foot. It is a fragment, without beginning or ending, on *Vaishnava* matters.

Nárâyana is the original heavenly light. When *Brahma* had created all things, and the *Védas* were stolen by *rácshasas, Náráyana,* becoming incarnate killed the chief demon, and restored the *Védas* to *Brahma.* Various matters on the other *avatáras.* There are verses from the *Smritis,* and *Sadagopácharya,* in support of the writer's views; and also from the Tamil version of the *Vedas.*

This 1st section, though not old, is very much worm-eaten. The two other sections are elsewhere entered. See D. and C. VIII. 2.

β. D.

Canarese language and letter.

I. Advaita.

1. No. 1307. *Prabhu devara shadast'halata vachana*; prose, on the six places.

14 *adhyáyas* complete; on the *Sâiva advâitam,* or *Smarta* system. It has brief apothegms, each of which is explained in easier prose.

Shad angala—six members, or parts of the human body, which are connected with the *aikyam,* or union with the *lingam,* as an emblem of deity: the oneness of the human soul with the divine soul.

The book is long, somewhat thick, in pretty good order.

2. No. 1314. *Pancha cosa nirnayam.*

In *Sringadi* metre, with explanation in prose.

On the *Advâita* system: does not begin or finish, 20 leaves in confused order.

The book should be collated with others. It is of medium length, old, a little damaged.

3. No. 1560. *Go-ésvura vachanam,* in *dvipada* metre, with a prose explanation, by *Go-ésvára*; does not end, leaves not numbered.
Technical terms of the *Sáiva vedanta,* or *Advâita* system.

The book is long, thin, on talipat leaves, old, much damaged, some leaves differ in size, and handwriting.

4. No. 1565. A fragment, prose.

75 leaves without beginning or ending, name not known—on the *advâita* system.

The general subject in this, and like productions is the non-reality of the visible universe (Nominalist in metaphysics); with the want of difference between the human, and divine soul.

This fragment is of medium size, old, and injured by worms, and breaking.

5. No. 1571. Sect. 2. for sect 1. see XXXI.

A fragment of eight leaves, containing chants on the *advâita* system, with a *tîca* in prose.

II. Arithmetic.

1. No. 1281. Sect 2. *Yen chuvadi.*

Six leaves, an ordinary school book for teaching the principles of Arithmetic; with fractions, and names of the cycle years.

2. No. 1299. Sect 3. *Yen chuvadi.*

The same school arithmetic, 48 leaves.

3. No. 1375. Sect 1, 2, for 3 see XXVII.

Sect. 1. *Lec'ha,* reckoning.

Table of fractional accounts, 22 leaves without beginning or ending.

Sect 2. *Ganitam,* Arithmetic; *slócas,* with a Canarese explanation, 8 leaves; no beginning nor ending: author not known.

The book is long, but the leaves, as a whole, differ in length,

4. No. 1406. For sect 1. see XXVII.

Sect 2. *Yen chuvadi*—school arithmetic, leaf 1—20, does not finish—has a list of the cycle years, and the 28 *nacshétras*.

Sect 3. *Ganitam; slócas* and Canarese stanzas; on multiplication; on division; on indirect proportion.

28 rules on the *trérâsécam*, or rule of three.

5. No. 1441. Sect 2. *Ganitam*—arithmetic, *padya cávyam* on the rule of three, and of five, with examples in Canarese, six leaves.

6. No. 1468. Sect 3. Fractional arithmetic.

7. No. 1479. Sect 3. *Yen-chuvadi*, school book, on arithmetic, fragment of six leaves.

8. No. 1510. Sect 2. *Ganita sastram*, on arithmetic, *padya cávyam* stanzas.

Rule of three—of five—of seven—of eleven, &c. *sutras* on various rules of arithmetic, questions on them. A table to estimate the value of pearls, see XIX.

9. No. 1634. *Ganita sastram.* Arithmetic, incomplete, on 131 leaves.

Addition—subtraction—multiplication—division—rule of three—of five, and other modes of accounts, with examples.

The book is of medium length, thick, old, damaged by worms at one end.

10. No. 1635. Sect 3. *Ganitam*, accounts, a little on *bhága karam*, or division, see XIII.

11. No. 1637. *Ganitam*, arithmetic, *padya cávyam* stanzas, with some Sanscrit mingled.

On multiplication and division, with rules and examples; on the square and cube roots, tables; incomplete.

The book is short, thin, old, a part of it very much damaged.

12. No. 1640. Sect 2. *Ganitam*, accounts, complete: numeration table; certain names which have numbers attached to them, so as to mean otherwise than they appear to do; as *chandra* 1, *surya* 12, eyes 2, and the like, see XIX.

13. No. 1642. *Ganita sastram*, incomplete.

Addition, subtraction. On land measure. How many *kuris* in any figure by measurement. On grain measure. On the rule of three, and of five—examples.

Leaf 50—217, in the midst injured.

The book is long, somewhat thick, very old, very much damaged.

14. No. 1643. *Ganita pustacam*, arithmetic, *padya cávyam*, stanzas. On the affairs of traders or merchants. A great variety of modes of account, with examples.

Some matters relating to places, or lands; specification of names used for numbers, as sun, moon, &c. The numeration table. *Gana múlam*, a table of square and cube roots. On two different leaves are some matters on astrology, medicine, and *tatva* metaphysics.

The book is of medium size, and in good order.

15. No. 1645. *Ganità sastram*, arithmetic.

Guna karyam, or multiplication.

Bhága karyam, or division.

Kutta karyam, addition; also on subtraction, the rule of three, and of five; with examples, under the several heads.

On grain measure, and on land measure: leaf 1—164 imperfect at the end.

The book is of medium length, thick, a few leaves broken, otherwise in tolerable order.

16. No. 1648. *Rájáditya ganita*, "the royal-sun", arithmetic: *padya cávyam*.

Merchant's accounts—rule of three, and of five, mode of operation, with examples, and proofs. A little Sanscrit on the same subject; 75 leaves, incomplete.

The book is short, of medium thickness, old, and damaged by worms.

17. No. 1649. *Ganita pustacam*. Arithmetic, *padya cávyam*, or composite stanzas. Various arithmetical rules, and examples. On direct and inverse proportion. On the square root. The rule of three, and of five—of seven—of nine.

On fellowship. On the weight and value of gold.

On the rule of false, by supposition and approximation. Mensuration tables for land measure.

The book is of medium size, old, tolerable order.

18. No. 1651. Sect 1. *Lóca vivahára, ganita*, practical business accounts.

By *Bháscara déva:* composite stanzas, with a *tíca* in plainer language, complete.

Various difficult rules of arithmetic, as of five, seven, nine, &c., with examples.

Sect 5. *Yen chuvadi,* school book, on arithmetical fractions, see XIX and VIII.

19. No. 1697. School book.

It contains various fractional arithmetic: and besides the names of years, months, &c. with stanzas in praise of *Deva raya* a king, on *Ranghanayaki,* on *Narasinha,* on *Siva,* on *Ganga;* said to be used in Mysore schools: complete with some blank leaves. It is of medium length, thin, different sized leaves, slightly injured.

20. No. 1698. *Ganitam,* arithmetic.

Various arithmetical matters; at the end a leaf containing the multiplication table, with some stanzas in a boy's handwriting; a sort of "copy book."

It is somewhat long, of medium thickness, in good order.

21. No. 1707. Sect 1. *Yen chuvadi,* school arithmetic, including fractions.

Sect 4. Some stanzas on arithmetic, see XXIV and XIII.

22. No. 2098. Miscellaneous accounts (transferred from Sanscrit books), it is Canarese in *Grant'ha* letter.

Accounts of villages.

The outlay on account of the *udiyar's* servants, for the procession of *chelva pillái.*

Other account of procession expenses. In the midst a few Sanscrit *slócas* on the praise of *Vishnu.*

Afterwards more accounts, in the Canarese language, and *Grant'ha* letter.

The book is small, without boards, in good order.

III. Art of Poetry.

No. 1448. *Cávya sáram,* composite metre.

By *Rudra Bhatta.*

A treatise on the art of poetry, and specifying eighteen common-places, or topics, needful to be introduced to the ornamental part of any poem; of which topics some are 1, *puram,* the town; 2, *samudra,* a description of the sea; 3, the sun and moon; 4, *vanam,* wilds or woodlands; 5, *jala crîdha,* and 6, *rati crîdha;* (*immodestia*) 7, *vriham,* pain of desire; 8, *Kalyánam,* marriage; 9, birth of children; 10, *mantras;* 11, sending messengers; 12, *suc'ha,* health; &c. &c. The said topics are stated, and described; but leaves are wanting at the end.

The book is of medium size; and in places worm-eaten.

IV. Astrological.

1. No. 1577. *Nava griha chintamani.*

A work on horary questions, as to the results of any proceeding as—'if I go to such a village'? 'If I purchase such a cow'? And the like. [This is that part of astrology most open to imposture, and leading its professors to magic, to divination; and causing the whole to be termed "the Black art": whereas astrology, if it has any truth, is properly a demonstrable science, and ought to be dealt with on Baconian principles.]

This book is deficient at the beginning and the ending; 95 leaves remain.

The book is short, thick, and damaged.

2. No. 1629. *Jyotisham, prasnóttara chintamani,* or jewel of horary questions, and answers.

Examples—'the thing that I thought of, will it come to pass? He that went away, 'will he come back to-day, or not?' And many others of like kind.

The book is short, of medium thickness, damaged at the edges, by termites.

3. No. 1631. Sect 1. *Prasnóttara chintamani,* 10 leaves complete, prosaic.

If going to buy any article—"is it advisable to do so"? If going to enter on any new work or office "will it take place or not"? Answers given to such like questions, whereby a strong mind may always govern a weak one.

Sect 2. *Nava gṛiha chintámani,* stanzas with a comment. It contains squares, used in the art of divination.

If going to enter on any new work, or to undertake any new business, by consulting the planets, and throwing dice in their names to find, by the quotient, or result of the numbers, whether the result will be successful or unpropitious.

12 leaves, complete; for sect 3. see XIV.

4. No. 1653. *Jyótisham,* astrology, fragment of 10 leaves, without author's name, beginning or ending.

The contents are merely figures relative to the position of the sun and planets; and the best conjecture is that this is the rough work of one engaged in calculating an almanac. At the head of two leaves are *balband* letters, but merely indices, and an incomplete *slóca* in the same letter.

5. No. 1684. *Kálagnánam,* foreknowledge of time: prose, incomplete.

On the proper and improper lunar days for journeying; and also on the *súlam* or obstacle on different days of the week. Thus, the *amávási,* or

just before the new moon, and the *davadasi*, or twelfth lunar day, are thought unfavorable for journeying from home. The *súlam* is elsewhere explained : 50 leaves.

The book is short, of medium thickness, old, very much injured, so as not to be coherently legible.

V. Christian Theology.

1. No. 1402. *Satya upadésa*, true doctrine, prose, in six *khandas* or sections. Creation by a word, formation of man, animals, inanimate things. Man is superior in creation, by intellect, and an immortal soul. On human obligation and duty. An account of Christ and his apostles. It is not objurgatory of other systems. By the use of the word *sarvésparam* it is known to be Roman Catholic. It received but a cursory examination ; and may possibly merit a fuller one.

The book is of medium length, thick, somewhat old, but in tolerable order.

2. No. 1533. *Satya upadésa*, true doctrine, prose, four *scandas* or books, complete.

On creation and the qualities of things. On the perfections of *Sarvésvara* or God. It finds fault with *Brahma*, *Vishnu* and *Siva*, and others, such as *Subrahmanya*, as not possessing the requisite claims to Deity. On looking at the close it was found to relate to Hell and Heaven. The Christian term *mocsha rajyam* is used, with *archésishta Maria* and the name Jesus. It is, by consequence, the outlines of a body of divinity on the Roman Catholic system, and objurgatory of heathenism.

The book is of medium size, in tolerable order.

VI. Culinary.

1. No. 1638. *Sūpa sastram*, cookery, prose form.

On preparations of various meats and vegetables for making made dishes, or curries. Mode of correcting unpleasant or hurtful qualities by neutralizing substances. On the preparation of fruit of the egg-plant (*solanum*) and other vegetables ; and on the use of milk, curds, lime-juice, and other like materials.

The book is of medium length, thin, defective as to beginning and ending, old, damaged by insects.

2. No. 1641. *Sūpa sastram*, art of cookery, prose form.

On the preparation of various kinds of confectionary : cakes known by the names of *mandige, horize, galige, pey, vadái, sukya, chaculi, laduge, hadupu, payasa ;* tastes of fruits, *appanas*, milk, curds, butter-milk. Various modes of preparing rice : rice gruel ; *pánatam*. There are many technical terms used, not translatable.

The book is of medium size, tolerable order.

VII. Dramatic.

No. 1446. *Parijáta nátaca,* the paradise flower. An episode from the *Bhágavatam,* dramatized.

A flower of paradise was presented by *Náreda* to *Krishna,* and by the latter to *Rucmini.* On *Satyabháuma* hearing of the present she became jealous, and complained. *Krishna* went to the world of *Indra,* fought with opposers, and brought away the tree itself. This silly hyperbole is extremely popular.

The book has a mixture of Telugu with the Canarese, it is incomplete, of medium length, rather thick, injured at the end.

VIII. Ethical.

1. No. 1216. Sect. 1. *Vidura nîti;* in composite stanzas, incomplete. 132 *padalas,* on 113 leaves. Taken from the *Bhāratam.* *Vidura* told *Duryodhana,* many moral matters, against war, treachery, cruelty, and the like topics.

Sect. 3. *Rája nîti,* duty of kings, in composite stanzas, incomplete.

For Sect. 2 see XXXII, Sect. 4, see XI.

2. No. 1233. Sect 2. *Bhagavat gîta.*

The 1st, 2nd, 11th, 12th *adhyáyas* are complete, having a *slóca* in Sanscrit, and a corresponding *padyam* in Canarese, as a *tîca* throughout. The 10th *adhyaya* has only the original *slócas,* no Canarese version: 49 leaves; incomplete as a whole, see XXI and XXIV.

3. No. 1247. *Bhagavat gîta,* hexameters.

The 6th, 7th, 9th, 11th *adhyáyas* are wanting, 32 leaves are deficient; 120 remain.

A translation into Canarese, the meaning of every original *slóca,* having a corresponding *padya* in Canarese. The book is of medium length, somewhat thick, slightly damaged.

4. No. 1254. *Vivéca chintámani,* prose of the kind termed *tatva gnánam.*

On the five elements, and on the qualities of the human body. The five necessities (defects or pains) such as sleep, sorrow, hunger, &c. the *ahánátma vivécam,* or on personal identity or cognizance of self, body and soul. On the qualities of moral zeal *(váiracya);* on anxiety to obtain beatification of the soul. On the results of conduct in a former state upon the present one; and of the present on a future state. On the punishment of hell. The work leans to the *Saiva* system of the better kind, incomplete. It appears to merit translation.

The book is somewhat long, and thick, very much injured by termites.

5. No. 1281. Sect. 1. *Siddha nîti,* in *kanda padya* metre, wants the 1st leaf.

The proper moral way for people to walk in, so as not to transgress *dherma* or rectitude; so as not to suffer loss or danger; and so as not to destroy *punyam,* or moral merit; see II. and XII.

6. No. 1294. Sect. 3. *Uttara gita,* in part Sanscrit *slócas,* other part Canarese prose. Part of the *Bhagavat Gita* taught by *Krishna* to *Arjuna.* I notice the terms *yóga drishti,* spiritual vision, or second sight, and *nyána vichàram,* spiritual investigation: 14 leaves only.

Sect. 4. *Gnánáncusa,* spiritual curb (lit: elephant hook) 33 leaves, not complete.

The *tatva* philosophy, such as No. 1254 *supra,* condemned or reproved: it is chiefly Sanscrit, in Canarese letter.

Some terms are *chitta,* will; *indriya* senses; *ancara,* selfishness, pride.

There are also 12 leaves Canarese, quite unconnected, and only of use to collate with deficient books; see XXII. XXVII.

7. No. 1299. Sect. 1. *Vinayaca ragali.* Praise of *Ganésa* in a peculiar metre, merely a prefix;

Sect. 2. *Siddha niti.* A sage discourses on wordly things, with the difference between *laúkîca* and *vaidîca,* and on the excellence of the *Saiva* system—complete in 108 *kanda padyams,* or stanzas.

8. No. 1300. Sect. 2, *Anubhavámrita.*

By *Mahalinga Rangha;* hexameters, only two *sandhis* on 24 leaves.

On relinquishing the domestic, or family life, and other wordly concerns; and on the inward satisfaction (*anubhava* a technical word) thence derived. A treatise of the *vâirágya* kind, and as such polemical against all secularities.

It is shorter as to leaves, than the 1st section, for which see XXI.

9. No. 1386. Sect. 1. *Retnacaradésvara satacam,* composite metre. By *Srîngára cavi hamsa rája.*

On *vairagya,* or zeal, especially in the renunciation of all worldly attachments. On morality and *átma vichára,* care of the soul: complete.

Sect. 2. *Apparájesvara satacam,* composite metre.

Family cares are like a dream. Births and deaths of the same individual are continual. Delusive appearance of the world. By them neither spiritual health, nor beatification are acquired. Therefore such as are tossed on a sin-darkened sea, must endeavour to get over it, and, to this end, must use austerity and prayer. At the end 4 or 5 stanzas are wanting; see XXI. for sect. 3.

10. No. 1441. Sect. 1. *Nîti retnâbarana,* 170 *kanda padya* stanzas, complete.

Examples of the good behaviour of the *devas,* (sons of god) and bad conduct of the *asuras,* (children of men) given in the way of ethical instruction.

Sect. 4. *Anubhava amrita* (see 8 *supra*) *dvipada* metre, complete.

On the means of obtaining beatification, see II. and XVI.

11. No. 1454. *Ráma nát'ha vilása.*

By *Sada siva yógi,* composite stanzas from the 14th to the 16th *vilasa,* or section.

Rama nat'ha, a spiritual preceptor gave instructions to *Kîrti chandra rája,* his disciple, in the form of tales, the sections entitled 'amusements.' A sort of Indian Telemachus.

The book is of medium length, thin, on talipat leaves, old, and damaged.

12. No. 1468. Sect. 1. *Siddha nîti* complete, *ut supra*—5 No. 1281. see XIII and II.

13. No. 1472. Sect. 1. *Siddha nîti,* complete.

14. No. 1475. *Siddha nîti,* 50 stanzas *kanda padyam,* on 9 leaves: others blank.

On worldly prudence, and the right use of worldly goods, so as to ensure beatification.

The book is of medium length, thin, and worm eaten.

15. No. 1476. Sect. 2. *Rája niti,* royal ethics; a fragment 7 leaves only, hexameter verse.

Náreda instructed *Dherma rája* as to the proper morals, and deportment of kings; informing him that *Harischandra* and other monarchs of integrity dwell in *Indra's* paradise. For sect. 1. see XXIV.

16. No. 1479. Sect. 1. *Siddha nîti, ut supra;* for sect. 2. see XIII, sect. 3, see II.

17. No. 1480. Two subjects.

1.) *Rája nîti,* 1st *sandhi* only—*supra.*

2.) *Harischandra sangatya,* 3rd *sandhi* only, composite stanzas. *Harichandra* preferred the loss of empire to telling a lie, by breaking a promise extracted by *Visvamitra;* short, thin, old, no boards, good order.

18. No. 1482. *Chalanki nîti,* 103 *slócas,* complete with Canarese version. On ethics, or morality.

The book is short, and thin, on leaves like talipat.

19. No. 1578. Sect. 2. *Nîti bódha satacam,* 77 stanzas *kanda padyam,* incomplete.

Ethical rules on right conduct in the world : for sect. 1. see XIII.

20. No. 1612. *Jáina dherma.*

Composite stanzas, leaf 1—109 incomplete in the middle; and, at the end, leaves are wanting.

On the four great divisions, *Brahma, Cshetriya, Vâisya* and *Sudra.* To each one of these eleven subdivisions are given. Spiritual, and moral lessons to each of these : with *tatva upadésa,* or doctrine founded on the bodily, and mental faculties of the human frame.

Rules for the householder ; and others for the strict ascetic, in his state of penance. Rules for the *Brahmáchári,* or celibate student. On the modes of bodily homage by the *yógi,* or strict ascetic. The sin of killing any creatures, and the merit of not killing them. Discipline on these particulars, with various spiritual lessons intermingled. Such as have sinned, on any of the points enumerated, should do penance for a long time on hills, by the borders of rivers, and in other sites indicated.

The book is of medium size, and in good order.

21. No. 1616. *Jivan mukti bodhi.*

Composite stanzas, 1st to 10th *asvása* complete, the 11th not so, and the rest wanting.

Instruction to secure soul beatification.

Jáinéndra was a king among the *Jáinas.* The details are given of a severe *tapas* performed by him, with lessons on the *tatva art'ham,* as in the last No., and on the *dhyána sámart'hyam,* or ability to maintain a prolonged meditation.

The book is of medium size, on talipat leaves, in good order.

22. No. 1651. Sect. 4. A few *slócas,* on *nîti,* or ethics, with a *tîca,* or running verbal comment, in Canarese. See II. and XIII. and XXXII.

23. No. 1659. Sect. 1. *Chanangki, slócas* 116.

By *Chanacya,* with a Canarese *tîca,* complete. Ethics stated to be useful to all kinds of people, for sect. 2, see XXVII.

24. No. 1674. Sect. 2. *Chanangki.*

By *Chanacya.* Sanscrit *slòcas* with a *tîca* in Canarese: 35—99 not complete.

On ethics, or proper mode of conduct in the world. Appended is *svasta punyahavasana mantra,* if any house has been defiled, this charm, together with washing, is used to cleanse it. For sect. 1. see XXVII.

25. No. 1678. Sect. 2. *Siddha nîti.*

By *Siddha cavi*—40 *kanda* stanzas, incomplete. On ethics, *vide supra.*

Sect. 3. *Sabhapatya lacshana,* prose, complete. Qualities of a ruler.

A ruler ought to be acquainted with the following kinds of learning—that is, the eighteen *purânas,* the six *sastras;* discrimination of the nine kinds of precious stones; the mode of chanting songs; the eighteen variations of colour, that is caste; the five great devices, as stratagems against foes; the decoration of the thirty-two kinds of arms. The names of individuals, in all the above classes, are specified: with other details on 77 leaves. For sect. 1. see XII.

26. No. 1686. Sect. 2. *'Astána joti.*

190 *kanda stanzas* incomplete.

Nîti sáram, essence of morals. For sect. 1. see XII.

27. No. 1694. Sect. 3. *Siddha nîti.*

By *Siddha cavi*—106 *kanda* stanzas, complete, ethical matters, *v. supra.*

28. No. 1699. *Dvata samprécsha,* ethics, composite stanzas, 12 *parich'hedas,* complete.

Domestic, or family life condemned. On rejecting enjoyment by the senses. On conquering the six bad passions, *káma, cródha, lôba,* &c., (lust, anger, avarice, &c.) on knowing the good *dhermas,* or moral dispositions. Thus accomplished, by the favor of the *guru* (teacher) the *yogi* (ascetic) learns how to obtain final beatification: 94 leaves.

The book is of medium size, on narrow talipat leaves, in good order.

29. No. 1712. *Bháratam,* a fragment, *Vidura* related to *Dhritarashtra,* matters pertaining to ethics, benevolence, or equity: 6 leaves, hexameters.

1 leaf of chants. No boards, tolerable order.

IX. Erotic.

1. No. 1282. *Vakhayana tippanam,* epitome of a Sanscrit work by *Vakhyayam,* bearing his name in six parts from 1—34 *adhyáyas,* or chapters : prose.

Some prefatory matters, on the general categories, *dharma,* morals ; *art'ha,* wealth ; *kámyam,* pleasure ; and then a dwelling chiefly on the latter. 1, *rati rahasya,* 2, *satárana ádhicaram, samprayogi,* &c. 3, *kanya sampra yucta adhicaram,* description of the young female's person. 4, *Bháriya adhicaraca adhicaram,* mode of rule, or conduct with a wife. 5, *Paridharica adhicaram,* on other, or strange women. 6, *Vâisicadharica,* on prostitutes. A chapter, or two more, said to be wanting.

The book is long, thick, in good order.

2. No. 1290. *Ganga Giriti samváta,* in verse (*pat'ha*) 1—5 *sandhi.* On a dispute between *Ganga* and *Parvati.*

Siva called *Ganga* (the Ganges nymph) and put her on his head. *Parvati* became jealous, and a scolding match ensued, herein narrated : *Ganga* complained to *Siva,* who praised *Ganga,* and cleared up their dispute ; restoring peace between them.

The sacrifice of *Dacsha,* and the production of *Vira-Bhadra* are appended : leaf 1—120 unfinished.

The book is long, damaged by termites, on one side.

3. No. 1293. *Vara Mohana tarangini.*

By *Kanaka rása uttama,* composite stanzas from the 2nd to the 40th *sandhi* unfinished.

Birth of *Manmata, Siva's* penance. *Manmata's* attack by a love-arrow. *Siva* by opening his frontlet eye reduced *Manmata* to ashes. On the marriage of '*Usha,* and dispute of *Krishna* with her father, named *Bánásura ;* the birth of *Anirudha,* or *Manmata* reproduced, &c. ; 5 or 6 leaves deficient at the beginning.

The book is somewhat long, thick, old, damaged.

4. No. 1329. *Henamana mahima.*

By *Alaga singhariya ; sringadi* metre, nine *sandhis,* or sections complete.

Chicka deva raya, king of Mysore, had eight wives, among whom one of them, named *Hénama,* was the favorite. The king is represented as describing the chastity, and many other virtues, or excellencies of this lady ; which forms the matter of flattery, addressed to this queen, by the poet.

The book is long, thin, in good order.

5. No. 1332. *Vara Mohana tarangini,* from the 37th to the 42nd *sandhi,* the end, *quasi,* the 2nd volume---the same subject as 3.

The book is long, and thin, one board wanting, much damaged, ⅓ of some leaves gone.

6. No. 1338. *Vara Mohana tarangini.*

By *Kanaca Rásóttama*—metre *sringádi* 1—34 *sandhi;* other 6 more wanting.

Manmata the son of *Vishnu* or *Krishna* went to *Siva* when performing penance, and lanced at him one of his arrows ; whereupon *Siva* opened his frontlet eye, and consumed *Manmata;* but gave him permission to exist without visible form, except to his wife *Rati* ; *Aniruddha* was the son of *Rati;* and on account of his amours with *'Usha,* the daughter of *Bánásura,* there was war between *Siva* and *Krishna.*

The book is long, of medium thickness, recent in appearance, good order. The portion, deficient at the end, might be copied off from the foregoing number.

7. No. 1344. Sect. 1. *Vara Mohana tarungini* composite metre. Like in subject, including the destruction of *Sambúcásura* by *Manmata;* and the *Aniruddha* and *'Usha parinayam.* For sect. 2, see XXVII.

8. No. 1351. *Vara Mohana tarangini,* including *'Usha parinayam :* composite metre, incomplete.

The penance of *Bánásura;* in consequence *Siva* became his warden. The loves of *Aniruddha* and *'Usha,* and clandestine meetings. *Bánásura* hearing of this intercourse from *Nárēda* put *Aniruddha* in prison ; *Krishna* went to deliver his son, and fought with *Bánásura;* so far, the rest wanting.

The book is long, of medium thickness, old, and much damaged.

9. No. 1352. *Cátambari,* prose, complete.

By *Vâisambayana.*

Legend of a king who was seduced into a connection with a chuckler woman, lower than a pariah, and other tales, relative to the *Dandacáranya,* in the *púrva* or former part. The *uttara* or last part relates to the adventures of a *Gandharba* named *Sweta,* with a king's son, and a variety of other matters, usual in *sringara* or ornate compositions—needless to be abstracted, and somewhat resembling very old romances. See other notices. Leaf 1—197 1st, 2nd and others broken.

The book is long, thick, and slightly injured by insects.

9½. No. 1355. *Subhagini sóni*, a poem, composite stanzas 1—22 *sandhi* unfinished.

The title will not bear literal rendering; but the metaphorical meaning is 'the beautiful woman.'

A king relates to his queen a variety of tales of the *sringara* or ornate, and amorous kind, said to be a thousand, if complete. The titles of the several *cat'has* or tales, herein contained are 1, *Sura bhávati*; 2, *Kanjéri*; 3, *Vasanta*; 4, *Vana jana*; 5, *Nágarana*; 6, *Bharagaya*. These do not call for abstract.

The book is long, of medium thickness, injured by insects.

10. No. 1357. *Sesha kalà nidhi.*

By *Tirumaláchárya*, composite stanzas, on 73 leaves complete.

The subject relates to *Chicka déva raya*, a king of Mysore—the fame of his rule—the customs of his court, especially in the *Vasanta* or spring season, the singing and dancing then usual. Panegyric of his skill, and discrimination in musical matters. The mode of ornamenting his capital; especially in the *Vasanta* season. The *atar* of roses, *punaca* (civet), *javaz* (musk), and other perfumes used by him. Description of his intercourse (sexualiter) with women of his court; and other matters of the ornamental, and poetical kind; panegyrical, and without historical matters. The sum total being to shew how great a sensualist he allowed himself to be.

The book is somewhat long, of medium thickness, on talipat leaves, old, and damaged especially at the end.

11. No. 1364. *Mallicarjuna vishayam*, composite stanzas, 86 leaves incomplete. *Siva* narrated to *Parvati; Nandikésvara* overheard, and told it to a *muni*. Hence this may be part of a *st'hala puránam* of *Sri Sáilam*, or *Vijayanagaram*.

The connection between the title, and subject is not otherwise clear.

Various matters on sexualities. Differences among men and women. Ages of women, and names given at different periods of life. Reverence due by wife to husband. The four regular castes should, in every case, regard a wife with as much respect as a mother: should look on no one else; and many like matters.

The book is of medium size, some leaves are broken.

12. No. 1383. *Vara Móhana tarangini.*

By *Kanaca rāsóttama* 1—15 *sandhi* see 6. No. 1338, *supra*.

The book is of medium size, old, slightly injured.

13. No. 1385. *Cātambari cat'ha* prose. The *púrva bhāgam*, or 1st part.

A sort of love tale. The daughter of a king was sojourning on the *Himálaya* mountains, and a king's son there became acquainted with her. She took him to her father's palace, and became attached to him. There should be a second part; and other notices may be consulted.

In this, leaf 1 and 8 are wanting, two leaves are broken. The book is of medium size, and in tolerable order.

14. No. 1390. *Matana Mohini cat'ha,* composite stanzas, 1—8 *sandhi* nearly.

When a certain king went out to hunt, his queen carried on an amour with the *mantri*, or chief minister of state. The king's son became acquainted therewith; and in order to remove him out of the way, the queen feigned sickness, and caused the king to be induced to send his son to a distance for the *parijata* plant, in order to cure it. By the way he saw the daughter of *Madhu súta* a king, and becoming enamoured, brought her to his father's palace, and married her; unfinished.

15. No. 1394. *Vara Móhana tarangini.*

By *Kanaca rāsóttama*—hexameters 1st to 19th *sandhi.*

Manmata troubled the penance of *Siva* and was burnt to ashes. He was again reproduced as the son of *Krishna* by *Rucmini*. *Sambucásura* took him to the sea, and put him in it. A fish swallowed him, which was caught, and carried to *Radha*, another of *Krishna's* wives; with her he grew up; and, when old enough, killed *Sambucasura*. *Rádha's* marriage. Other matter wanting, as incomplete.

The book is of medium length, thick, old, injured.

16. No. 1398. Two subjects.

1.) *Vara Móhana tarangini.*

By *Kanaca rasóttama, sringadi* metre.

This portion is towards the end of the poem. *Bánásura* had taken *Aniruddha* the son of *Krïshna*, and put him in prison. *Náreda* heard of it, and reported the circumstance to *Krishna*; who set out to make war against *Bánásura*. He, by severe penance, had procured *Siva* to be a warder at his gate. It was needful first to contend with *Siva*, and his bands; and then to fight with *Bánásura*. The latter restored *Aniruddha*, and thereby purchased peace. *Aniruddha* married his daughter *Usha*.

2.) *Bali giri rangha nat'hana páta játa prasanga*, a *nátacam* or drama.

By *Rayapáiyya*. This drama is founded on the sports and amours of *Krishna*. *Rucmini's* passion, a dispute between *Krishna* and *Rucmini*, *Rádha*

sent a female messenger to *Krishna. Jambuvati* another of his wives, owing to her great passion, sent him a female messenger. He had eight regular wives, all of whom praised him : not complete. The book is of medium size, old, in good order.

17. No. 1400. *Mallicarjuna vishayam,* see 11 No. 1364. Hexameters 1—8 *sandhi.*

As a whole the book is not decent, and does not claim further abstract. It is of medium length, thin, in good order.

18. No. 1429. *Vara Mohana tarangini,* composite stanzas 7th to 35 *sandhi.*

Manmata was reduced to ashes, and restored to life, though invisible, at the prayer of *Rati.* He afterwards killed *Sambucāsura. Rati* produced *Aniruddha.* His amour with '*Usha* and the consequent war of *Kṛishna* with *Banasura.*

This copy is incomplete, at the beginning and ending. The book is long, of medium thickness, tolerable order.

19. No. 1430. Two subjects.

1.) *Gîta gópala,* cowherd songs.

By *Tirumala hariya,* seven feet lines.

The youthful sports of *Krishna,* the affections of the *Gopis* towards him. A description of the dispositions of his worshippers, such as ensure beatification.

2.) *Kant'hirava raja nátacam,* drama, Telugu mixed with Sanscrit, Canarese letter.

The leading subject is a detail of the amours of this king with his queen, incomplete. The whole book is long, of medium thickness, on talipat leaves, in good order.

20. No. 1433. *Cátambari cat'ha* prose, see 9. No. 1352.

A sort of romance in two parts. *Maha swéta* was a *gandharba* female, and by her means her female friend *Cátambari,* who was without a husband, obtained an interview with *Chandrapit'ha,* a young king. Their amours. The book is long, of medium thickness, tolerable order.

21. No. 1434. *Rája Sec'hara vilása.*

By *Shadacshari*—composite metre, from the 9th to the end of the 14th *asvásam.*

Rája Sec'hara went with his queen, and other beautiful females, into a forest—description poetically of their varied amusements : not complete.

The book is long, of medium thickness, injured by worms.

22. No. 1442. *Cátambari cat'ha*, prose, the *pūrva bhagam* complete.

A romance relating to *Maha swéta*, a *Gandharbi*, and *Cátambari*, a female, and an amour with *Chandra pit'ha*, a king's son.

The book is of medium length, thin, on talipat leaves, in good order.

23. No. 1449. *Vara mohana tarangini*, composite stanzas, 7th to 13th *sandhi*.

The legend of *Manmata* and following results, as in other notices.

The book is of medium length, thin, a little injured by insects.

24. No. 1450. *Satybhâuma kalyána, yecha gana* metre, complete.

Krishna heard from *Náreda* the beauty of *Satyabhâuma*, and visited her in disguise, she was pleased with his attentions, and afterwards sent a female named *Káma lákha* as a messenger. A marriage with the daughter of *Satráditya* was arranged ; a description of which occupies the rest of the book.

It is short, of medium thickness, injured towards the end—large writing, ½ is blank leaves.

25. No. 1455. *Matana tilaca*—poem.

By *Chandra rája*, composite stanzas, 1st to 12th chapter, incomplete.

On the different kinds of women, and how to distinguish them—their ages—good disposition, or the opposite—indications as to loose women, and like matters.

The book is of medium length, thin, on talipat leaves, injured by worms.

26. No. 1531. *Pátalu* songs.

Said to be the ordinary kinds of songs, such as are sung by *dásis*, or pagoda prostitutes. The leaves are unconnected, few in number, large writing, three, or four lines only on each side of a leaf. The book is short in size, and in good order.

27. No. 1535. *Paradhára sódhara Ramanat'ha cat'ha*, composite stanzas.

Fictitious, but said to be the adventures of a king's son. Many leaves wanting in various places. See under the head—Tales. Compare 39, No. 1733, *infra*.

The book is of medium size, old, on talipat leaves, in good order.

28. No. 1588. Sect. I. stanzas, 53 in number, on the beauty of women, and similar themes : for Sect. 2, see XIII.

29. No. 1608. *Cshétriya p'halangalu.*

A mixture of Canarese and Telugu chants in different measures ; some on *Chicka déva*, a Mysore king ; some on *Mavvagópála*, a name of *Krishna ;* and other some expressing the amorous desires and pains of women.

The book is of medium length, in tolerable order.

30. No. 1633. Sect. 2. *Lilavati* a poem, composite stanzas, 1st to 4th *sandhi* 36 leaves a fragment.

The birth of *Kandarpa déva*, made *yuvana rája*, or second king. His amorous dreams. For Sect. 1. see XXI.

31. No. 1636. *Lila vati,* a poem.

By *Cavi rája kunjara,* composite stanzas.

14 *asvásas,* or chapters complete.

In *Jayanti puram*, the son of *Chudámani maha raja*, named *Kandarpa*, was the second king. *Lilavati* was the daughter of *Srïngára Sec'hara*. The birth of both the young persons. Their dwelling in a forest, and marriage in the mode of the *gandharbas*, with variety of consequent matters ; specifically intended to please licentious tastes. In due time, both came to inherit the kingdom.

The book is of medium length, somewhat thick, on talipat leaves, in good order.

32. No. 1639. *Lila vati,* composite metre, 14 *asvásas,* complete.

Birth of *Kandarpa déva* and *Lilavati;* their youthful state, amorous dreams, going to a forest, marriage, amusements ; and subsequent return to the town, and a resuming kingly affairs. Four leaves on *cavi kámana alancára*, being prefatory praise.

The book is of medium length, very thick, a little injured by termites, otherwise good order.

33. No. 1644. *Lila vati*—composite stanzas.

By *Cavi raja kunjara,* incomplete.

1st *asvásam* complete, 2nd, 3rd, 4th wanting; 5th to 9th complete, 10 deficient.

This book is rather long, and thick, in good order.

34. No. 1646. *Lilavati, ut supra,* from the 1st to the 5th *asvásam* incomplete.

The book is somewhat long, thin, on talipat leaves, recent, a little injured by insects.

35. No. 1650. *Lilavati, ut supra.*

From the 4th to 9th *asvásam,* and 11th to 13th, the 14th defective, 1st to 3rd and the 10th *asvásam* wanting.

36. No. 1684. *Ramanát'hanam* a poem.

1st to 6th *sandhi* 60 leaves, only a small portion of the work; subject as in 27 No. 1535 *supra:* 15 blank leaves not filled in.

This book is of medium length, thin, on narrow talipat leaves, in good order.

37. No. 1695. Various stanzas.

Some are directed to *Vishnu,* in sexual language; perhaps *dási's* chants at the *Vasanta* festival. Canarese and Telugu mingled, but all in Canarese letter. Some verses are those of a man, railing at women, as causing pain and the like: 67 leaves.

The book is of medium size, rather old, in tolerable order.

38. No. 1728. *Cshétriya p'halangulu.* Telugu language, letter Canarese. The word *cshetriya* is equivocal; in one sense it means woman's affection.

Chants, or amorous verses, as if sung by women in praise of *Chicka déva,* a king of Mysore, see No. 1608 *supra.*

The book is of medium length, thin, recent, and in tolerable order.

39. No. 1733. *Paradhára sodhara Ráma nat'hanam,* poem, composite stanzas. It is without either the beginning, or the ending, from the 8th *asvásas* and 3rd *sandhi* to the 12th *asvásas* and 2nd *sandhi.* The subject is the same as in No. 1535 *supra.* Notices of fuller copies appear under the head—Tales.

X. Fables.

1. No. 1327. *Pancha tantra cat'ha,* prose; this copy is without the original *slócas.* From the 1st part *mitra bheda* some 20 leaves are wanting; the remaining portion is right, on 196 leaves.

The book is of medium length, very thick, a little injured by insects.

2. No. 1382. *Pancha tantra* prose, but with ethical *slócas* in Sanscrit mingled. 1, *mitra bhédam;* 2, *sukrita lábham;* only these two parts, and with deficient leaves in the midst, 150 leaves remain.

The book is rather long, thick, very old, many leaves greatly damaged by worms, and breaking.

3. No. 1396. *Pancha tantra*—prose; but with mingled Sanscrit *slócas.*

1, *mitra bhédam;* 2, *suhrita lábham;* 3, *zanti vigraha;* 4, *labda nása;* 5, *asamprecsha kariyatva;* complete 133 leaves. A consecutive series of actions ascribed to irrational beings; in the name of *Vishnu sarman.*

The book is long, somewhat thick, very old, much damaged by worms, and otherwise.

4. No. 1422. Sect. 1. *Pancha tantra*—prose with Sanscrit *slócas* mingled. The 1st part only—the other four parts wanting: 82 leaves. For sect. 2, see XXIV.

XI. GRAMMATICAL.

1. No. 1216. Sect. 4. *Nága varna chandasu.* Composite stanzas. Prosody; and on the mode of forming ornate poetry in Canarese, see VIII and XXXII.

2. No. 1315. Sect. 1. *Nága varna.*

By *Cavi rája hamsa,* composite stanzas. On prosody and versification.

Gana prastanam, rules as to poetical feet.

Yeti lacshanam, on alliteration, &c.

Details of different kinds of verses; that is *chandu lacshanam,* or prosody.

32 leaves, one wanting at the end to be complete, for sect. 2, see XVI.

3. No. 1460. Two tracts.

1.) *Carnátaca bhásha bhúshanam.*

By *Nága verma—sutras* and prose.

On the use of ornamental words borrowed from the Sanscrit. The meaning of Sanscrit *sutras* explained in ordinary Canarese; 10 *parich'hedas* or sections, complete, 48 leaves.

2.) *Sabda mani derpana,* composite metre. By *Kési rája,* without prose version.

A grammar of Canarese, as far as 8 *prakaranas,* or divisions; apparently complete. 41 leaves.

The whole book is of medium size, and looks recent; but it is a little injured by insects.

4. No. 1481. *sabda mani derpana.* By *Kési rája: padya cávyam* with a prose version. A grammar of the ancient form of the Canarese, in which the terminations assimilate to the Tamil: while in the modern form they assimilate to Telugu.

It has a principal reference to prosody as far as 6 *prakarnas,* 80 written leaves, but incomplete.

1; *sandhi*; 2, *náma niyama lacshana*; 3, *samása bhéda vivaram*; 4, *pratyaya nirupanam*; 5, *kriya kyáta sacalam*; 6, *dhatu nirnaya.*

5. No. 1496. Sect. 4. *Sabda mani derpanam.*

By *Késa rája.* stanzas, with prose version, a fragment, the beginning and ending gone.

Sect. 5. *Acshara lacshanam, slócas* with a *tîca* in Canarese. On the birth, or origin of letters: from what goddess; their powers, or uses; gender; caste; incomplete: given as a discourse between *'Uma* aud *Mahésvara.*

Sect. 7. A *chandasu,* or work on prosody, without title, or author's name.

Sanscrit, with Canarese *tîca.*

On the nature aand properties of different feet, and various kinds of verses. See XVI.

XII. Historical.

1. No. 1253. *Chicka deva rája chacraverti janana purvóttaram:* prose.

An account of the birth, and early life of a Mysore king: fragment, the beginning and the ending gone.

The book is of medium size, on talipat leaves, in good order.

2. No. 1281. Sect. 3. *Chóla rája sangatya,* account of a *chola* king, *tripadi,* or three feet metre: fragment of 12 unconnected leaves. Introductory matter, and some description of the capital town. For sect. 1, see VIII, for sect. 2, see II.

3. No. 1285. Sect. 3. *Chicka déva raya vamsavali,* composite stanzas.

A genealogy of Mysore kings, and some of the acts of *Chicka déva* in particular; incomplete; only 15 leaves.

4. No. 1319. Sect. 1. *Chicka déva rája vijaya,* conquest by *Chicka déva.*

By *Tirumálácháii;* composite stanzas, 4 *asvasas,* incomplete.

The said king of Mysore went to the four quarters of the world, accompanied by the eight kinds of treasures, he gained many conquests, and ruled prosperously every where: see the following No. 1321.

Many leaves wanting in the the midst, does not finish. The book is long, thin, in good order.

5. No. 1321. *Chicka déva rája vijaya—ut supra.*

By *Tirumáláchárý*—composite stanzas.

The king was of Mahratta origin—conquered all kingdoms—was like *Krishna*—he conquered the seven *dwipas*, the seven seas, and the 14 worlds. Each verse exemplifies one of the *alancáras* or rhetorical figures—hence the extravagance of hyperbole: perhaps a little something historical may be gleaned: leaf 59—91 defective.

The book is long, of medium thickness, in good order.

6. No. 1337. *Mâisur arasara cat'ha*, prose.

It contains the genealogy of *Sriranga raya* of *Pennaconda*, and of *Chicka deva rája* of Mysore. Also the *Yadava giri mahatmyam*, or legend of the former capital of the *Oyisalas*. The 1st leaf wanting, otherwise complete.

The book is long, somewhat thick, recent, in good order: does not accord, as to age, with other MSS of this class.

7. No. 1350. *Déva rája vijaya.*

By *Channáiyya*, composite metre, from the 1st to the 11th *sandhi*, a leaf or two wanting in the 1st and 2nd.

A genealogy of the kings of Mysore deduced from the *chandra vamsa*, or lunar line. Birth of *Deva raja*. A description of Seringapatam, his capital; and of the procession at the *Maha navami*, the *Dúrga púja* or *Dasra*. *Sivapa nayaca* came to make war against Seringapatam, and was repulsed by *Deva raja*, with that account this book ends.

The book is long, of medium thickness, recent.

8. No. 1425. *Kant'hîrva rája vijayam*, composite stanzas, from 1st to the 3rd *sandhi*, and from 9th to 22nd *sandhi* the 5th intermediate wanting.

A son of *Bettada rája* of the lunar line killed many *racshasas* of the *Cali yuga*. See No. 1540. The book is long, of medium thickness, touched by worms.

9. No. 1471. *Gita gópala* heptameters.

By *Chicka déva raya.*

On the early adventures of *Krishna* among cowherds and *gopis*. On the divine disposition of *Vishnu* and his benevolent nature; bestows beatification, and the like, such seems an indirect parallel. There is appended a genealogy of *Chicka déva raya* of Mysore, and an account of his actions, and conquests.

The book is medium size, old, a few leaves only damaged.

10. No. 1540. *Kant'hîrava narasa rája vijaya.*

By *Govinda vâidhyan*, son of *Srînivasa pandita*, composite stanzas. In 26 *sandhis*, or books complete.

A description of Mysore—the glory of Seringapatam—the splendor of the fortress of *Chamundi*—the story of a *Dalavayi*, or general, named *Nanja raja*. The prayer of the earth goddess, as being unable to bear the troubles caused by the Mahomedans. In consequence a son was born to *Bettada sámu rája*, named *Kant'hîrava narasu raja*. The sultan of *Visiapour's* incursion, and troubles in the Carnatic, war with him; destruction of the Mahomedans. A festival of nine days in honor of *Chamundi dévi*—procession in honor of *Srîrangha nát'ha svámi*; the said king afterwards ruled with all prosperity.

The book is of medium size, on talipat leaves, recent. It is probable that this book may have been made use of; but still a verbal translation would be desirable.

11. No. 1580. *Chicka deva raya vamsa vali*, composite stanzas: complete 25 leaves.

He was of the lunar line, and *Yadava kula*, or cowherd race. From *Bettada chama ráju* a list of kings, in succession, is given down to *Chicka deva*. Account of his character, and actions.

The book is long, thin, recent, in good order.

12. No. 1590. *Mâisùr charîtra*, an account of Mysore: prose.

A genealogy of the kings of Mysore of the *yadava* race. A more particular account of *Déva ráya*, who seems to have been the father of *Chicka déva ráya*, story of the birth of *Chicka déva*. There is added the *yadava giri charitra*, account of a celebrated fane: imperfect.

The book is long, of medium thickness, in tolerable order. It would seem to merit translation.

13. No. 1594. *Sriranghapatna charitra.*

An account of Seringapatam: prose.

By *Vencata Ramayya*, complete.

Introductory matter, on Mount *Meru* and other mountains, on the seven seas, and seven continents, and the 56 countries, all being *puáranical.* A list of kings who ruled at Seringapatam follows, and is the more important portion: leaves 1—107.

The book is of medium size, in the midst two leaves broken; otherwise good order.

14. No. 1678. Sect. 1. *Chola sangatya*, matter relative to the *Chola* kingdom—composite stanzas.

As the *Pandya raja* refused to give tribute to the *Chola raja* war occurred between the two. In the end peace was made. The *Chola raja* cut

off his own head, and *Siva* approving his courage took him to *Cailasa.* [The *Pandiyan* account differs.]

The book is of medium size, old, leaves not in regular order, nor complete, much injured, by insects and breaking. For sect. 2, 3 see VIII.

15. No. 1686. Sect 1. *Chola sangatya.*

By *Lingana*, stanzas, 3 *sandhis* complete.

A *chola raja* of the solar line, in consequence of a *Pandiya raja* not paying him tribute, fought with that king, and conquered him. In consequence of the valor of the *Cholan* (as above) *Siva* came visibly, and took him to *Cailasa.* This is according to poetical *alancaram,* or rhetoric. For sect. 2, see VIII. The book is of medium size, in good order.

16. No. 1709. *Cholu sangatya.*

By *Lingana,* composite stanzas.

A fragment of the same work as in the last No. beginning and ending wanting, 49 leaves remain, in the latter part irregularly strung.

The book is short, of medium thickness, old, a little injured by insects.

17. No. 1718. *Maisur rájagalu vamsa vali,* a genealogy of Mysore kings—prose—3 *asvásas* or chapters, others wanting—*grant'ha* letter.

This portion contains details concerning three of those kings : that is *Sri rangha raja, Vencatapati raja,* and *Krishna raja,* reigning when the book was written, and left unfinished : details of wars, capture of countries, and the like. It might merit translation. The book is long, thin, in good order.

XIII. Hymnology.

1. No. 1233. Sect. 4. Forms of homage.

The 108 names of *Parvati* used in the *Durga púja,* termed *náma vali* —complete.

Vignesvara puja—one brief, containing only 8 names, and one fuller of 108 names.

Vinayaca ashtacam, an octave of *slócas* in praise of *Ganésa,* complete.

Linga ashtaca, an octave in praise of the symbol of *Siva*—fragment only.

One *slóca* from the *Ramayanam,* and another from the 10th *scandam* of the *Bhagavatam.*

An octave in praise of *Ráma,* in Canarese.

2. No. 1252. *Patangalu* chants.

In praise of *Siva,* of *Parvati,* of *Ganapati.* Also some ethical verses on the renunciation of secular concerns and cares.

The book is short, of medium thickness, old, slightly injured.

3. No. 1265. Two tracts.

1.) *Paschama rangha nat'ha stóttra,* Sanscrit verses of the kind termed *kirtana* hymns. Praise in a devotional way, of the form of *Vishnu* at Seringpatam in Mysore.

2.) A panegyric on *Kantihirava rája* of Mysore, as chants put into the mouths of women: each brief, and without connexion. The book is taken to be complete.

It is of medium length, thin, in good order.

4. No. 1285. Sect. 2. *Paschama rangha nát'hana satacam:* composite metre.

By *Lacshmaiyya.*

Homage by a devotee to *Vishnu,* seeking protection : complete.

5. No. 1299. Sect. 1. *Vinayaca ragale.*

Praise of *Ganésa,* in a peculiar metre, complete, see VIII and II.

6. No. 1302. *Kirtanagalu,* hymns.

Poetical chants—the *Saiva* credence is imperatively needful. Affectionate praises directed to *Siva* in the manner of a woman towards her husband. No regular order of leaves ; many of them reversed.

50 blank leaves. Medium size, but a mixture from different books.

7. No. 1316. Sect. 2. *Mahima stóttra.*

By *Bhatta patáchari, slócas.*

Praise of the glory of *Siva* complete ; but without Canarese *tica.*

Sect. 3. *Malhanna stuti,* Sanscrit.

By *Malhanna* in the *tilaca* metre. Praise of *Ganapati* (or *Ganésa*) for Sect. I, see XXVII.

This book is long, of medium thickness, good order, painted boards.

8. No. 1325. Two subjects.

1.) *Hari Kírtana,* chants in praise of *Vishnu,* some of them by *Kesava raya,* some by *Purandhara vittala.*

2.) *Divvya prabandham,* some *slócas* in Sanscrit, the rest Tamil, the *palánda a viva!* used in *Váishnava* fanes: incomplete, both tracts 44 leaves.

The book is somewhat long, of medium thickness, old, damaged at one end.

9. No. 1370. Two subjects.

1.) *Mallicarjuna satacam.*

By *Ráma chandra*—103 composite stanzas.

The poet from various sources, states the greatness and excellency of *Siva* ; and requesting him to be favorable, offers praise.

2.) *Patangalu* on *Síta dévi;* 30 stanzas.

By the same, songs of a joyful kind, like those used on marriage occasions ; these are directed to *Sita*, the wife of *Ráma*. The book is of medium length, thin, no boards, old, and damaged.

10. No. 1387. Sect. 3. *Stóttras.*

Praise of *Siva*, of sacred beads ; some stanazs on *Vedanta* themes. Hymns to *Siva*, and some on moral conduct. For sect. 1, see XIV ; sect. 2, see XX.

11. No. 1427. Sect. 2. *Stutis*, prose form. Praise of *Srí Maha Lacshmi*, ascribed to *Agastya muni.*

Praise of *Vishnu*, ascribed to *Druhva* (whose apotheosis, for firmness, was the polar star) both complete.

Sect. 3. *Stuti.* 50 stanzas, complete.

Praise of *Rangha nát'ha* together with the *sacti* as *Ranghanayaki*, the form of *Vishnu* and *Lacshmi* at Seringapatam.

For sect. 1, see XXIV.

12. No. 1432. *Retnacara adhisvara satacam.*

By *Cavi rája hamsa*, 108 stanzas.

Praise of *Siva*—52 leaves.

The book is short, and much injured.

13. No. 1463. *Hári kirtanà*, only 3 leaves written on ; blank 15 leaves (doubtful.)

Votaries of *Rama* praise him, as an incarnation of *Vishnu.*

The book is short, on talipat leaves.

14. No. 1466. Fragment—*Jaina* in kind—stanzas, no title, or name of author : does not begin, nor end.

The subject is praise of a *Jinésvara*, or deified sage, with some descriptive matter. The book is short, of medium thickness, on narrow leaves, and in good order, large school-boy's handwriting.

15. No. 1468. Sect. 2, stanzas.

Laudatory homage to *Siva*, to *Parvati*, to the *Guru*, to *Basavésvara* : see VIII, II.

16. No. 1472. Sect. 2. *Shadacshara ragale.*

Praise to *Siva,* in peculiar verse; each stanza ending with the six-lettered charm, that is *O'm, na, ma, si, vá, yi,* complete.

Sect. 5. Praise to *Siva* and *Vishnu* intermingled.

Sect. 1. VIII, sect. 3, 4, XXV.

The book is of medium size, much damaged.

17. No. 1479. Sect. 2. *Shadacshara ragale, ut supra* 16, see VIII, and II.

17½. No. 1513. *Kirtanas;* each one brief praise of *Hanumán;* of *Ráma;* of *Yeti rája;* of *Krishna.*

By *Purundhara vitala dása:* praise of *Vishnu,* and enforcing the *Váishnava* credence: at the beginning 40 leaves deficient, others in the middle wanting.

The book is short, of medium thickness, slightly injured.

18. No. 1523. *Kirtanalu,* 15 hymns.

Praise of *Vishnu,* and *Lacshmi; quasi,* devotional poetry: 17 leaves written on, the rest blank.

The book is short, of medium thickness, tolerable order.

19. No. 1538. *Kirtanalu,* hymns.

Praise of *Hari,* or *Vishnu;* chiefly Sanscrit in Canarese letter, 11 leaves are written on, the rest blank.

The book is short, and thin, bitten by rats at the edges.

20. No. 1552. Sect. 1. *Malica máli.*

Short pieces, in rounded stanzas.

12 of them. Praise of *Siva.*

Sect 2. *Sancara stóttra, slócas.*

Praise of *Siva,* by a disciple of *Sancaráchárya.*

For the remaining sections see XXXI.

21. No. 1554. *Kîrtanalu,* hymns.

A few stanzas in Sanscrit on *Siva,* and *Parvati;* but the larger portion contains Canarese stanzas, in praise of *Vishnu.*

There is an appearance of a mixture of leaves from different books: but the whole is too much damaged to be of any use. The book is short, many leaves half broken off, half remaining.

22. No. 1578. Sect. 1. *Hari Kîrtana.*

Praise of *Vishnu,* as protecting the good, destroying the wicked, &c. For sect. 2, see VIII.

The book is of medium size, old, injured in various ways.

23. No. 1584. Four *Satacams,* or centos.

1, *Siva vallabha s:* 2, *Aignîrisa s:* 3, *Sancara s:* 4, *Siva mahima s:*—complete; the general subject being homage of *Siva* with panegyric of a monastic life, free from family cares, and seeking beatification.

The book is short, on broad talipat leaves.

24. No. 1586. Three pieces.

Guru ragale—a description of *Siva. Shadacshara ragale, ut supra* 16.

Siddhêsa guru stôttram praise of the author's preceptor. The whole is *Sâiva* in kind, leaning to the *advâitam.* The book is small; and gnawed by rats at one end.

25. No. 1588. Sect. 2. *Kîrtanas.*

Hymns in praise of *Vishnu,* by a devotee; Telugu and Canarese mixed.

Sect. 1, see IX. Together 45 leaves.

The book is short, without boards, taken out from some other book; injured by insects.

26. No. 1591. *Hari kîrtanagalu.*

Chants in praise of *Vishnu,* some of them are by *Purundhara vitala,* and one stanza, by him, praise of the *Caveri* river. A few Sanscrit verses on *Râma;* other Canarese praise of *Vishnu.* Two stanzas from the *Ashtapati* of *Jaya dêva.* One Telugu stanza on *Vishnu,* leaves 34—51, intermediate leaves gone.

The book is of medium length, thin, old, on talipat leaves without boards; two recent palm leaves in their place.

27. No. 1613. *Hari kîrtana;* hymns.

By *Purundhara Vitala.*

Some on *Rangha nayaca* at Seringham near Trichinopoly. Some are of the lullaby kind, and rocking the cradle with the images of *Vishnu* and *Lacshmi;* putting the brass-babies to sleep.

28. No. 1622. *Kîrtanagalu,* in 3 languages.

1.) Canarese—on *Rangha nayaka* near Trichinopoly—praised; intended for *dâsis;* of the mystic amorous kind.

2.) Sanscrit—on *Paschama rangha* of Seringapatam in Mysore.

Hari verma, panegyrics of the incarnations of *Vishnu.*

3.) Telugu. On *Rangha* (or *Vishnu*), some stanzas are *quasi* devotional; some of the above mystic, amorous kind.

4.) Canarese *Yadu giri tiru Nárayana*, praise of a form of *Vishnu* at *yadu* mountain in Mysore, 80 written leaves, and 50 blank.

The book is of medium size, on narrow leaves, in good order.

29. No. 1635. *Stutis*, sect. 3, see II.

Sect. 1. *Siva stuti dvipada* metre. Praise of *Siva* incomplete.

Sect. 2. *Lingarchana; dvipada*, complete, mode of *púja* with flowers to the *Saiva* symbol.

Sect. 4. *Sivarchana mála;* composite stanzas. Praise accompanied by the *vîna*, or lute, in public processions.

Sect. 5. *Hampiya ragale, dvipada* metre complete. Praise of *Vira Bhadra*, the god worshipped at Humpee, or *Vijayanagaram.*

The book is short, of medium thickness, old, and very much injured.

30. No. 1651. Sect. 2. *Ganashtacam.*

Sanscrit *slócas*, complete. Praise of *Ganésa.* In the midst of Canarese books Sect. 1 and 5 see II; Sect. 3 see XXXII; Sect. 4 see VIII.

The book is long, of medium thickness, in good order.

31. No. 1676. Four tracts.

1.) *Mallicarjuna satacam;* 103 stanzas. By *Rama chandra;* complete on 18 leaves.

A devotee describes *Siva;* and, entreating him to be propitious, renders homage, and praise.

2.) Verses on *Vira Bhadra rája.*

By the same; short pieces adapted to a public spectacle; panegyrical and amatory, by *dásis* and others.

3.) *Acharangam, slòcas,* Sanscrit.

By the same; praise of *Vishnu.*

4.) *Gópála dandacam,* Sanscrit.

By the same, praise of *Krishna* complete; in all 70 leaves.

The book is of medium size, the leaves of each tract differ in length; in tolerable order.

32. No. 1693. Sect. 2. *Siva ashstóttra sahasranáma, slócas,* complete on six leaves.

The 1008 names of *Siva*, strung together, and used in laudatory homage.

33. No. 1696. *Jáina* panegyrics.

1.) Stanza on *Jinéndra svami*, on the ascetic system, which is lauded.

2.) Stanzas on *Mandara svámi*, similar.

3.) *Chandra nat'ha ashtacam*, an octave.

Vartamána tirt'hacara ashtaca, an octave.

Ananta tirt'hacara ashtaca, do.

Parásaresva or *Parsvanát'ha ; kirtanas*, and other hymns, or chants ; laudatory in import. For Sect. 4, see XVIII.

The book is of medium size, old, and damaged.

34. No. 1706. This is a greatly damaged book, quite unconnected as to contents; but, as far as can be made out, it is of the class of *stóttras*, and *Saiva* in kind.

It is small in size, very old, extremely injured by worms and breaking; only parts of the leaves remaining.

35. No. 1707. Sect. 3. *Ráma stóttra*, praise of *Ráma*, Sect. 1, 4 see II ; Sect. 2, see XXIV.

36. No. 1722. *Hari náma sangirtana.*

Synodia, or chants by many persons together; in praise of *Vishnu*, Sanscrit mingled with the Canarese to elevate the style.

The book is small, and very much injured by insects.

XIV. INCANTATIONS ; that is *mantras* or charms precatory, or malignant.

1. No. 1238. Sect. 3. *Náráyana cavacham*, composite stanzas, 1 *sandhi* complete 8 leaves. The eight-lettered charm, *O'm-na-ra-ya-na-na-ma-ha* expanded, with invocation and praise : *Indra* told this to *Nareda* that, by means of it, safety may be assured; enemies conquered, &c. For Sect. 1, 2, see XXI.

2. No. 1387. Sect 1. Charms, or *mantras* against colic—sore eyes, cramps of arms, or legs—*Vira Bhadra mantra*, destructive ; against evil eyes—against cattle disease—and *Siva cavacham* for protection Sect 2, see XX ; sect. 3 see XIII.

3. No. 1546. *Bala graha mantram* against possession, by an evil spirit, of a child.

It is a principle in native medical practice, that some kinds of disease in infants are caused by such possessions, and this charm is an exorcism.

The book is small, and old, very much damaged.

4. No. 1599. Charms, magical, alchemical, medical.

Some of the kind termed ***vasikara*** so as to draw over, or induce women, men, kings, &c. to any desired purpose ; these are in constant practice by all heathen natives.

Agni stambhanam, hindering effect of fire.
Jala stambhanam do. of water.
Charm to render any one invisible.

One to be used with eye salve, so as to enable any one to discern jewels where hidden ; or when looking into deep water, to see any valuables, at the bottom.

Páta rasam, a kind of pill with charm, made with roots and mercury ; by which great speed of foot may be acquired.

Alchemical charms, to turn baser metals into silver, or gold.

Medical charms used with mercurial, and other metallic calces and powders.

Also for various uses, as against snake bites ; to make any one abstain from speaking. *Hanumat mantra—Indra mantra*, being *ishta siddhi* for things desirable. Other matters on *anjanam*, eye ointment—to see stars by day, to discern things at the bottom of water, &c.

The language some Sanscrit, some Canarese, some Telugu, some Tamil —the latter simply medical ; in all the Canarese character.

The book is long, of medium thickness, damaged by termites.

5. No. 1631. Sect 1, 2 see IV.

Sect 3. *Bhagavat mantram*, on one leaf, complete *churnîkâi* metre.

It is said that the recital of this charm nullifies the charm of any other sorcerer, or evil incantations of enemies : causing such not to take effect. Two lines are taken as a specimen, from which it appears that this charm belongs to the *Jáinas*.

O'm namò Bhagavatè chendogra Parsvanát'háya dharanéndra Padmávati Sahitáya kalikunda danda kátana láya mamma vajra dandáya rája chórán maribháya vinásanáya máta kúta jadécshu.

6. No. 1708. Chiefly blank leaves, on one leaf two diagrams (*yentras*) are written with ink—an oval scroll around the word *sîgram* (quick) in Canarese letters—a square with *hamsa*, and two other words—*mantras*. This unimportant book is short, and thin, on talipat leaves.

XV. Inscriptions.

No. 1713. Inscriptions especially of grants by *Chóla* kings, in the order of their descent. Gifts, or endowments to various temples.

in the *Chôla* country—or neighbourhood of the Cauvery and Coleroon rivers.

Also of gifts in the Mysore country of lands, of gardens, &c. by various kings named. Copies of those *sássanams*, Sanscrit mingled with Canarese.

One grant is by *Tribhuvana Vishnu verddhana Hoysála* dated S. S. 1404, A. D. 1481-2.

It is a pity that this book is so much damaged in some places—from it other inscriptions might be made out: but it is probable that they exist in the Mackenzie collection. The book is long, of medium thickness, very much damaged by insects.

XVI. Lexicographical.

1. No 1315. Sect. 2. *Nigandu:* composite stanzas 64—on 22 leaves incomplete.

A list of pure Canarese words, no mixture of Sanscrit, with the meaning.

Three leaves of *nágari* writing are appended; so much injured that no meaning is legible. For Sect. 1 see XI.

The book is of medium size, damaged.

2. No. 1441. Sect. 3. *Amara sinha* a lexicon, Sanscrit words—8 odd leaves, see VIII, and II.

3. No. 1459. Two books.

1.) *Nánárt'ha retnacara,* composite stanzas, with a *tíca* or verbal comment, complete.

A list of words of many meanings herein explained.

2.) *Nigandu,* 120 *kanda* stanzas.

A dictionary of synonymes, or many words having nearly the same meaning: complete.

The book is of medium length, thin, old, blackened at the edges, injured by worms.

4. No. 1462. Sect. 1. *Sabda sára,* prose.

A lexicon of pure Canarese words only, without admixture of Sanscrit, or any other language, incomplete.

2.) *Bhárata nigandu*—69 *kanda* stanzas incomplete. A list of words contained in the *Bháratam,* with their meaning given, ascribed to *Vyasa* himself for some object. For Sect. 3 see XIX.

5. No. 1473. Sect. 1. *Nánart'ha retnakara.*

By *Chenaca Bhîra,* 156 *kanda* stanzas complete. A collection of words that have many meanings, herein explained.

The book is short, of medium thickness, much worm eaten. For Sect. 2 see XXXV.

6. No. 1486. Two books.

1.) *Dhananjeya Nigandu*—stanzas.

By *Nága verma.*

The meaning of Sanscrit words rendered in Canarese, and the stanzas have a *tîca,* or prose comment: 81 stanzas on 18 leaves.

2.) *Nánárt'ha nigandu* 122 *kanda* stanzas; words of many meanings —no *tîca,* leaves 30—49, some in the midst left blank.

7. No. 1507. Sect. 5. *Amara sinha,* only six loose leaves from the 1st *candam* Sanscrit words.

8. No. 1508. *Nánart'ha retnacara,* 168 composite stanzas with a *tîca.*

A collection of words of various meanings put into difficult verse, for the sake of memory; but explained in ordinary language.

One added leaf contains *Nilambica lalita stóttra* or praise of *Parvati.*

The book is short, thin, in good order.

XVII. Mineralogy.

No. 1609. Sect. 1. *Retna sastra* science of jewels: *slócas* with *tica.*

Characteristics of precious stones, and mode of examining them. On the faults in such stones. On the good, and the evil that the different kinds will do to such as purchase them. For sect. 2, see XVIII.

The book is short, of medium thickness, in tolerable order.

XVIII. Medical.

1. No. 1218. Sect. 3. *Vâidyam.*

20 leaves on various remedies in the Canarese, and 2 *slócas* from the *Amaram.*

2. No. 1456. *Vâidya sastram,* composite stanzas.

On eighty-four crores of different creatures. Indications by the pulse, as to diseases caused by bile, flatulency—phlegm—and various *mantras* or charms used with medicines. The leaves are broken off, so that only one half of each one remains; and these are put together in confused order.

The book is small, on talipat leaves, hopelessly damaged.

3. No. 1595. On Medicine, a mixture of Telugu and Canarese.

On bilious disorders—want of appetite—on diseases of the nose—and disorders of the head, from flatulency. Various other diseases, with the medicines and regimen proper to be used. This is a medley from at least three different books ; the middle piece has only half leaves : the other ½ broken off.

It is short, of medium thickness.

4. No. 1597. On Medicine.

On phlegm—flatulency—bile ; on three kinds of fevers, arising from those three causes ; on epileptic fits. On the *pándu rógam,* or spotted skin On disorders of the bowels, on constipation, &c., regimen and remedies prescribed. On balsams, electuaries, mercurials, decoctions, &c.

The book is of medium size, old, and damaged.

5. No. 1600. *Vâidya sastram, slócas* with a Canarese *tîca* to some ; the remainder is Canarese prose.

Indications as to pulses. On fevers, and other diseases. Also remedies appropriate to each disorder. On mercurial calcined powders. Charms against the possession of very young childern by evil spirits, known as *bála graha chicatsa.*

The book is of somewhat long, thick, some leaves broken, part only remaining.

6. No. 1603. *Vâidhya sastram,* with *mantras* prose, on 99 leaves, complete.

Spell against possession by an evil spirit. Medicines for convulsions, for diarrhœa, and dysentery, for colic, for diseases of the eyes, for ague, mode of making white calx of mercury ; (calomel ?) how to enable aged persons to read without spectacles ; to remove specks from the eyes—on the preparation of camphor, and of sulphur ; on reducing talc to calcined powder—cold, and cough medicines. Something on farriery—horse medicines—marks of a horse. Leaves not in regular order.

The book is of medium size, old, damaged by insects, and breaking.

7. No. 1605. *Vâidhya sastram,* prose. Leaf 2—44.

A detail of remedies in a great variety of diseases, or modes of preparing medicines, but without the diagnosis. Remedies appear for partial blindness—scrophula, or king's evil. An electuary termed *matana kámésvari,* an aphrodisiac : some say it is against fevers. Another, *vîriya verddhana,* against impotency in youth, through bad conduct, or from the effect of age. On diseases of the eyes in horses, and oxen. On cataract in the human eye. On imposthumes accompanied with stench : *jana vasyam,* on the art of bringing over men by means of medicines surreptitiously given, so as to accomplish any

purpose (a common mal-practice of which Europeans, in high employ, should be particularly aware: it is almost always accompanied by magic). On diseases of the testes. On leprosy, following the bite of a kind of snake. On the white leprosy, or spotted skin. On bowel complaints. On diseases of woman after parturition. On colic, and hæmorrhoids—on the bloody flux. On pain of the *vulva*. On a kind of leprosy, accompanied by swelling, perhaps elephantiasis. On tooth ache. A remedy enabling any one to dispense with the use of spectacles. On *gutta serena*. On jaundice ; (*úta kámâli*) on *strî vasya*, or the art of gaining over women *sexualiter*. Indications as to probable time of death at certain periods. On vomiting. Remedy against a worm that destroys the fœtus in the womb. On strangury. On colds—arthritic pains—asthma, consumption. Medicines to cause abortion (this is a common, and most guilty part of a native doctor's practice). *Vîriya marddhana*, a medicine to destroy virility, intended for ascetics. On worm in the tooth (aching nerve ?) Medicine to reduce heat of body, and excess of semen. On spots in the eyes. On convulsions, diarrhœa, and dysentery ; charm against snakes. On calces of mercury ; and a few other similar matters (I do not know who is responsible for confused arrangement). The leaves in many of these books are much transposed.

As an exponent of native practice, and occasional mal-practice, this book might be translated.

It is of medium size, and much damaged.

8. No. 1606. *Vâidhya sáram, slôcas* with a partial *tîca* in Canarese : incomplete.

On venereal diseases in women. On hooping-cough in children ; and like disorders ; but the book is too much injured to be coherently legible.

It is of medium size, old, and extremely damaged.

9. No. 1607. *Vâidhya sáram.* Veterinary. 120 leaves on horse medicines.

The circles on a horse's skin—black, red, white, or ash color—grey, a judgment is formed according to the colors, and the *flowers* or marks. Other marks on the four legs : especially on two legs—on the forehead, on the tail—by them judgment formed. What colored *flowers* that is (*suris*) hair-curls discriminated. By such indications the consequences are foreshewn of horses, going into the possession of an owner ; as health—sickness —fortune, or otherwise, to the possessor.

Afterwards omens from colors of horses, e. g. black is bad, grey good, red spotted with white not good ; but white spots on two knees, on forehead, on the two hind legs, on the tail, are deemed good, &c. &c.

Ages of horses how determined. Marks on the nose, lines &c.

On bowel disorders, signs and remedies. How horses are to be fed,

according to their intended uses. Stables how to be built. Medicine to remedy colic caused by eating bad grass : and some other matters.

This book seems to me somewhat of a curiosity ; but I cannot judge of its value as to translation.

It is short, of medium thickness, on talipat leaves in good order.

10. No. 1609. Sect. 2. *Bála grühan.*

On treatment of children from, and after the first month ; including magical exorcisms, and other proceedings for removal of pain, caused by evil spirits. Also on some diseases to which children are liable. A making up balls of red, and of white rice, and carrying them away to a burning ground, are among the rest.

The book is short, of medium thickness, in tolerable order.

11. No. 1611. *Vâidhyam,* verse and prose.

A few introductory stanzas, praise of *Vishnu,* 2 leaves incomplete, on medicine, in *dandacam* metre. On the hermaphrodite—and remedy, hence supposed not the natural form, but rather impotens. On the *stri vasyam,* this is prose and incomplete. A medicine to be placed before, or given to any women " who without any second speech" will be brought over to the object designed. This book, by consequence, appertains to native villany.

It is short, thin, damaged, several blank leaves.

12. No. 1623. *Kagéndra mani derpanam.*

By *Manga rája,* composite stanzas, from the 2nd to the 14th *adhicáram,* the rest wanting.

On the treatment of various diseases, especially on the bites of serpents, and all other kinds of venomous creatures ; whence the book seems to take its title. On the bite of dogs. Also various *mantras,* or charms with formulas of remedies. Exorcisms for chasing away evil spirits, from children and others. The 1st chapter wanting, and also other matter following the 14th chapter.

The book is long, of medium thickness, on broad talipat leaves, in good order.

13. No. 166. Sect. 2. *Arōkiya chintamani, slócas* incomplete. Properties of pulses—nature of the body—qualities described, some matters on diagnosis of disease, and remedies. For sect. 1 see XXVII.

14. No. 1696. Sect. 4. Medical matters as to various remedies. Also on the *vasyam,* or bringing people—men or women, over to any purpose; generally evil. And on the *chicatsa,* or exorcism of evil spirits, when possessing any one. This section is recent, and differs from the others, for which see XIII.

The book is of medium size, old, damaged.

XIX. Miscellaneous.

1. No. 1261. Seven pieces.

1.) Stanzas on *niti*, or ethics. Telugu, and Canarese intermingled.

2.) *Bala ramayanam, slócas,* no *tíca.*

The 1st *sarga*, epitome of the *Rámáyanam.*

3.) *Amara sinha*—lexicon Sanscrit words.

This 1st *Cándam* to *naraca;* this *varga* not complete.

4.) *Rámáyanam*, hexameters.

Part of its story abstracted. On the sacrifice by *Dasarat'ha* for the sake of offspring. The birth of children, the pupilage of *Ráma*, and *Lacshmana*, with *Visvamitra*. The episode of *Táraca*. *Siva's* bow. The marriage of *Ráma* with *Sita.*

The leaves are not strung in regular order.

5.) *Bháratam*, the story of the *ádi parvam*, or first book: 20 leaves fragment.

Bhíma killed *Hedimpásura*, the birth of *Gadótgajan*, son of *Bhíma* by the sister of *Hedimba.*

6.) Arithmetic, 13 leaves incomplete, various tables and accounts.

7.) *Ganapati ragale*—praise to *Ganésa.*

½ leaf on planets, *mantras, homas.*

The leaves are not strung in regular order.

The book is of medium length, old, damaged.

2. No. 1262. Three subjects.

1.) *Sanatsujata níti*, hexameters.

One named *Sanatsujáta* instructed *Dhritarashtra* of *Hastinapuri* in the wisdom of *Brahma*, by the *tatva*, or mystic system, as to the means whereby he might attain to beatification, 45 stanzas incomplete.

2.) *Magha cavyam*—39 *slócas* in Sanscrit, no *tíca*. The 2d *sarga.*

Krishna intending to kill *Sisupala*, being invited to *Dherma rája's* sacrifice, hesitated, until on consulting with his *mantri*, he determined to go, as he there would meet with *Sisupála.*

3.) *Náishada cavyam*, 110 *slócas* in Sanscrit, without *tíca*, a fragment.

On the sojourn of *Nala* in a forest, 70 leaves are left blank.

The book is of medium size, on talipat leaves, in good order.

3. No. 1268. Three subjects.

1.) *Sáundarya Cat'ha retna*—triplets.

By *Ráméndra*—35 *sandhis*, does not finish.

The birth and reign of *Vicramáditya*—the throne given by *Indra*. Having been slain by *Sáliváhana ;* after an interval, *Bhoja raja* attempted to ascend the throne. It had 32 statues ; being imprisoned celestials, owing to a curse by *Parvati*. Each of these statues, in turn, stopped *Bhoja raja*, and narrated a tale of *Vicramáditya*, to shame him. At the close the statues became living females, and returned to *Cailasa.*

2.) *Dherma nîtî*, hexameters.

Instructions from *Krishna* to *Arjuna* as to the different ways whereby the law of equitable benevolence is transgressed : a fragment.

3.) *Ganitam*, arithmetic, 3 leaves only, and much damaged.

The book is of medium size, old, leaves are broken at the ends.

4. No. 1319. For Sect. 1. see XII.

2.) A fragment on *alancáram*, or poetical ornament, rhetorical figures, and the like, prose, Sanscrit in Telugu letter. 3 leaves, without beginning or ending.

3.) *Samása chacra*, *slócas*, Canarese letter, 3 leaves—mode of forming compound words the last but one only inflected ; as in such an example as this : the jewel-throned sceptre-bearing king's son.

Also *kriya mali*—termination of verbs only one *slócas*.

4.) Tales about *Krishna* related to *Déviki* by *Nareda*, 5 loose leaves not regular in order, and one leaf only *balabandi* letter, Sanscrit.

The book is long, of medium thickness, in parts slightly injured.

5. No. 1326. Nine tracts.

1.) *'Alayóddhara*, prose, complete.

On originating a temple. They who direct a pagoda to be built ; they who assist in its building ; and they who worship in it when it is built, will be alike beatified.

2.) *Gîta bharata*, hexameters.

The 1st *adhyáya*, or section, only.

The opening of the *Bhagavat gîta*, *Krishna* seated in a war chariot with *Arjuna*, between two armies, begins to discourse on metaphysical doctrine.

3.) *Dvatrimsati abachárana*—on thirty-two defects, or derogatories ; as lying, not doing homage aright—not rightly going through ceremonial duties, &c.

4.) *Dherma sastra* ascribed to *Parásara*, 22nd *adhyáyam* of the *uttara khandam* entitled *Bhagavata samaradhana vidhi*.

5.) *Hari vamsa* an extract, prose.

Discourse between *Krishna* and *Dherma raja*. On the excellence of the

Salagrama pool, or river wherein that shell is found—on the fast of the 11th lunar day—on *Brahmanical* ceremonies, as putting on the scholastic thread, marriage, &c., value of the *tulasi* plant, *ocymum sanctum*.

6.) *Vishnu Dhermottara* prose.

Garuda to *Marichi*. In each month special days sacred to *Vishnu*, mode of homage to *Vishnu*. Chronology of time, from a moment to a *yuga*. What is proper to be observed in the *Cali yuga*. To the devotees of *Vishnu* there will be no pain of future births.

7.) *Krishna charitra—sringadi* metre, circumstantial as to the *avataras* of *Vishnu*, not including *Krishna's* amours.

8.) *Bhishmara yuddha*—25 hexameters.

On the slaying *Bhishma*, the opposite commander, by *Arjuna*, in battle.

9.) *Tatva bodha sringadi* metre, *Suca* to *Paricshita*.

Exhortation always to adore *Vishnu*; whereby all sin will be pardoned; all wordly happiness secured; and, after death, beatification acquired; 9) only is incomplete.

The book is long, (leaves not of equal length) of medium thickness, in tolerable order.

6. No. 1351. Five subjects.

1.) *Aditya puránam*, hexameter verse, called *Bhamini shadpati*.

1—50 *sundhi* incomplete, *Súrya* (the sun) to *Vâivasvata Menu*.

Modes of obtaining union with *Siva*, or beatitude. The splendor of *Siva*, and of his abode. The origin of the world. The want of equity in the *Cali yuga*. The story of *Dacsha* and his sacrifice. The benefit resulting from various kinds of gifts. *Vishnu* shewed *Siva* to *Brahma*. The pride of *Banacásura* in placing *Siva* as a warder at his gate. The intervention of *Vishnu* sought. Account of *Casyapa* (Lamech ?) and his two wives, *Diti* and *Aditi*. On the limits of human life. On the destruction of *Tripura*—three towns (" cities of the plain ?"). On the nature of various duties. On homage to *Siva*—devotedness to *Siva*, &c. 156 leaves, 2 in the midst wanting.

2.) *Rudriyam*, hymn from the *véda* containing what is known as *namaca chamaca*, three original *mantras* to *Siva*, as *Rudra*: this tract contains the explanation, and is in itself complete on 29 leaves.

3.) *Hari hara sambáshana*, Sanscrit, 5 leaves, discourse between *Vishnu* and *Siva*.

4.) Four leaves without title, and the subject not plain.

5.) *Kirtanas,* or chants in praise of *Siva;* an octave on the eight lettered charm.

A little of the *vrishabha dandacam.* One leaf *sandhya vandanam,* from the *yajur vedam—Marana kála nirnaya, slócas,* an estimate as to probable length of life, from appearances.

The whole book is of medium size, on talipat leaves, old, tolerable order.

7. No. 1381. Five pieces.

1.) *Rucmangada charitra.*

By *Púrva'sóma,* composite stanzas, 8 *sandhis* incomplete.

Tale of a king who would not break the 11th day fast, but was persuaded to do injustice to his son.

2.) *Vishnu sahasranama,* prose.

The 1008 names of *Vishnu,* in common use.

3.) *Narasinha cavacham*—Sanscrit charm with invocation, for protection.

4.) *Hari kirtana*—praise of *Vishnu.*

5.) *Alancáram*—Sanscrit, Telugu letter, fragment of 3 leaves—on rhetorical figures.

The book is of medium size, old, only one leaf damaged.

8. No. 1389. Seven tracts, or fragments.

1.) *Vetála cadha*—5 leaves out of 25 tales.

Captious questions, in narrative shape, to *Vicramaditya,* by a familiar spirit, e. g. a woman and her daughter married a man and his son, what was their relationship to each other.

2.) *Pancha tantra cat'ha,* 6 leaves from the 1st section.

3.) Meditation on *Vishnu,* 10 *slócas.*

4.) *Pandava gita,* 15 *slócas* Telugu letter.

The five *Pandavas,* with *Drâupadi,* praise of *Krishna* as the supreme benefactor; if he be worshipped, there is no further pain of transmigration.

5.) *Sraddha nishadha*—order of funereal observances: things fit and unfit: e. g. cannot then eat cold remnants of food, &c.

6.) *Chandra sec'hara ashtacam*—an octave of Sanscrit *slócas,* Telugu letter. By meditating on *Siva,* punishment by *Yama,* or pains of death, are removed.

7.) Ethical *slócas*—ascetism, combined with ordinary morals.

The book is short, and thin, not homogeneous, old, and in part injured.

9. No. 1399. Six subjects.

1.) *Angana sandhi*, 9 leaves, hexameters.

The embassy of *Hanuman* to *Ravana* by command of *Rama* and *Sugriva*, calling on *Rávana* to deliver over *Sita*, or else to be prepared, together with his relatives and followers, to visit the world of *Yama;* that is, to be slain. *Angana* delivered his message, and returned.

2.) *Krishna lila*, one chant, 2 leaves *Krishna's* adroitness in stealing butter, &c.

3.) *Rámáyana kirtana*—chants, 5 leaves.

Vibíshana's visit to his brother *Rávana* advising him to give up *Sita;* *Rávana* heard sulkily: disputed for some time; and then contemptuously sent *Vibishina* away. He came to *Ráma*, and was hospitably received. Finally *Ráma* killed *Rávana*, and took *Sita* away.

4.) *Sananda ganésvara sangatya.*

The 2nd and 3rd *sandhis.*

Visit by *Sananda* to *Yama's* world. All who have done virtuous acts, and have rendered due honors to ancestors, and all virtuous wives, are taken by *Yama's* angels to a place where they enjoy all the pleasures of the five senses in perfection. On the other hand, transgressors of all kinds, including adulterous wives, are taken by the same messengers to a place of torment; the various sufferings in which are described.

5.) *Nîti sáram*, 15 ethical *slócas*, with a *tica* in Canarese.

6.) Medical, one leaf, remedy for vomiting, head ache, and colic pains.

The book is long, and thin, very old, very much injured by worms, and breaking, ⅓ of some leaves only remaining.

10. No. 1404. Three books.

1.) *Kirartarjunya*, Canarese letter, but Telugu language: *yecha gana* metre.

Arjuna's penance on *Indra kala* mountain. *Rembha* came to destroy it, and was rejected. *Indra* came in disguise, and taught him the five lettered *mantra*. *Siva* came as a hunter, and strove with him; but pointed out to *Parvati* the *Vâishnava* mark on his shoulder; and gave him the *pasupatástra*, with promise of success: complete.

2.) *Sita's* marriage: *yechaganam*; letter Canarese, language Telugu.

3.) *Madivala pratápa; sringadi* metre, Canarese language, complete.

In *Kalyána puram*, a washerman named *Madavala*, being a firm devotee of *Siva*, was persecuted *Bijala* by *raya*, under pretence that he had made

away with clothes. *Madavala* appealed to *Basava*, who appeared ; and the king being alarmed, made submission.

The book is of medium length, rather old, in good order.

11. No. 1431. Four subjects.

1.) *Drâupadi kalyánam; yecha ganam.*

By *Narasaîyya*, Telugu in Canarese letter, complete.

The episode of the *Svayamvaram*, from the *Bháratam ;* proclamation that *Drâupadi* was marriageable to kings' sons. The contest in bending the bow, and the marriage of *Drâupadi*, ostensibly to *Dherma raja ;* but really to the five *Pandavas.*

2.) *Sóma séchara Chittra sec'hara cad'ha ; yecha ganam :* sometimes called *ch'hora cat'ha.*

Tales of two brothers, born twins, sons of *Vajra makuta* (diamond crown), who by favor of *Siva* came into the world, and took as large a portion of it as they could lay hold of ; details of their adventures, robberies, and amours, in which they were very successful. Their marriage. It is in the form of a Romance, mixed up with magic and improbabilities, complete.

3.) *Kapóta vácyam—yecha ganam* metre, only two leaves incomplete. *Rama's* tale of a dove that allowed itself to be destroyed with its mate, and *Sugriva's* advice to *Rama* not to form intimacy with an enemy.

4.) *Hariya bandana cad'ha ; yecha ganam.*

Mara bhúpa had a son named *Hariya bandana,* who was betrothed to *Mohannangi* a king's daughter. When on a journey to her, an ogress named *Pandariki,* took him for her husband. Her mother named *Hedimbi* deceived him ; not complete : 50 blank leaves are at the end.

The book is long and thick, the first part old, and very much injured by worms.

12. No. 1436. One piece, and three fragments.

1.) *Dasávatára charitra prabandham.* By *Mallarasánca.* Composite stanzas, 11 *asvasas*—an abridgment in verse, on the subject of the ten *avatáras* of *Vishnu* as detailed in the *Bhágavatam ;* many leaves are damaged, and others wanting.

2.) *Rama kírtana,* 5 leaves praise of *Rama,* medical recipes 7 leaves ; and 5 leaves contain the story of the *Pándavas* going to the other world, three fragments.

The book is long, of medium thickness, old, injured by worms.

13. No. 1462. For section 1, 2, see XVI.

Sect. 3. Very various matter, chiefly in Sanscrit *slócas*, Canarese letter : no *tica*.

Mahadasa nirnayam, astrology, influence of the planets, lunar days, &c.

—Names of the 18 *puránas*, divided into three classes, as *satvica* 6, *rajasa* 6, and *tamasa* 6.

—*Achogini* (military term) legion, one *slóca* to each *achogini*.

—*Brahmi lacshana*, description of a fortified camp.

—*Maha rat'ha ádi rat'ha lacshanam*—the property of the first great chariot, and other chariots.

—*Pancha dhara*, five modes of horses paces in war.

—*Sacti treya lacshanam*, three modes of power, or military forces ; their qualities.

—*Raja karya níti*—how a king ought to act in dealing with a hostile force.

—*Panchama lacshana*, five kinds of warlike arms—*rat'ha, gaja, turata, padadi, &c*, so far kingly matters.

The seven sorrows, the eight kinds of wealth, the eight pleasures, the eight sufferings, the nine *sactis* or mothers, the ten kinds of vital airs in the human body—the birth of *Kerna*—the 18 differences of caste—the nine *Brahmádicas*—the eight *vasus*, each particularized ; 97 leaves in all.

The entire book is short, somewat thick, worm eaten.

14. No. 1465. Four subjects.

1.) *Ashtána jyoti, kanda* stanzas, incomplete.

Ethical advice to people of the world, so to conduct themselves, as to avoid both pain and loss ; on the principles simply of what is termed " worldly wisdom".

2.) *Ganitam*, arithmetic ; composite stanzas, with a *tica*. Rule of five, of seven, of nine, and other rules in arithmetic, some matters on land measuring : and on the square root—Sanscrit *slócas*.

3,) On the value of gems, or precious stones.

4.) On fractional arithmetic.

The book is of medium size, rather old, but in tolerable order.

15. No. 1466. Nine subjects.

1.) *Savuntara purána* ; hexameters.
By *Bomma arasana*, leaf 1—30 incomplete.

Adventures on earth of three *saiva ganas* incarnate. See XXVII. No. 1275.

2.) *Vibìshana buddhi,* 5 leaves incomplete.

Vibìshana's counsel to his brother *Ravana,* to restore *Sita* to *Ráma.*

3.) *Siddha niti* one hundred stanzas, see under VIII. No. 1479 and others.

4.) *Siva stóttram*—6 leaves—stanzas, praise of *Siva;* does not begin nor end.

5.) *Váidya patti,* prose.

On diseases—swellings in the throat (goitres ?) on flatulency—on bilious disorders—on *pitta cámálu,* supposed to be jaundice, and other diseases: incomplete.

6.) *Prabanjanacheritram*—composite metre, one hundred leaves; but only an introduction to a "history of the world."

7.) *Chóla rája, Pāndya rája charitram,* account of a battle between two of these kings; composite stanzas, 17 leaves, incomplete.

8.) *Dévásura yuddham,* a *nátacâm,* or drama, on the war of *dévas* with *asuras.*

8 leaves Telugu language and letter—incomplete.

9.) Stanzas, Canarese.

On the soul seeking for knowledge, and eternal happiness.

The book is of medium size, talipat and palm leaves, mingled together, not much injured.

16. No. 1478. Four subjects.

1.) *Siddha niti, kanda* stanzas; on the proper use of wordly goods, or charity; so as to avoid perdition, see other notices under VIII.

2.) *Bála Rámáyanam,* Sanscrit, an epitome of the large work ascribed to *Vālmiki;* for the use of schools.

3.) *Amaram,* lexicon of Sanscrit words.

The 1st *cándam* only, three *vargas.*

4.) *Shadácshari regale,* praise to *Siva,* each verse ending with the six lettered charm, *O'm, na, má, si, va, yi.*

Two stanzas in Telugu, and one in Canarese; praise of some deity.

The book is of medium size, old, a little worm eaten.

17. No. 1510. Four subjects.

1.) *Paramart'ha gnánam,* verse of three feet, on celestial wisdom.

(1.) *Guru* *padadi*—on teacher and disciple,
(2.) *Gnana* „ spiritual advice.
(3.) *Sabhá,* „ court ethics
(4.) *Annadánam* „ on alms-giving.
(5.) *Jyotisha* „ astrology.
(6.) *Níti* „ general ethics.

2.) See II.

3.) *Pancha rasi sutram,* see II.

4.) *Subháshita grant'ha—slócas,* with Canarese stanzas mixed. Extracts from the *Bartri hari.*

The book is long, of medium thickness, injured by insects.

18. No. 1521. Fragment: composite metre.

38th to 46th *adhyáyam;* others wanting, it has no proper beginning, and does not end.

War of *racshasas*—their *tapas* directed to *Brahma*—fire sacrifice made by them. From the defective state of the book its exact character is not known.

It is of medium size, recent, in good order.

19. No. 1524. Five subjects.

1.) *Gunda Brahmáiyana cat'ha.*

3 sections, composite stanzas, complete.

A biography of one *Gunda,* as a special votary of *Siva.*

2.) *Gunda Brahmáiya sangatya.*

3 sections, composite stanzas, complete, some special actions, or enterprizes by the said *Brahman.*

3.) *Gunda Brahmáiya Siva saúchyam.*

The death of the same, his union with *Siva.* The three portions seem to make up one subject.

4.) *Dráupadi svayam-varam,* composite metre; the proclamation of *Draupadi's* intended marriage—4 leaves only.

5.) *Amaram*—12 leaves, a fragment, and 8 leaves of an arithmetical account.

The book is of medium size, old, a few leaves broken; otherwise in good order.

20. No. 1596. Five fragments.

1.) *Ulagata sandhi*—three feet verse, incomplete. Part of the tale of *Bhalana raya*; *Siva's* coming to him as an ascetic, and asking for a chaste woman.

2.) *Vetála vimsati cat'ha*—a few leaves—part of the tales about *Vicramaditya's* familiar.

3.) *Bháratam*, part of the *anusasníca parvam.*

4.) *Sananda ganésvara sangatya*, a few leaves, part of the tale of *Sananda's* visit to *Yama's* world.

5.) *Aíravata puja:* mode of propitiating the mother of *Arjuna* on a disappointment. A total of 110 leaves, belonging to quite different books.

As a whole the book is somewhat long, of medium thickness, very old, and very much injured by worms.

21. No. 1598. Five subjects.

1.) *Basava puranam*, composite metre, 8 leaves of the 36th *adhyáyam.* *Siva* with attendants visibly appeared to *Basava.*

2.) Grammar; 13 leaves, Sanscrit, special examples of declension of nouns.

3.) *Srirangha mahatmyam.*
By *Chicka ubádhaya mantri.*
1st to 10th *adhyáya*—the rest wanting.
The temple—shrine, pools, &c., 16 leaves.

4.) Sanscrit, *déva nagari* letter 8 leaves.

5.) *Siva ashtacam*—8 leaves:

The 108 names of *Siva* recited, in praise.

Other loose leaves; each one on a distinct subject—the whole is not much better than a bundle of leaves; of use in collating other books.

As a whole this book is long, of medium thickness, no boards, chiefly talipat leaves, some few palm leaves: some leaves damaged.

22. No. 1615. Six subjects.

1.) *Nanna paiyya charitra*, composite metre. A fragment concerning *Nanna pâiyya*, a *gana* of *Siva's* world—not developed. 2 *sandhis* on 10 leaves.

2.) *Véda mantram*, on the five ambrosias offered to *Siva*, that is, milk, curds, honey, sugar, ghee, fruit; with homage to *Siva.*

3.) *Jyotisham*, astrology—*arúdam*, or horary questions and answers; indications as to journeying.

4.) *Svara tatva chintámani*, Sanscrit, with a *tíca* in Canarese.

Indications, or enquiry by the breath of the nostrils, *tatva* here denoting a bodily member. Examination of pulses. Signs, as to mode of breathing through the nostrils, good or evil: complete.

5.) *Narapingalya sacunam*, *kanda* stanzas.

Rules to distinguish as to good or evil signs, especially as indications when about to take a journey: complete.

6.) *Vaidhyam,* on medicine:

In the name of *Isvari*—certain medical preparations : complete.

The book is of medium size, in tolerable order.

23. No. 1617. Three books:

1.) *Zóupati páttugalu.* In the Canara country the school children on the *maha navami* (or *dúrga púja*) festival call their teachers to the parents houses, to get presents; and then sing these chants, on *Ganapati,* on *Siva,* on *Vishnu,* on *Sarasvati,* in their praise; imploring benefits, and preservation; complete.

2.) *Kirtana lacshanam*—composite metre, rules for the composition of various kinds of verses : art of poetry : complete.

3.) *Amrita cosha*—8 leaves from the 1st *cándam : sverga varga.*
The book is of medium size, and slightly damaged.

24. No. 1618. Six subjects.

1.) *Siddha nîti,* 50 *kanda* stanzas, incomplete.

By *Siddha cavésvara,* moral maxims; see notices under VIII.

2.) *Vibîshina buddhi*—composite stanzas; *Vibîshina's* counsel to *Rávana* to restore *Sita* to her husband.

3.) *Kalinga nîti,* composite stanzas, founded on the *Bháratam.* The *Cáuravas* built a house of wax, craftily intending thereby to destroy the *Pándavas* at night, but they escaped and went to a forest: 13 leaves.

4.) *Dráupadi svayamvaram,* composite metre founded on the same, on *Dráupadi's* marriage, 2 *sandhis* complete.

5.) *Vinayaca dandacam,* Telugu in Canarese letter, 3 leaves—praise of *Ganésa.*

6.) *Rámanát'ha sangatya,* composite stanzas.

Campana rája's younger wife named *Retnaji* solicited his son *Ramanát'ha;* aud not succeeding, complained against him to the king, on a false charge. The king ordered his son to be beheaded—no beginning nor ending: 65 leaves from the middle.

The book is of medium length; 6) shorter than others, thick, no boards, a little damaged.

25. No. 1624. Eight pieces.

1.) *Vîra Vencatapati raya's* espitolary correspondence with *Nanji rája* a minister, and with others; with some matters of village, and other accounts. Telugu language, Canarese letter.

2.) *Náma nacshétras,* prose, list of names of the $27\frac{1}{2}$ lunar mansions, *Asvini,* &c. 4 leaves complete.

3.) *Garuda mantram,* Sanscrit, with the meaning in Canarese, 5 leaves, incomplete, see other notices, XIV.

4.) *Mantra* or charm to prevent a further fall of rain: 1 leaf.

5.) *Mantra* to cure the bite of a snake: 1 leaf.

6.) Recipe, or prescription for the cure of either *gutta serena,* or cataract, in the eyes: 3 leaves.

7.) *Anjanam*—eye-salve, mode of making it in order to discern stolen property, who is the thief, and other matters—magical; 2 leaves incomplete.

8.) *Dávágni*—a heating medicine, for colds or convulsions, to restore heat of body; mode of preparation. Also a remedy for *sicka múttra,* or strangury: 14 leaves, 39 leaves in all

The book is short, old, somewhat damaged.

26. No. 1625. Five subjects.

1.) *Jáina mata grant'ham,* composite stanzas, 138 incomplete. Ethical instructions according to the *Jáina* system.

2.) *Ganita sastram,* 1 leaf on arithmetic.

3.) *Nîti sastram,* composite stanzas.
114 incomplete, 10 leaves; ethical, and *Juina* mode, as supposed.

4.) *Nîti sáram slócas,* with 36 stanzas in Canarese: 5 leaves.

5.) *Káma deva toravi,* composite stanzas, 411 complete; homage to *Cáma,* details as to flower offerings, and as to modes of proceeding when the moon rises; with other matters, not requiring abstract.

The book is long, of medium thickness, old, yet in good order.

27. No. 1640. Four subjects.

1.) *Jina muni tanniya satacam,* 106 *kanda* stanzas complete. Ethical, on duty and benevolence, supposed to be *Jaina* in kind.

2.) See II.

3.) *Jináchára máláí,* alphabetical chants, 39 in all, each one beginning with a letter of the alphabet in course: complete.

4.) No title—*kanda* stanzas.

A devotee beseeches *Siva* to bestow on him eternal beatitude: fragment.

The book is of medium size; some leaves are broken towards the end.

27½. No. 1672. Fragments of different subjects, confusedly mingled together—as *Rámanát'ha cat'ha—Chola sangatya—Rucmangada cheritra*—on 98 leaves.

As a whole the book is of medium size, old, the ends of some leaves damaged; of use only to collate with other books.

28. No. 1685. Five books.

1.) *Sananda sangatya,* 28 leaves complete.

The legend of *Sananda,* who, hearing of the torments inflicted in the world of *Yama,* went thither, and saw the sufferers. Moved with pity he taught them the five lettered *Saiva* charm, and delivered them: with other matter, elsewhere noted.

2.) *Kirtanas*—6 leaves, chants.

Praise of the *guru*—of *Basavêsa*—on the need of being zealous in devotedness to *Siva.* Phrases from the *Védas,* reduced to chants on the supremacy of *Siva*—on the *yogi's* beatification—on penance.

3.) *Retta matā*—natural astrology.

The probable results of each cyle year, from *Prabhava* onwards, as to rain, health, &c. incomplete, only 3 leaves.

4.) *Sahasra gana náma táravati.*

By *Zānta Vīrēsa,* 12 leaves, complete.

The names of one thousand celestials of *Siva's* world, put into a string for recitation.

5.) *Kála chacra*—7 leaves incomplete.

The names of persons and things that were born, or produced, in eighteen *yugas;* sometimes reproduced under different names. The sun was produced in one of the *yugas.* The wars that occurred in those *yugas.* The *surya vamsa,* or solar line of kings. The *Bhú-chacram,* or account of the *dvipas* and seas. The world of stars. The seven upper, and seven lower worlds—on the common *páuranic* system. The residence of celestials in the different superior worlds.

The book is long, thin, old, slightly injured by insects.

29. No. 1689. Sect. 1. *Jáimuni Bharatam.*

1st *sandhi* on 7 leaves, hexameters.

Part of a classical book, having additional matter, not found in the Sanscrit *Bharatam.*

Sect. 2. A list of books in the Sanscrit, Telugu, and Canarese languages: about 600 numbers on 15 leaves=22 leaves; and more than

a hundred left blank, as old as those written on. The book is of medium size, in good order.

30. No. 1690. Seven pieces.

1.) *Vijaya cumara charitra,* stanzas 516 to 1260. *Basavēsvara,* a leader of the *Jangamas,* specially antagonistic to the *Jainas,* declined a marriage with *Vijaya cumari,* on grounds of opposite religious sentiments : a fragment.

2.) On medicine, some remedies for diseases.

On alchemical preparations for making gold by transmutation. On the *vasya,* or administering medicines to both men and women for special purposes ; philters, and sorcery.

3.) *Dēva raya stuti,* composite stanzas.

1st and 2nd *sandhi* only ; introduction, and description of Mysore, with panegyric of one of its kings.

4.) *Kirartarjunyam, yecha gana* metre : Telugu, in Canarese letter.

On the penance of *Arjunas*—on *Siva's* appeance as a hunter—battle ; and gift of the *pasupatastra* : complete.

5.) *Kṛishna vilāsam, yecha ganam* : Telugu in Canarese letter.

Krïshna's amusements, and practical jokes with the *gopis,* and like matters : 17 leaves incomplete.

6.) *Sárangadhárāna cat'ha; yecha ganam,* only 8 leaves at the end, from the often occurring tale of a king ; who, on a false charge by his wife, ordered his son to be killed.

7.) Various leaves : 3 leaves, Telugu *chandasu* on prosody : 3 leaves of a Canarese almanac, and 1 leaf *nagari.*

The book is long, somewhat thick, on talipat leaves, a little damaged.

31. No. 1691. Two books.

1.) Fragment of the *Rámáyanam,* composite stanzas, 50 leaves ; many wanting.

Birth of *Ráma, Lacshmana,* and *Sita ; Sita's* marriage—*Ráma's* residence in a wilderness—embassy of *Hanumàn.*

2.) Fragment, lexicographical ; seemingly of the *nanart'ha retnacara,* composite metre.

Words that have many meanings : has a *tïca* in Canarese—42 leaves.

1) is short, of medium thickness, very old and much damaged. 2) is medium size, very old, and damaged.

32. No. 1693. Three books.

1.) *Sarjana chitta vallabha—slócas* with a *tîca* in Canarese: 18 leaves, complete.

By *Malli sénáchári.*

Yeti lacshanam—on the proper conduct and disposition of the ascetic, who relinquishes household or domestic life, for one of solitude and celibacy.

2.) See XIII.

3.) Eight loose leaves, Sanscrit, astrology, *Siva ragale—retna treya, guru puja—yecha yechi puja,* or homage to male and female celestials (*yacsha-yacshi*), *Brahma puja, &c.*

33. No. 1711. A mere bundle of leaves, put together without connexion; in different letters and languages; 68 leaves in all; of possible use in collation, e. g.

Tárása sangham, 1 leaf Telugu.
Subhadra parinayam, 1 leaf do.
Rámanat'ha cat'ha, 2 leaves, Canarese.
Dherma sastra, with Canarese *tîca,* 1 leaf.
Sacti mantram, 1 leaf.
Chandrógana lacshanam, 1 leaf.
Arithmetic, 1 leaf.

NOTE.—A general collation is very desirable: as regards the whole of this class of MSS.

The bundle is of medium size, and various as to condition of the leaves.

34. No. 2092. Sundries, various letters.

1.) A bond for money, 2 leaves Telugu letter.

2.) Matters of account, 3 leaves *grant'ha* letter.

3.) Household accounts, 6 leaves, Telugu letter.

4.) Mixture, *véda, puránam, cávya-sastram,* and other topics, 24 leaves *grant'ha* letter.

5.) Book catalogue—seeming to be a householder's list of his books; also an account of various jewels, &c.

6.) Select extracts, commonplace—*slócas,* verses, proverbs, e. g: when a lion is hungry will he eat grass? in all 46 leaves.

The book is of medium length, thin, various kinds of leaves, worm eaten, no boards.

XX. OMENS, connected with divination, or natural philosophy.

1. No. 1387. Sect. 2. Indications from sneezing, when and from what quarter heard—how often. From the chappering of lizards:

how many times; whence, &c. If from any unintentional cause a lizard fall on any one, according to the place, results; if on the head, a parent will die, if on the arm, covered by a white garment, a female visitor—&c. &c. All countries have relics of such heathen puerilities.

Sect. 1, see XIV. Sect. 3, see XIII.

The book is short, thick, old, good order.

2. No. 1627. *Chintamani*, head jewel, prose.

By *Nandikésvára*, 65 leaves incomplete.

Divination, or enquiry as to going on journies whether to proceed, or not, on enquiries as to results of any new employment—and the like matters —the book differs from horary questions on astrology. It is short, of medium thickness, a little injured by insects.

3. No. 1628. *Nava retna chintamani.*

Brief verses—divination by throwing of dice; questions resolved thereby—e. g. will the mental thought be accomplished, or not? when will it be accomplished? and the like.

The book is very short, for the pocket, thick, in good order.

4. No. 1630. Ten tracts, with unity of design.

1.) *Mégha mála*, cloud garland.

By *Madhâiyya raja*, composite stanzas. In 46 *padalams*, or sections, complete.

Manner of clouds in rainy time—the nature of clouds—the rainbow —on rain—on lightning—on winds—on strong wind—and very cold wind, with hail—on sound of falling rain (in the tropics) ill effects of damp atmosphere on the human frame—sound of thunder—the swiftness of *Varuna's* chariot, i. e. the clouds—prognostics are connected: and some biographical details of *Mádháiyyas* illustrious reign; acts, and wars of his ancestors.

2.) *Akasmita lacshanam*, composite stanzas in 48 *pátams*, complete.

By *Madhâiyya.*

It is not a good sign if a dog mount the top of a house, and bark—the same if a sweetmeat, bought for a festival, runs into water: and various other omens of evil import.

3.) *Sacunajyam*, *dvipada* metre.

By the same, complete.

If going to ask a woman in marriage, or if going on any of the occasions termed *suba* (good or joyful), then to meet a young married woman is good—to meet a widow evil—to meet a single *Brahman* is not good, but if

two together are met, this is good. Like omens, or auguries, are derived from beasts, birds, &c., the enquiry or sign is thence deduced and made to apply to all kinds of work.

4.) *Vayu chacra*—composite stanzas.

By the same, incomplete.

e. g. If in the first watch of the night (6 to 9 o'clock) wind descend from a mountain, and strike on the points (*dic*) known by the names of *Indra, Cuvéra, Sancara,* of sufficient force to raise dust, then in that year the world (country ?) will be without rain.

5.) *Gópravési,* composite stanzas.

By the same, complete.

e. g. the good time for driving cows from one township to another : select the month *adi* (July-August) avoiding the full moon day, choose nine days in the dark half of the lunation. The drove of cows will increase ten fold : 10 will become 100.

6.) *Bhū cambam, slócas,* complete.

By *Madhâiyya.*

e. g. if in any day that ought naturally to be very hot and dry, it is cold or wet, then that is to kings and others an indication of great evil ; food to men, and fodder for cattle will be wanting : the world will be out of order.

7.) *Bhū játa p'halam, slócas,* complete.

By the same—details of productions nourished without rain, "dry grains," &c. as *chólam* (holcus sacchar ;) *gótami* wheat ; *kusumbi,* a grain yielding oil in Mysore ; *cadali,* Bengal gram ; peas, and the like.

8.) *Marziyaniyam*—rain indications.

According to the position of the nine planets rain will fall ; those positions stated.

9.) *Triviti utpata lacshanam,* composite stanzas.

e. g. Meteors (*vulgo* falling stars) these it is stated indicate an evil quality in the ground. If a pregnant woman bring forth a monster, evil is indicated ; with other prognostics.

10.) *Bhána lacshanam*—prose, complete.

Qualities of a first state of pregnancy, or first child—on the male and female fluids, termed *sucla* and *sona*—chronological matters—days of men—of gods—life of *Brahma, yugas,* &c. Appended is some further matter about rain (all important within the tropics.)

This book is of medium size, on talipat leaves, in good order. By such things the mental calibre of a people may be taken. In that

respect this book merits full translation. Such " wise saws" are every where found.

XXI. Pauranical.

1. No. 1233. Four subjects.

1.) See XXIV. 2.) See VIII.

3.) *Gajendra mocsham,* composite stanzas from the *Bhágavatam,* 4 leaves.

Allegorical battle of elephant with crocodile.

4.) See XIII.

2. No. 1236. *Bhágavatam,* hexameters.

Portions of the 18th *puránám,* very defective.

1st *scandam,*		the 6th and 13th *adhyáyas* 14th the end is wanting.
2nd	„	The 1st *adhyáya* only wanting.
3rd	„	complete.
4th	„	1—3, 7—11, 13 the rest wanting, there should be 19 chapters.
5th	„	2, 3, 4—only remain.
6th	„	} entirely wanting.
7th	„	} entirely wanting.
8th	„	} entirely wanting.
9th	„	1—4 wanting, 5—24 the end, remain.

In all 120 leaves remain ; and according to the numbers 142 in the midst of those are wanting.

The book is long, of medium thickness, on broad talipat leaves, close writing, eges on one side injured.

3. No. 1237. *Bhagavatam ; vachana cávyam.* Two *scandams* or books.

1.) The eighth book from ½ of the 2nd *adhyaya* to ½ of the 6th—8 leaves only, containing the *Gajendra mócsham : ut supra.*

2.) The tenth book—from the beginning is to the birth of *Krishna,* down to the war with *Bánásura,* and *Siva's* gift to *Bánásura* of beatification—incomplete, 121 leaves in all 3 in the midst wanting.

The book is very long, and thick, recent in appearnce, yet slightly injured by insects.

4. No. 1238. Sect. I. *Gajendra mócsham,* composite stanzas, complete on 33 leaves.

An episode from the *Bhágavatam* : war between an alligator, and an elephant.

Sect. 2. *Varáha puránám* : prose.

The 44th *adhyaya* 9 leaves. A translation from Sanscrit into Canarese. *Bhúmi dévi* (the earth goddess) narrates the glory of *Hari* (*Vishnu.*) For sect. 3, see XIV. Book is long, thick, in good order.

5. No. 1239. *Gajendra mocsham,* hexameters.

Three *sandhis,* complete on 14 leaves.

The legend from the *Bhágavatam* of *Vishnu* releasing an elephant from an alligator, after a long combat.

The book is short, and thin, broad talipat leaves, a little injured.

6. No. 1240. *Bhágavatam,* hexameters.

By *Vittala nát'ha,* 9th, 11th, 12th *scandams.*

The 9th *scandam* has	23	*adhyayas*	complete.
11th	,,	5	,,	do.
12th	,,	2	,,	do.

77 leaves.

The book is long, of medium thickness, and in good order.

7. No. 1241. *Bhagavatam,* hexameters.

By *Vittala nāt'ha,* 10th, 11th, 12th *scandams,* complete; abridged from the original, and containing the whole life of *Krishna.*

Appended is the *Bhrigadécadasa scandam,* or 11th book in large detail.

By *Kanaka cavi* 27 *adhyayas,* complete.

—246 leaves in all. The book is long, very thick, old talipat leaves, in good order.

8. No. 1242. *Bhágavatam,* hexameters.

The 10th *scandam,* 38th to 55th *adhyáyam,* 53 leaves. The book is long, somewhat thick, injured.

9. No. 1244. *Bhágavatam,* prose *tíca.*

The 10th *scandam* from the 1st to the 47th *adhyáyam,* the rest wanting, and 8 leaves in the midst defective: 38 leaves remain.

Appended 5 leaves *bhójana ragale,* a fragment; the subject is jocose, to excite laughter at meal times.

The entire book is long, somewhat thick, very old, and much damaged.

10. No. 1245. *Bhágavatam,* prose.

The 10th *scandam* or book, 49th to 100th *adhyáyam,* defective at the end.

The war of *Balabhadra*—the marriage of *Krishna* with *Rucmini,* and with others, his eight legal wives in all—his war with *Naracásura;* episode of the *parijáta* flower—and war, consequent thereon, with the guardians of the eight points, termed *dic pálacas.*

The book is long, thick, old, of the latter portion the leaves are broken, ½ remaining, or else greatly injured.

11. No. 1246. *Bhágavatam,* hexameters.

The 11th *scandam* or book, 1st to 13th *adhyáya,* and 28 stanzas of the 14th, on 50 leaves.

The book is of medium size, on narrow talipat leaves, in good order.

12. No. 1248. *Bhágavatam,* hexameters.

By *Vittala nát'ha.*

This is a complete copy of this abridgement in 12 *scandas;* only that 18 leaves are defective in the midst, 430 leaves remain, very small, neat, and close writing.

The book is very long, and very thick, on broad talipat leaves; broken, and otherwise injured in some places.

13. No. 1250. *Bhágavatam,* hexameters.

By *Vittala nát'ha.*

The 9th *scándam,* in 23 *adhyáyas,* complete; with two complete *sandhis* of the 12th *scándam,* 68 leaves. The book is long, of medium thickness, old, very much injured by worms.

14. No. 1255. *Bhágavatam,* hexameters.

The 10th *scandam* 1 to 33rd *adhyáyam* wanting, 34th to 104th *adháyam* the end: in thé midst 8 leaves defective, 55 leaves remain.

The book is very long, of medium thickness, on broad talipat leaves, a little injured; a notch by a knife, on one side, affects many words.

15. No. 1267. *Scanda puránam,* the *Siva dhermóttara khandam* —prose.

By *Nanja rája* 1st to 26th *adhyáyas;* said to have been taught to *Srí Ráma* by *Brahma.*

On the favor of *Siva*—on homage at celebrated pools—on hearing *Saiva puranams* read—the doing so will remove even the guilt of killing a *Brahman,* and superadd beatification. The popular episode of a dispute between *Brahma, Vishnu,* and *Siva,* as to which of the three isthe greatest. One went up, and one went down, to measure *Siva's* altitude and depth, without succeeding. Hence inferred that *Siva* is the greatest. On the excellence of consecrating a *Saiva* symbol. The request of *Vibíshana* that all sins might be removed by bathing at the *sétu* or isthmus of *Ramiseram.* An image placed there. On marking the forehead with three horizontal stripes. On the *gayatri.* On the use of domestic fire-offerings morning and evening. On the merit of giving food to *Brahmans,* and other matters.

The book is long, of medium thickness, some of the leaves very much damaged.

16. No. 1269. *Siva dhermóttara*, prose.

By *Nanja rája*, said to be from the *Scanda puránam*, from 15th to 45th *adhyáyam*, the end wanting.

Ráma placed a *Saiva* symbol at *Ramésvaram*—the Ganges and Godavery are most excellent among rivers for washing away sin. The tale of *Sacara*; the penance of *Bhagirati*. *Brahma* let the Ganges flow from a vessel from heaven: *Siva* caught the stream on his head—and then, for the common good, let it flow in its channels on earth. *Visvamitra's* penance to *Siva*; beatification obtainable by meditating on *Siva*—the four *gunas*, or dispositions. On the merit of *Canyàdánam*, or marriage portion to virgins—the excellence of the *abishégam*, or pouring water on a symbol of *Siva*.

The book is very long and thin, on broad talipat leaves, two of them much injured.

17. No. 1270. *Gáruda puránam*, *slócas* with a *tíca* in Canarese. The *Vishnu dhermóttara k'handam*, incomplete.

On the *Vaishnava* system—the superiority of the votaries of *Vishnu*—on the merit of hospitality to strangers—on the four great divisions of caste—on the *azramas*, (or dwelling of hermits,) a term denoting the *Brahmáchari*, *Grihast'ha*, *Vanaprast'ha*, and *Sanniyási*: on the duties becoming women—rules for chaste wives—rules in the observance of temple worship—the excellence of the *tulasi* plant—the benefit of bathing in the Ganges: use of the *Gayatri*—on gifts, of lights, and of food—the value of such gifts—the excellency of minstrels that praise *Vishnu*—they who do *dherma* are not hurt by *Yama*—he kills such as depend on *karmam* (ritual homage) alone—on future rewards, and punishments in another state of being.

1st to 11th *adhyáyam*, 12—19 deficient, 20th to 25th, this last unfinished. The book is long, and thick, superior palm leaves, in good order, mostly large handwriting.

18. No. 1272. Sect. 1. *Uma Mahésvara*, *samvátam*, a discourse between *Siva* and *Parvati*; said to be from the *uttara khandam* of the *padma puránam*, 30th to 35th *adhyáyam*. A sectarial device.

The votaries of *Vishnu* must bear the *chacra* mark on their shoulders—and the *urdhva* on their forehead: they should learn the import of *mantras*. A description of the nature and attributes of *Vishnu*, with other matter.

The composition is in *slócas*, with a *tíca*, or verbal comment. This portion is long, of medium thickness, no boards, one leaf damaged.

For section 2, see XXIV.

19. No. 1273. *Vishnu puránam*.

By *Chicka ubadhyaiya*, composite stanzas.

Creation of the world—the five elements—origin of gods and men—of the sun and moon—the *manuvantaras*—the *varáha calpas*—the *yugas*—the milk sea, and other seas—the nine *Brahmádicas*—the legend of *Hiranya casipu*—account of *Cásyapa*—the four divisions of caste—on *sraddhas* and other *karmas*, or rituals. Tales of *Chacravartis*, and *rïshis*—the *Kaûras* and *Pándavas*: the *avatára* of *Krïshna*—the opening of the *cali yuga*: complete.

The book is of medium length, thick, on broad talipat leaves, in good order.

20. No. 1278. Two subjects, prose.

1.) *Padma puránam*—16 *adhyáyas* complete, *Vasishta* to *Dilîpa* of the solar line.

A leading feature is the observance of the month *Magha*; the whole cannot be abstracted. Notices of various portions otherwise occur.

2.) *Brahmánda puránam*, the *cshétra khandam*, or *Paschama rangha mahatmyam*, 5 *adhyáyas*—legend of a *Váishnava* fane at Seringapatam in Mysore.

The creation of the world, and of 84 lakhs of living beings. This place was *Gâutama's* hermitage. *Vibîshina* brought with him an image of *Vishnu*, and left it there. On the *tirt'ha*, or pool, near the former hermitage of *Gâutama*—its excellence—they who bathe in it will obtain beatification.

21. No, 1295. Four subjects.

Sect. 1. see XXVIII.

Sect. 2. *Bhágavatam*, hexameters.

The 1st *scandam*; 2nd *adhyáyam*, it contains an account of the incarnations of *Vishnu*.

Sect. 3. *Bhágavatam*: hexameters.

The 3rd *scandam*, 13th and 14th *adhyáyas*, so far complete. On the sub-incarnation of *Vishnu*, in the shape of *Capila*; lessons of that school.

Sect. 4. see XXVIII.

22. No. 1296. Sect. 1. *Bhágavatam*, hexameters; the 10th *scandam*, 105 *adhyáyas* complete.

On the birth, life, and acts of *Krishna*; for Sect. 2, see XXIV.

23. No. 1300. Sect. 1. *Brahmóttara khandam*, from the *Scanda puránam*—hexameters.

1st to 31st *adhyáyam*. Excellency of the five-lettered charm, and of the temple at *Gokernam*, the ritual homage on the special night of *Siva*—on sight of the symbol—the thirteenth lunar day, when occurring on a Saturday, is very acceptable to *Siva*—on the order of homage at the *pradósha kálam*,

a varying period near sun set. Glory of ritual homage on Monday. (*Siva* wears the moon.) Order of ritual homage by *yógis* or ascetics of the *Sáiva* class. On the power of *vibhúti*, or cowdung ashes—force of the *rudra-sacti*, a charm. Other *Saiva* matters, on *puranas;* and also legendary tales of various persons who, by observing the aforesaid festivals, and other rites, were forgiven the sin even of killing a *Brahman*, and taken to *Câilasa* into the bargain: 4 *adhyáyas* deficient out of 333 leaves, 99—108, or 9 leaves are wanting.

This section is rather long, of medium thickness, in good order. For Sect. 2, see VIII.

24. No. 1306. *Brahmóttara Cándam.*

31 *sandhis*, hexameters; nearly complete.

From the *Scanda puránam*, subjects as in the last—on sacred beads—five-lettered charm: on *Gókerna—Siva rátri*—the 13th *tit'hi; pradósham* on the 14th *tit'hi—sóma váram*—Modes of homage at those times, by which sins and family troubles are removed.

The book is of medium size, on talipat leaves, some a little injured.

25. No. 1310. *Siva dhermóttara khandam*, from the *Scanda puránam* prose.

By *Nanji rája* (the translation?) 1st to 48th *adhyáyas*—not finished.

The grace bestowing sacred pools of *Siva*, which remove the sin of killing a *Brahman*, the supremacy of *Siva*—the dispute between *Brahma* and *Vishnu*. The legend of *Brahma* telling a lie, and bringing the *tara* flower (*pandanus odor*:) as a witness to its truth—the duties proper to the *Cali yuga;* on the possession and vexation by an evil spirit, consequent to killing a *Brahman;* on *Ráma's* consecrating a symbol of *Siva*—the ritual of *Saiva* ceremonies—the benefit of gifts of various kinds—such as cows—to give virgins in marriage, &c. On the merit of entirely renouncing the world, shaving the head, and living in a desert—with like matters; bearing on the regular *Saiva* system. 118 leaves.

The book is very long, of medium thickness, on broad talipat leaves, at the beginning and ending damaged.

26. No. 1312. *Brahmóttara khandam;* from the *Scanda puránam.*

By *Cháma raja*, 8 *adhyáyas*, prose.

The value of the five-lettered charm.

—On *Gókerna* fane—the *Siva rátri* of the 13th *tit'hi* when on Saturday; and 14th or *pradósha*, a ceremony of fasting till evening, and then a

procession, round the inside of *Saiva* temples, the day before the new and full moon ; of Monday observances ; mode of homage to *Siva* on such occasions—those who worship at such times will forego all family troubles, and every crime, even *Brahmahatti*.

—Legends of ancient persons who, by such observances, were freed from every sin ; and obtained beatification.

The book is of medium size, on talipat leaves, old, somewhat damaged.

27. No. 1353. *Siva gîta,* from the *Padma puránam—vachana cavyam.*

By *Nanja rája,* 16 *adhyáyas,* complete. *Siva* instructed *Sri Ráma.*

Universal presence of *Siva ;* universal knowledge—the agreement of six *gunas,* or attributes of *Siva,* is the foundation of the *Véda*—of these qualities *Siva* is the foundation, *Siva* himself teaches, and shews his *visva rúpa,* or universal form—the origin of the five elements—their nature—their place, and property—nature of the human soul ; its residence and office in the body ; its power of inducing motion—*panchîcaram,* or five incidents of the body—the away to obtain final beatitude—how to command the acquirement of beatitude—and a few other matters : 95 leaves.

The book is about the medium size, on talipat leaves, in good order.

28. No. 1386. Sect. 3. *Trilóca satacam.*

Cosmogony from the *Puránas.*

By *Retna cara varni—kanda* stanzas.

Déva lóca heaven ; *madhya lóca,* earth, *naraca lóca,* hell—also the seven upper, and seven lower worlds (may be planets ?) the seven *dwipas,* with their surrounding seas ; on the 16 *calpas* or days of *Brahma,* and some like matters. As a section, complete.

For section 1 and 2, see VIII.

29. No. 1388. *Sankatta hara chaturdhi mahima:* the Canarese *tîca* only.

By *Nanja rája.* On the excellence of the 14th lunar day in the month *Sravana* for removing evils if observed, as it usually is.

The mode of homage to *Vignésvara*—rules to be observed in making his image of any material. They who so render homage to *Ganésa* will obtain their wishes. Anciently *Parvati* observed this homage to *Vignésvara : Siva, Brahma, Vishnu,* and others, on entering *Casi* (Benares), made homage to *Vignésvara.* There is no proper beginning or ending to this book.

It is of medium length, thin, on talipat leaves, old, tolerable order.

30. No. 1411. *Prahlāda charitra*, hexameters.

By *Nara hari*, 14 *sandhis*, 85 leaves, incomplete. See **next** following number.

This book is long, of medium thickness, injured.

31. No. 1432. Sect. 1. *Prahlada charitra.*

By *Nara harî--Brahmini shadpati*, 16 *sandhis* complete.

Taken from the *Bhágavatam*; the intervention of *Vishnu*, in the man-lion *avatáram*, on behalf of *Prahláda*, the son of *Hiranyacasipu*. It also records the destruction of *Hiranyacsha* by *Vishnu*: 43 leaves.

Sect. 2. fragment without title, 5 leaves, relating to *Jaya sena*, a king, composite stanzas.

The book is long, thin, on talipat leaves, slightly injured.

32. No. 1505. *Sâiva dherma*; from the *scanda puránam*—prose.

By *Nanja rája*, 46 *adhyáyas*, incomplete.

Excellence of *Sáiva* bathing pools—the legend of *Brahma*, and *Vishnu* trying to discover the height and depth of *Siva's* form. *Brahma's* lie, bringing a flower to attest it; excellency of *Saiva* homage—flowers acceptable to *Siva* as offerings—on the *Saiva* symbol—mode of its consecration—benefit duties proper to this evil age—*Sita* made offering to the said symbol, in order to expiate the killing of *Rávana*—on the possession termed *Brahmahatti*; value of *púja* by *Brahmans*—the placing of a symbol by *Ráma* at *Ramiseram*; on mental homage—on the *Gayatri*—signets of hands and fingers used with it—order of *Saiva* homage by notaries—thereby they acquire beatification; leaf 1—127.

The book is long, of medium thickness, on broad talipat leaves, damaged at the end.

33. No. 1511. *Sâiva dherma* from the *Scanda purānam*, prose.

By *Nanji rája*, 12 *asvásas*, incomplete; matters as in the foregoing number.

This book is long, and thin, on talipat leaves, a little injured.

34. No. 1512. *Sâiva dherma*—said to be from the *Scanda puránam*, and ascribed to *Suta maha muni*, 50 *adhyáyas*, prose; leaf 1—108, incomplete.

Mode of homage to *Siva*—of offerings to *Siva*—on cowdung ashes, sandalwood dust, &c. Mode of processions at festivals in *Saiva* fanes—on the *váhanas*, or various vehicles used therein; on the four divisions of caste; *Saiva* customs at marriage, and funereal observances—ascetics are buried in a sitting posture, as in penance. Manners of *rishis*, as to penance, &c.

A translation might be of service to illustrate the customs of *Sáivas*, as distinct from those of other classes.

The book is very long, on broad talipat leaves, of medium length, in good order.

35. No. 1517. *Tripura dahanam*, burning of the three towns—composite stanzas incomplete.

Three towns, or forts of gold, silver, copper : whosoever entered them was destroyed by the people—the celestials, and *dic pálacas* complained to *Siva*, who went thither in a *vimanam*, or *rat'ha*, *Vishnu* being his charioteer. On entering the towns of those *racshasas* he simply made a gesture of contempt ; when his frontlet eye opened ; and the said towns were reduced to ashes.

The book is of medium length, thick, in good order. I would recommend translation.

It is founded on the *Síva*, or *Linga*, or other *purânas* : notwithstanding the legendary contents, and the sanction, by respectable names, that such transactions relate to some immaterial world, I believe that this *pâuranic* tale, and the narrative in Genesis chapter 19 appertain to the same subject. If so, this is one point, and there are many others, by which the Hindu and Rabbinical systems may ultimately come to be identified. Prof : Wilson makes *Tripura* to be a demon ; which I think must be a mistake.

36. No. 1633. Sect. 1. *Bhágavatam*.

By *Vencata savuri*, composite stanzas.

The tenth book ; 1st *sandhi* wanting, 2nd *sandhi* the end only—3rd *sandhi* about half, from 10th *sandhi* to 25th in regular order, the 42nd *Sandhi*, and a few odd leaves.

The complaint of the earth as not able to bear its burden—marriage of *Dévíki* of the *Yadava* race—birth of *Bála Ráma* and *Krishna ;* the upbearing of *Goverddhana ;* the shewing *Vâiconťha* to the cowherds ; sports with the *gopis ;* shewing the *visva rupa* to *Akrúra*—the killing of *Camsa*, and going to *Mat'hura*.

For Sect. 2, see IX.

The book is long, and somewhat thick, a little injured by worms.

37. No. 1723. Statisticals.

A detail of the fifty six countries of *pâuranical* geography—details of various rivers, and of temples, on or near to them—distinguished as to being *Váishnava* or *Saiva*. Other temples, not on the banks of rivers—details of 48 *Vishnu st'halas*, distinctly classed—names of the forms worshipped in them. Names of all rivers, with a panegyric of their virtues. Names, with very little of remark.

The book is short, thin, recent.

38. No. 1732. *Linga puránam,* ascribed to *Suta rishi,* and delivered to *rishis* in the *Nâimisara vanam.* This book is *sanschepa tica,* a translated epitome; divided into *purva bhága,* 108 *adhyayas* complete, and *uttara bhaga* 50 do. incomplete (5 are wanting.)

On the origin of the *Sâiva* symbol, its nature—the rites used in homage rendered to it—the removal of sin by its means, various *mantras* for the removal of sin. Birth, and descent of various *rïshis,* and of other distinguished persons; legendary illustrations of the principles laid down. These and like matters, for the first part. In the 2nd part, properties of an hermitage of a *guru,* or spiritual teacher; on the *abishêgam,* or pouring water over the head of kings, on their enthronement—the benefits of so doing; on various gifts by kings, from gold downwards—a little deficient at the end. Though not complete, this book is valuable; and better adapted for translation than the eleven thousand *slócas* of the original Sanscrit.

The book is long, and thick, on broad talipat leaves, in good order.

XXII. Pauranas, local, and Mahatmyas.

1. No. 1276. *Tula cávéri mahátmyam,* said to be from the *Agni puránam.*

The prose Canarese version in 30 chapters is ascribed to *Chelluvambikai,* the wife of a Mysore king.

The great merit of bathing in the river *Caveri* in the *Tula* month (Libra, September—October,) accompanied with fasting—and devoutly hearing *puránas* read—by these means sin will be removed. Water flows down the *sahiya* hill into the *Caveri,* and to bathe therein, in that month, is more meritorious than bathing in all the 66 crores (660 millions) of *tirt'has* (or sacred pools) in all the fourteen worlds. All sin whatsoever is removed by bathing there, in that month. Many old examples—legendary tales of those who, river, being sorry for sin, obtained full liberation and beatitude by bathing in that at that time. The doing so is pleasing to *Vishnu;* and in consequence he bestows beatification.

On the proper duties and deportment of women. The mode in which men should offer the *agni hótra,* or fire-offering, in household service.

The original is fictitiously ascribed to *Náreda,* who told it to *Harischandra,* when that monarch was grieved at some violence done to a *Brahman;* and thought of making an *asvamédha hóma* in expiation; *Nareda* advised him not to do so, but to remove the sin by hearing this *purána,* and by bathing, when the sun is in Libra, in the *Caveri* river.

2. No. 1277. *Garala pura mahatmyam,* a *tica,* or verbal rendering from the Sanscrit, in 12 *adháyayas* complete.

Garala (poison) is a town on the *Caveri.* Anciently there was a

rácshasa named *Kési*, who troubled the three worlds. On the petition of the celestials, *Siva* went down to destroy him ; which was done by casting him on a sacrificial fire. The savage then ejected a particle of the venom of *Vasúki* in the *cúrma avatára*, which had been given him by *Vishnu*, and by means of which he had so long continued. From the *garala*, so ejected, the town derived its name. The excellency of the *Capila nadi*, a small river : and of the *Mani Carinica* river. The marriage of *Lacshmi*. At this place *Parasu Ráma*, *Gautáma* and *Câli* (the *Cali yuga* personified) did penance.

The book is of medium length, old, a little damaged.

3. No. 1279. *Yadava giri máhatmyam.*

By *Chicka upadhóiyya*, prose 1st to 8th *adhyáyam.*

Vishnu taught *Brahma* the doctrine of the eight-lettered charm. On the mode of creation of all created beings, or things. *Srí Náráyana svámi* resided on a hill west of the *Caveri ;* the excellence of the pool named *calyana tirt'ha* on that hill. The various localities, with bathing pools, all around. Their excellence. The evils attendant on the *cali yuga* do not hold there : hence all the inhabitants are happy. It acquired the name of *yadava giri*, because *Bala Ráma* of the *yadava* race (elder brother of *Krishna*) did homage there. All, who on that hill, perform any kind of religious service to *Vishnu* will obtain beatification.

The book is long, not thick, recent.

4. No. 1285. Sect. 1. *Yadava giri mahátmyam ;* said to be from the *gnána khanda* of the *Náradiyapuránam*, in 12 *adhyáyas* complete in prose : the same subject as the preceding and following books, and by the same author. Three other sections are found under various headings.

5. No. 1286. *Yadava giri mahátmyam*, said to be from the *Náradiya puranam*, the *gnāna khanda* prose.

By *Chicka upadhyáiyya*—12 chapters complete. *Náréda* told the contents to *rishis.*

Glory of *Vishnu*—taught *Brahma* the eight-lettered *mantra*—the *vimánam* or shrine of *Vishnu* was fixed at the place, by *Brahma* and *Sanatcumara*, with others. The excellency of the *Calyána* pool—the hill was once named after *Náráyana* ; but after that *Kṛishna* and *Bala Ráma* had worshipped there it acquired the name of *Yadava giri*. *Vishnu* took the sub-*avatára* of *Dattátreya*, and punished the *páshándas* (hypocrites, *Jáinas.*) On the *éca dasa* fast—the *tulasi* plant and *prasádam* food offered at the shrine. Evils of the *cali yuga* removed. Residence on that hill is a means of obtaining beatification. The children of *Vasishta* suffered from the effects of a curse—here removed, and some like matters.

The book is long, and thin, on talipat leaves, in good order.

6. No. 1288. *Sri rangha mahätmyam,* composite stanzas, 1st to 6th *adhyáyam,* the rest wanting.

Vishnu told to *Brahma* the order of creation—specification of *avataras*—the teaching of the *mantra* called *Náráyana* (that is *O'm Na ra ya na ya*) origin of the shrine, &c. Fuller abstracts will appear from better copies.

This book is of medium length and thickness, (62 leaves) rather old, a little injured.

7. No. 1289. Sect. 1. *Vencata giri máhatmyam,* said to be from the *Brahmánda puránam,* prose. The legend of the temple at *Tripeti*—the coming of the god to that place, and the efficacy of the bathing pools there, fragment of 48 leaves; does not begin, nor end.

For section 2 see XXIX.

8. No. 1294. Sect. 2. List of names of the nine *tirt'has* or pools at *Srírangham,* near Trichinopoly, and the suitable gifts for the use of each one stated.

Also the various shrines within the seven walls or enclosures, and the different *mantapas* or porches. The names of those who built the various portions, and the measures of the whole—8 leaves, not complete.

9. No. 1308. *Garala puri mahima;* prose, said to be from the *scanda puránam.*

By *Nanja rája;* 12 *adhyáyas,* complete.

Another name is *visha praharana puram.*

—*Kési,* a *rácshasa* born in the *Hiranya culam,* having swallowed the *hálahála* - venom, received a gift from *Vishnu,* and conquered all worlds. *Siva* put him on a sacrificial fire, from out of which the poison boiled—and hence the town was called *Garala puram. Siva* there performed various *lilavilásas,* or sports. *Lacshmi* did penance there; and was married to *Vishnu.* This notice may be compared with another one, *supra.*

The book is of medium length, thin, on talipat leaves, in good order.

10. No. 1309. Sect. 1. *Tulsi mahätmyam,* hexameter-verse, complete.

This word here means a pool, named after the herb. *Tulasi dévi* (*Lacshmi*) was born from churning the milk sea. Of all bathing pools, the *tulasi* pool is the most excellent. In the *Brindava vanam* (where *Krishna* lived) a raised parterre was formed, and planted with this herb; homage afterwards was rendered to it. In the *Cháitra* month (April—May) *Vishnu*

dwells there, in that plant or parterre. The order of ceremonies there observed. *Dásis* are said to wear a necklace of beads, formed out of the woody stem.

For sect. 2 see XXVII. The book is long, and thick, very old, and much damaged.

11. No. 1311. *Yadava giri mahátmyam;* said to be from the *Náradíya puránam.*

By *Simhadri*—Sanscrit *slócas*, with a *tíca* in Canarese 12 *adhyáyas.* (Same subjects as No. 1864. *β. A. b.*

Creation—*Brahma's* penance—*Vishnu's* appearance to him at *Náráyana giri, Vishnu* established himself there—the glory of the *Calyana* pool —*Bala Ráma,* and *Krishna* came, and called the hill *yadava giri*—the sub-*avatára* of *Dattatreya.* Ancient details as to the four *védas*, value of the *tulasi* plant—the fast of the 11th lunar day. Removal of the effects of a curse from the children of *Vasishta.* The want of virtue in the *cali yuga*, and other matters; some leaves are deficient at the end of the 12th chapter, seven loose, damaged, are added, containing household *mantras* of daily use.

The book is of medium size, old, and damaged: at the end shorter and older leaves.

12. No. 1313. *Vencata'giri mahatmyam.*

By *Chicka upadhyáyya mantri.*

In 10 *adhyayas*, Canarese prose.

Náréda told *Súta,* who related the same to *Savunaca,* and other *rishis.*

The legend of Tripeti. By *Vishnu's* power, *Adi sesha* became incarnate at three places, *Sri sáilam,* Tripeti, and another place, in the shape of hills. On the top of the hill a *Brahman* did penance. *Vishnu* and *Lacshmi* came thither. All the celestials gave gifts to *Anjina Devi,* the mother of *Hanuman.* Procession of the god, celebrity of the place, &c., complete.

The book is long, of medium thickness, recent, in good order.

13. No. 1346. Sect. 2. *Virupácsha stánam,* composite stanzas. *Isvara* dwells in the form of *Virupacsha* in *Pampa cshétram,* near *Héma cuta* mount: on the temple—the court inside it—the festival processions and observances, complete.

For Sect. 1, see XXIV.

14. No. 1366. *Durga vijaya—yecha ganam* metre.

Sancara (or *Siva*) killed *Chickandola,* a *ràcshasa,* on the *kapura praharna* hill. *Durga* resides on that hill, and satisfies the desires of all her votaries—44 leaves, complete.

The book is long, old, damaged.

15. No. 1528. *Nanjána gudi máhima.*

Five *scandas* complete, in stanzas, ascribed to *Suta rishi. Nanjana goda* is a name of *Siva.* The prevailing subject is the excellency, or glory of *Siva,* illustrated by various legendary tales in the manner of *st'hala puranas.* One leaf belongs to some other book in Telugu, concerning *Ráma.*

The book is long, and thin, some leaves a little broken.

16. No. 1536. *Vencatésvara prabandha sâila mahima*—the excellency of a rock bearing the *Vâishnava* temple (at Tripeti): composite stanzas. The temple is stated to be near mount *Meru,* which must be hyperbole, or fanciful. A great assembly of celestials there: incomplete; one extra leaf has *slócas.*

The book is long, and thin, and slightly injured by insects.

17. No. 1572. *Sri rangha mahatmya* prose.

By *Godda Timma dása*; from the 14th section, and not finished. Eulogy of *Yeti raja,* or *Ramanúja;* he, with his disiples, visited the 108 Tripetis and disputed with opposers. He taught the *Vaishnava* credence with great success; visited a number of ordinary places: and at length returned to *Sri rangham,* in Mysore (Seringapatam :) so far only in this book.

158 leaves remain. The book is of medium length, somewhat thick, old, but in tolerable order.

XXIII. Rhetorical.

1. No. 1458. *Sabda mani derpanam,* composite stanzas, 100 leaves, incomplete.

On grammar and rhetoric—the art of writing the Canarese language with correctness and elegance.

The book is of medium size, in tolerable order.

2. No. 1510. Sect 4. On elegance of language, *slócas,* with the meaning in Canarese. This subject is usually treated of in the Sanscrit. The *Dandi alancáram* is an important exception in Tamil; but in this Canarese collection, the matter is meagre.

XXIV. Romance (historical.)

1. No. 1201. *Bháratam,* hexameters.

By *Cumara Vyása yogi.* 10 *parvas.*

The *ádi, sabha, aranya, virata, udyoga, bhishma—drona, karna—saliya—gada, parvas;* so far complete, on 206 leaves. Appended is the *Aîravata,* or *gaja gâuri vratam,* a mode of homage to commemorate *Arjuna's* going to *Indra's* world to bring down the real

white elephant to appease his mother *Konti;* who had been offended by being passed by on an invitation to go and do homage to an image of the same, made of clay.

The book is very long, and very thick, on talipat leaves, old, but in good order.

2. No. 1202. *Bháratam,* hexameters.

By *Cumara Vyása yogi,* two *parvams.*

1.) *ádi parvam*—in 20 *sandhis* complete. Genealogy of the lunar line, and of the race of *Yadavas,* or graziers. Birth of *Kerna;* the *Kâuras;* the *Pándavas;* and proceedings of the *Kâuras.*

2.) *sabha parvam,* in 17 *sandhis,* complete; *Dherma rajá's* sacrifice—his gambling match with *Duryódhana*—and the going away of the *Pándavas* into the wilderness.

The book is long, and thick, much damaged at one end by worms.

3. No. 1203. *Bháratam.*

By *Cumara Vyása yogi.*

The *ádi parvam* from the 8th *sandhi* to the 28th the end. The *sabha parvam,* 1—5th *sandhi,* incomplete—this portion comes down to the invitation of kings to *Dherma raja's* sacrifice. Intermediate leaves are wanting in various places, 100 leaves remain.

The book is somewhat long, of medium thickness, old, a little damaged. The handwriting is peculiar, high and narrow.

4. No. 1204. *Bháratam,* the *ádi parvam;* no distinction of chapters. From the beginning to the *svayam varam,* on account of *Drâupadi,* 110 leaves incomplete.

The book is of medium size, two or three leaves are broken.

5. No. 1205. *Bháratam,* hexameters.

Part of two *parvams,* both incomplete.

Aranya parvam, 2nd to 9th *adhyáyam.*
Bhishma parvam, 1st and 2nd to the 12th stanza:

The book is of medium size, damaged by worms and breaking.

6. No. 1206. *Bháratam,* prose abridgment.

A sort of *tîca* or commentary : the *ádi—sabha—aranya—virata—udyóga—bhishma—dróna—karna—salya—gada, parvams;* coming down to funeral obsequies for the slain ; conducted under *Krishna's* guidance—and so far complete.

The book is of medium length, thick, leaves damaged: 179 remain.

7. No. 1207. *Bháratam*, a prose commentary.

By *Nanja rája.*

The *sabha parvam* 122 *adhyáyas* complete on 118 leaves. There is more of fulness in details than in poetical versions.

The book is long, of medium thickness, on broad, and thick talipat leaves.

8. No. 1208. *Bháratam.*

The *sabha parvam* leaf 62—91 incomplete.

Bhîma overcame many kings, and returned to *Indracaprest'ha, Krishna* killed *Sisupala.* The gaming match between the two heads of the *Kâuravas* and *Pándavas.*

The book is long, and thin, recent, yet a little injured by insects.

9. No. 1209. *Bháratam.*

The *sabha parvam, 2 asvásas,* on 12 leaves.

Dherma raja called kings from the 56 countries to a sacrifice. Sent messengers and took tribute. *Bhîma* killed *Jara sandha*—other matters relating to *Indracaprest'ha.*

The book is long, and thin, recent, yet slightly injured by insects.

10. No. 1210. *Bháratam,* prose.

The *'Aranya parvam,* 9th to 27th *adhyáyam.* The five *Pándavas,* with *Drâupadi,* being in the wilderness, were visited by *Krishna,* to whom the story of *Dráupadi's* marriage—of *Bhîma's* prowess—of the insults of *Duryódhana* to *Drâupadi* were told, and other consequent matters; which *Krishna* heard with great regret; and administered to them such consolation as the case admitted: only a part of this *parvam.*

The book is of medium size, old, the leaves at the beginning are very much injured.

11. No. 1211. *Bháratam,* hexameters.

By *Cumára Viyasa yôgi, 3 parvas.*

'Aranya parvam	24 *sandhis*	complete.	
Vira a	„	11	„ „
Udyóga	„	12	„ „

The book is long, of medium thickness, in good order.

12. No. 1212. *Bháratam,* prose version.

By *Jaga bhúpála.*

Aranya parvam 38 to 56 *asvásam* no beginning, and does not end: 114 leaves.

The book is of medium size, on broad talipat leaves, in good order.

13. No. 1213. *Bháratam,* prose version.

Aranya parvam, 194th to 293rd *adhyáyam.*

Both these copies contain various details, episodes, &c., relating to the abode of the *Pandavas* in the wilderness.

The book is long, thick, (154 leaves) a few leaves broken.

14. No. 1214. *Bháratam,* composite stanzas.

11 *sandhis,* complete, 96 leaves.

Virata parvam—The residence of the *Pándavas* with *Dráupadí* at the court of the king of *Virata,* in disguise.

The book is of medium size, old, a few leaves damaged.

15. No. 1215. *Bháratam,* composite stanzas.

Udyóga parvam, 1st *sandhi* to 32nd stanzas.
2nd *sandhi* incomplete, 15 leaves.
Sabhá parvam, 1st *sandhi* complete, this only 14 leaves.

The book is of medium length, and thin, a little injured: the two portions belong to different copies.

16. No. 1217. *Bháratam,* hexameters.

Udyóga parvam 12 *sandhis* complete.
Bhishma „ 5 *adhyáyas* and 5 stanzas.
48 leaves written; blank ones appended.

Medium size, broad talipat leaves, damaged.

17. No. 1218. Sect. 1. *Bháratam*—hexameters.

By *Cumara Vyása.*

Udyóga parvam—*sandhis* 1, 2, (3 and 4 are wanting) 5—12; leaves 37.

Sect. 2, see XXVII. Sect. 3, see XVIII.

18. No. 1219. *Bháratam,* hexameters.

Bhishma parvam, sandhi 1 complete.

2 as far as the 23rd stanzas—31 leaves.

19. No. 1220. *Bháratam*—prose version.

Bhîshma parvam, fragment, only 75 leaves: battle when *Bhishma* commanded. It is stated that when *Kṛishna* lifted up his discus *Bhishma* stood in the attitude of praise, or adoration.

Medium size, leaves of different lengths; tolerable order.

20. No. 1221. Sect. 1. *Bháratam,* the *sabhā parvam,* hexameters, 1st to the 10th *adhyáya* not complete.

Sect 2. *Rámáyanam* by *Valmiki; Bála cándam* 1st *sarga* 56 *slócas* only, with an argument, or outline of the whole.

Sect 3. The same, *Yuddha cándam.*

Vibishina's advice to *Rávana,* 2nd *adhyáyam,* and 3rd to the 40th stanza.

The book is somewhat long, of medium thickness, very much damaged.

21. No. 1222. *Bháratam,* composite stanzas.

Dróna parvam, 5 *asvásas.*

54 leaves, incomplete. The fight under the command of *Dróna.* The book is short, medium, damaged.

22. No. 1223. *Bháratam,* composite stanzas.

Dróna parvam, 8 *sandhis* and 26 stanzas over, incomplete: 97 leaves; in the midst some are wanting.

After *Bhishma's* death, *Dróna* took the command, and fought until killed:—three leaves appended *gâuri panchangam.*

The book is of medium size, a few leaves damaged.

23. No. 1224. *Bháratam,* hexameters.

By *Cumara Vyasa yogi.*

Dróna parvam—19 *sandhis,* complete. 157 leaves, *ut supra.*

24. No. 1225. *Bháratam,* composite stanzas.

Kerna parvam, 27 *asvásas* complete.

Kerna, as general, fought against *Arjuna,* and, being killed, went to *Sverga.*

The book is long, thick, in tolerable order.

25. No. 1226. *Bháratam,* hexameters.

Dróna parvam, 6th *sandhi.*

Abimanyu, the son of *Arjuna,* ran into the battle, and was killed; *Arjuna* thereupon vowed vengeance, and took off the head of *Sáinya;* and other matter.

The book is of medium size, very old, and in very bad condition.

26. No. 1227. *Bháratam,* prose.

Kerna parvam 3rd to 7th *asvása,* incomplete; as in 24, *supra.*

27. No. 1228. *Bháratam,* composite stanzas.

Kerna parvam, 6 *asvásas,* incomplete; 32 leaves writen; $\frac{2}{3}$ of the book blank leaves; it is short, thin, talipat leaves, small writing.

28. No. 1229. *Bháratam,* prose translation, abridged form.

By *Chicka déva ráya.*

—*Salya*	*parvam*	56	*adhyáyas*	complete.
—*Gada*	„	11	„	„
—*Sâuptica*	„	9	„	„
—*Aîshica*	„	10	„	„
—*Strî*	„	27	„	„
—*Mâusala*	„	9	„	„
—*Sverga róhana*	„	5	„	„
—*Mahaprastánika*	„	3	„	„

The 47th, to 153rd and 165th leaves are broken.

The book is long, very thick, general good order.

29. No. 1230. *Bháratam,* composite metre.

By *Cumara Vyasa Cavi.*

—*Zánti parvam,* 11 *sandhis* complete.
—*Anusasníca parvam* 11 *sandhis* incomplete.
—*Asvamedhadica* „ only the 1st *sandhi.*

The *Zánti parvam* contains *Bhishma's* hortatory examples to *Dherma rája.*

221 Leaves in all. The book is of medium length, about ⅓ from the beginning, 18 leaves are gnawed off at one end.

30. No. 1231. *Bháratam*—prose version.

By *Nanja raja.*

Anusasníca parvam, 1st to 186th *adhyáya* incomplete: 223 leaves.

Bhîshma, seated on a bed made of arrows collected from the field of battle, gave various consolatory and religious council to *Dherma raja.*

The book is very long, and thick, on talipat leaves, in good order; one board is painted.

31. No. 1232. *Bháratam,* hexameters.

Four leaves from the 7th *scandam* of the *Bhágavatam,* are prefixed; but do not belong to this book.

1.) *Virata parvam*—*Bhîma* killed *Kichaca; Arjuna* repelled a cattle foray.

2.) *Sverga róhana parvam,* the *Pandavas* caused *Paricshita* to be crowned; and then died, and went up to *Sverga*; with sights seen there.

A part of the *dasama scandam* of the *Bhágavatam* added; which should be transferred to some other deficient book.

This one, as a whole, is very long, of medium thickness, old, and much injured by insects.

32. No. 1233. *Bháratam.*

Sect. 1. *Sverga róhana parvam,* hexameters, 1st to 9th *sandhi* complete; 62 leaves see 32, 2. For sect. 2, see VIII. For sect. 3, see XXI.

The book is of medium size, on broad talipat leaves, in good order.

33. No. 1234. *Bháratam,* hexameters.

Sverga róhana parvam, 8 *sandhis* on 76 leaves. 3 deficient in the midst, subject *ut supra.*

The book is of medium size, a little injured.

34. No. 1243. A prose *tîca* or comment, on the legendary history of *Krishna,* in the 10th *scanda* of the *Bhágavatam.* The book is long, and thick, slightly injured.

35. No. 1249. *Bháratam.* Three fragments.

Adi parvam. 52nd to 56th *adhyáyam.*

Sabha parvam, 71st to 112th „

Sabha parvam, nágari letter, language Canarese, 10th to 13th *adhyáyam,* and 22nd to 26th *adhyáyam*—leaves confused, turned upside down, &c. prose.

The leaves are of diverse lengths; as a whole of medium size, a little injured.

36. No. 1256. *Rámáyanam,* hexameters.

By *Valmiki.*

This copy contains the *Bála—Ayodhya—'Aranya—Kishkinda cándams;* of the latter down to the 41st *sandhi—Ráma's* causing *Sugriva* to be crowned at *Kishkinda,* not beyond : incomplete on 90 leaves.

Five others leaves are added in Tamil, from the *divvya prabandham,* or chants by the *'Aluvār,* said to be founded on the *Védas.*

37. No. 1257. *Rámáyanam*—prose.

Portions of three *Cándas,* or books.

—*Kishkinda,* 20th and 21st *sargas.*

—*Suntara,* 15 *sargas* complete.

—*Yuddha.* 1st to 16th *sargas* incomplete, in all 122 leaves, 70 to 78 deficient.

The book is somewhat long, and thick, old, and a little damaged.

38. No. 1258. *Rámáyanam,* hexameters.

1.) Sanscrit—*Bála cándam,* epitome of the 1st *sarga,* on 9 leaves.

2.) Canarese, *Yuddha cándam,* 1st to 12th *sargam,* 68 leaves, incomplete.

3.) *Suntara cándam,* 1st and 2nd *sandhis.* The 1st wants 16 stanzas, the 2nd is complete; both on 6 leaves.

The book is somewhat long, old, injured, several blank leaves at the end.

39. No. 1260. Sect. 1. *Rámáyanam,* hexameters, fragment—from the war against *Rávana* to the crowning of *Vibîshana.*

Sect. 2. *Bháratam*—hexameters—fragment. On *Arjuna* taking the white elephant of *Indra*, and presenting it to his mother *Konti dévi*, to appease her displeasure, on account of neglect by others. Leaves differ—book somewhat long, and thick: tolerable order.

40. No. No. 1263. *Harischandra sangatya.*

By *Virupácsha*—*tripadi*, or three feet line.

One day in *Indra's* court the enquiry was made as to the man on earth most true to his word, and *Harischandra* was named; *Visvamitra* undertook to tempt him to tell a lie; and by craftiness got possession of his wealth, and kingdom, even to the selling his wife for a slave. *Harischandra* was reduced to become the keeper of a cemetery: when his wife bringing the body of their son for cremation, each one recognized the other: so far only here.

The book is short, of medium thickness, old, and a little injured by insects.

41. No. 1273. *Bháratam.*

Sect 2. *Aranya parvam*—prose.

Telugu—the 1st section Sanscrit, see XXI.

The coming of *Bhagirati* to the world; the turning the sons of *Sagara* to dust, and their going to *Câilasa*—legend of the *Cáusica* river, near the hermitage of *Visvamitra*. *Dherma rája* bathed in that river, sat on sacred grass, &c.

A mere fragment—no boards.

42. No. 1293. *Jaganát'ha vijaya*, triumph of *Krishna*—by *Rudra Bhatta*, composite stanzas, 1st to 17th *asvásam* not complete.

Birth of *Bala Bhadra*, and *Krishna*—the latter sent out to nurse to avoid *Camsa*—youthful sports, trampling on a serpent (*Kalinga*); holding up *Goverddhana*: *Camsa*, *Chandura*, and others slain by him—*Ugrasena* crowned in lieu of *Camsa*—war with *Jarasandha*—founding of *Dwaraca*—marriage with *Rucmini*—jealousy of *Satyabhâumi*—killing of *Naracásura*—*parijáta* tale—*Indra* conquered—*Jarasandha* killed—the rest wanting.

The book is long, and thick, old, and damaged.

43. No. 1284. Two copies of the *Yadava giri* legend. 1) twelve chapters complete; 2) chapter 1—9. The book is long, of medium thickness, good order.

By *Lacshmâiyya*, composite metre.

44. No. 1287. The same, composite metre.

By *Timma cavi*—12 *asvásas*—complete; see XXII. 3, 4, 5, 11, some legendary history contained. This book is long, thick, in good order.

45. No. 1292. *Bháratam.*

The *Zanti parvam*, 10 *adhyayas*, and *Anusasnîca parvam*, 5 *adhyayas* incomplete. By *Timmâiyya arya*, hexameters,

103 leaves. The book is long, and slightly injured by insects.

46. No. 1296. Sect 2. *Rámáyanam.*

By *Válmiki.*

Bála cándam, 1st *sarga* Sanscrit *slócas*; the 1st, 2nd and 3rd *sargas* of the same *cándam*, as a Canarese version, the *mûlam* of 2nd and 3rd being wanting.

For sect. 1, see XXI. As a whole the book is very long and thick, on very broad talipat leaves, small and close writing.

47. No. 1298. Legend of *Srirangham* near Trichinopoly—prose.

By *Chicka upadyâiyya*, in 12 *parich'hedas* complete. It contains some legendary history; see XXII, 6. 17.

This book is of medium size, on talipat leaves, in good order.

48. No. 1304. *Hari vamsa*—prose.

By *Nanja rája.*

From the 141st *adhyaya* to 215th, does not end, leaves 193—283. The book is long, of medium thickness, on broad talipat leaves, in good order.

49. No. 1305. *Hari vamsa*, prose.

By *Nanja rája.*

From the 3rd to 73rd *adhyáya.*

This book is very long, on broad talipat leaves, medium thickness, tolerable order.

These two copies of the supplement to the *Bháratam*, have a relation to each other, but do not make up a complete work.

The following are parts of the contents.

The *Manus*, tale of *Sacara*, the solar line; funereal rites to ancestors, the lunar line; the *Yadu vamsa* from which *Krishna* descended, his sports, and conquests; legend of the *parijata* flower; war with *Indra*; killing *racshasas*, conquest of *Shadpuram*; details of prowess; eight wives; killing *Sambucasura*; visit to *Câilasa.*

The *Hari vamsa* was translated into French by M. Langlois; and details are the less needed. They are multifarious.

50. No. 1331. *Chóla rayana cad'ha.*

By *Lingà*, son of *Timmana*, composite metre.

Three *sandhis,* supposed to be complete.

A *Chóla* king, who was famed for benevolence and rectitude, went out to hunt, and killed a *janyama* devotee, mistaking him for an animal. Owing to remorse for so doing he cut off his own head with a pair of shears. *Siva* appeared, and accepted this homage ; took the king to *Câilasa,* and restored the *jangama* to life. (An historical incident turned to a sectarial purpose.)

The book is of medium size, rather old, and damaged.

51. No. 1343. *Cumbhakerna, kálaca;* founded on the *Rámáyanam,* fragment, from 83rd to 92nd *sandhi*: leaf 109, 110, wanting; composite stanzas.

The rousing of *Cumbhakerna* from a long state of sleep—his counsels to *Ravana,* and coming to battle—war of *racshasas.* Mode of fighting of *'Adi cayan* and *Indrajita,* sons of *Rávana*—the crowning of *Vibîshina* at *Lanca,* and of *Rama* at *Ayodhya.*

The book is long, of medium size, two or three leaves at the end broken, otherwise good order. (It may be noted in passing that *'Adi cayan*—means "old Cain ;" the spelling being as in Hebrew).

52. No. 1346. Sect. 1. *Jaganát'ha vijaya,* triumph of *Krishna,* composite stanzas.

By *Rudra bhátta,* 18 *asvásas,* complete.

Birth of *Krishna*—escape from his uncle ; killing a snake ; holding up *Goverdhana*—killing of *Camsa* and *Dantapartu* or *Sisupála*—war with *Jarasandha*—founding of *Dwaraca*—polygamy—killing *Naracásura*—tale of the *parijáta* flower—conquest of *Indra*—sight of *Siva;* sports in water, and groves ; conquest of *racshásas.*

For section 2, see XXII. As a whole the book is long, very thick, a little injured by termites.

53. No. 1348. *Harischandra cat'ha,* from leaf 2 to 144, incomplete ; composite stanzas: see 40. No. 1263. *Supra.*

This book is rather long, and thick, much injured by insects.

54. No. 1349. *Harischandra sangatya.*

3 *sandhis* complete, hexameters.

Vasishta boasted of *Harischandra's* integrity, and *Visvamitra* tested it, &c. *ut supra.*

As a finale *Siva* interposed.

The book is of medium size, but damaged at the beginning and ending.

55. No. 1354. *Jaganát'ha vijayam.*

By *Suca-víndra rudra*—composite stanzas, on 185 leaves, complete.

Bála badhra and *Krishna* born; youthful sports of *Krishna*, details as to the *Krishna avatára;* transit of wooden images, without hands and legs, by means of a river, to *Puri* in Orissa—consecrated there and worshipped (the notorious "*Juggernaut*"). This book differs from 42 and 52, being by another author).

56. No. 1358. *Uttara Rámáyanam*, prose.

The latter portion of this supplement.

After *Ráma's* return to *Ayodhya*, he became suspicious of his wife's rectitude, and took advantage of a wish she expressed to see the country, to send her away to a wilderness. *Ráma's* horse-sacrifice to expiate the sin of killing *Rávana*—the horse seized by *Cusa* and *Lava*, his two sons; his army worsted: *Ráma* went in person—a reconcilation, and return to *Ayódhya* followed.

The book is long. of medium thickness, injured. (*Brahmans* discourage the reading of this book, and no wonder why).

57. No. 1361. Sect. 2. *Harischandra-cat'ha*—fragment of 22 leaves, composite stanzas; for sect. 2, see XXV.

58. No. 1368. *Dráupadi viváha*, hexameters, 6 *adhyáyas*, incomplete.

The *svayam varam* (call to marriage) by *Drópadi rája*—the contest of kings, or their sons—none could hit the fish mark, but *Arjuna*—marriage of *Dráupadi* to the *Pandavas*—her ancestry, &c.

This book is unique, being formed of thick country paper, in the shape of palm leaves, and glazed, so as to repel insects.

It is of medium size, slightly injured.

59. No. 1374. *Bháratam*, hexameters.

By *Cumara Vyása cavi.*

The *Kerna*, and *Aranya parvas.*

1 *Kerna*—if complete 27 *sargas*; but in this copy the 1st and 2nd are wanting.

2 *Aranya*—4 *sargas, in medio*, not numbered—subject, the penance of *Arjuna*, and discussion between *Bhíma*, and another.

The book is of medium size, old, two, or three leaves, damaged.

60. No. 1421. *Harischandra cávya,* hexameters, 1st to 4th *sandhi,* incomplete.

By *Rágha valcya pandita.*

In consequence of *Vasishta* telling *Indra* that *Harichandra* was a monarch of strict veracity, *Visvamitra* undertook to force him to tell a lie; and in the attempt reduced him to the state of a *chandála v: supra.*

Book of medium size, in good order.

61. No. 1422. Sect. 2. *Vibishina níti,* composite stanzas, 1st and 2nd *sandhis,* on 12 leaves.

The advice given by *Vibîshina* to his brother *Rávana;* who rejected the advice, and drove him away: founded on the *Rámáyanam.*

The book is of medium size, very old, and very much damaged. For sect. 1, see X.

62. No. 1426. *Hari vamsa,* prose.

By *Nanja rája,* 29th to 140 *adhyáyam,* leaf 217 to 353.

Krishna killed *Camsa, Naracásura, Chamura, Hidimba.* Account of the formation of *Dwáraca.* He shewed his divine form to *Akrúra.* An account of *Vasudéva,* and *Déviki.*—On the *Narasinha,* and *Vámana avatáras.*—Also.

Sésha dherma 1st to 53rd *adhyáyam.* Various instructions as to obliquity, and rectitude, and others of an ethical kind: considered to have been taught by *Krishna* to the *Pándavas.*

The book is very long, and thick, on broad talipat leaves, in good order. Perhaps the largest palm leaf book in the collection.

63. No. 1427. Sect 1. *Bháratam,* prose, the *sabhá parvam,* the 18th *adhyáya* only.

See other notices.

For sect. 2, 3, see XIII.

64. No. 1428. *Bháratam,* prose.

By *Nanja rája,* two *parvams.*

1 *Salya parvam,* 67 *adhyáyas* complete.
2 *Strî* ,, 10 ,, incomplete.

The first narrates the fight under *Salya* as general; the other the grief of *Draúpadi,* and other females, for the loss of relatives.

The book is very long, thick, on broad talipat leaves, in good order.

65. No. 1437. *Dherma paricsha.*

By *Vrata vilása,* composite stanzas. In 10 *asvásas* complete.

Examination as to virtue, or excellence applied to gods, sages, heroes.

Siva's bow, its power against *asuras*. *Arjuna's* skill in archery. The ability of *Brahma* and *Vishnu* in the works of creation. The ability or skill of *Agastya*. On the *Kauravas*—on *Bhagirati*—*Abimanyu*—*Indrajit*—*Véda Vyása*—*Kerna*—*Dróna*—on *Rávana*—*Váli*, *Sugriva*, and *Kapinayaca*. The skill, or ability of *Ráma* and *Lacshmana*—the slaying of *Rávana*, and other matter, not well legible.

(It is not easy to find a better location for this book).

It is long, of medium thickness, old, narrow leaves, some of them very much injured.

66. No. 1438. *Harischandra cavya*.

By *Raghavalcya pandita*, hexameters. In 13 *asvásas*, complete.

Harischandra, of the solar line, at *Ayódhya* was reduced to the extremity of distress; when *Siva* took pity on him and restored him, and his wife, to their former prosperity. See foregoing notices.

This book is long, thin, on broad talipat leaves, somewhat injured.

67. No. 1440. *Bháratam*, prose version.

By *Nanja rája*.

The *sabhà parvam*, 1st to 20th *adhyayam*, incomplete—many leaves gone, only 20 remain.

The chief subject is *Dherma rája's* sacrifice.

The book is long, and thin, on talipat leaves, in good order.

68. No. 1451. *Kusalópákhyánam*, prose, complete; the subject is from the *Uttara Rámáyanam*.

When *Ráma* sent his wife *Sita* into the wilderness, under the protection of *Válmiki*, she was delivered of twins, *Kusa* and *Lava*; and they were reared in the wilderness.

Ráma made a horse sacrifice, and the twins caught the horse. *Ráma's* servants sought to recover the horse, and could not; *Ráma* himself came. By the intervention of the *rishi Válmiki*, the affair ended.

Ráma took his sons, with their mother, to *Ayodhya*.

The book is of medium size, injured near the end.

69. No. 1461. Sect. 1. *Harischandra sangatya*, stanzas, in five *sandhis*, complete *v: supra*.

For section 2. see XXVI.

70. No. 1469. *Bháratam*, prose version.

The *'Aranya parvam*, 189th 200th *adhyáyam*, 1st leaf of 189 wanting, 48 leaves remain, a mere fragment. Adventures of the *Pándavas* in the wilderness.

The book is of medium size, a little injured.

71. No. 1473. Sect. 2. *Bála Rámáyanam*, 84 *slócas*, incomplete; appended to a Canarese book; for sect. 1, see XVI.

72. No. 1476. Sect. 1. *Bháratam.*

The *ádi parvam*, hexameters, only the 6th *sandhi*. For sect. 2, see VIII.

73. No. 1480. Sect. 2. *Harischandra sangatya.* Composite stanzas, 3rd *sandhi* only, see foregoing notices. For Sect. 1, see VIII.

74. No. 1483. *Bháratam*, prose.

The *ádi parvam*, 199 *adhyáyas*, on 465 leaves, complete.

By *Nanja rája.*

Introductory—genealogy, &c., see other notices. This book is very long, and very thick, slightly injured.

75. No. 1484. Sect. 1. *Bhárutam.*

The *áranya parvam*, hexameters, 2nd to 5th *sandhi*, on the penance of *Arjuna*, and other matters.

Sect. 2. *Jáimini Bháratam*, hexameters.

Relates to *Ráma* and his two sons, *Cusa* and *Lava*, and also to the apocryphal visit of *Arjuna* to the south—killed by his own son; and miraculously restored to life.

Sect. 3. *Rámáyanam.*

The *Aranya Cándam*, *Rama's* sojourn in the wilderness; loss of *Sita*, &c.

76. No. 1485. *Jáimuni Bháratam.*

By *Lacshmi patti.*

The horse sacrifice by *Dherma rája*, towards the end of which the like sacrifice by *Ráma* is introduced as an illustration; 31 *sandhis*, so far complete.

1 Damaged leaf Telugu. *Rucmangada cat'ha.*

The book is long, of medium thickness, very old, and very much damaged: of some leaves only ½ remain.

77. No. 1486. *Jáimuni Bháratam.*

By the same author, hexameters.

Leaf 1—10 wanting; here and there others deficient. At the end are five leaves on arousing *Cumbhakerna*, brother of *Rávana*, from sleep.

The book is of medium size, on talipat leaves, a few slightly injured.

78. No. 1487. *Jáimuni Bháratam,* hexameters, 1st to 21st *sandhi,* leaves 40 to 60 wanting, and it does not finish. The *asvamédha* sacrifice of *Dherma rája,* the encounter between *Arjuna* and his son *Pepiravahana;* also the fight between *Ráma* and his two sons.

This version is considered a classic for beauty of language in Canarese; but it differs materially from the original; and it is the source of apocryphal episodes in the Tamil language.

This book is long, and somewhat thick, the leaves very much injured.

79. No. 1488. *Jáimuni Bháratam.*

By *Lacshmi pati,* 1st to 19th *sandhi,* wanting; 20th to 33rd *sandhi* (the end) remain: hexameters.

The fight between *Arjuna* and *Pepiraváhana,* and the completing of *Dherma rája's* horse sacrifice.

The book is rather long, of medium thickness, injured by wear.

80. No. 1490. *Jáimuni Bháratam,* hexameters, fragment, containing only the apocryphal combat between *Arjuna* and his son.

The book is somewhat long, of medium thickness, injured, one of the cover boards is broken.

81. No. 1491. *Jáimuni Bháratam,* hexameters, *sandhis* 1 to 5, one half of 6, and from 8 to 10, subject as above.

The book is long, of medium thickness, slightly injured.

82. No. 1492. *Jáimuni Bháratam,* hexameters, 9 *asvásas,* on 90 leaves, incomplete.

This book is long, of medium thickness, on broad talipat leaves, injured by decay.

83. No. 1492. (Duplicate No. by some oversight or error, cause unknown.)

Srî Rámáyana prabandham, hexameters.

By *Vencayya.*

The *Bála, Ayodhya, 'Aranya, Kishkinda, Sundara, Yuddha, cándas:* the *Aranya cándam* has only 1st to 10th *sandhi;* if otherwise this would be a complete copy. It is however a prolix version, and not strictly adhering to the exemplar of the *Válmiki Rámáyanam.*

This book is very long, and very thick, broad talipat leaves, injured, painted boards.

84. No. 1493. *Jáimuni Bháratam*, hexameters, 26 *adhyáyas*, 105 leaves, 1483 stanzas, incomplete: even if complete, besides varying in details, it would seem to contain only a part of the original work.

This book is of medium size, old, but in good order.

85. No. 1494. *Jámuni Bháratam*, hexameters, 1st to nearly the end of 4th *sandhi*, a fragment. Book is long, thin, almost destroyed by worms.

86. No. 1495. *Jaimuni Bháratam*, hexameters, 1st to 30th *adhyáyam* incomplete, subject *ut supra*.

The book is rather long, of medium thickness, extremely damaged.

87. No. 1496. *Jáimuni Bháratam.*

By *Lacshmi pati*, hexameters, version from the old to the modern dialect, 1st to 33rd *sandhi*—complete copy.

The book is long, and thick, slightly injured.

88. No. 1498. *Rámáyanam*, a prose version of the *Yuddha cándam*, from the 53rd *sarga* to the 107th, the end: in the midst blank leaves, and 70th to 80th *sarga* not written, 161 leaves, large writing.

The book is long, and thick, in tolerable order.

89. No. 1499. *Rámáyanam*, hexameters.

By *Valmiki*, a version from the Sanscrit.

From the *Bála cándam* to about half of the *Sundara cándam*, and 1st to 56th *sandhi*, in the 56th are 55 stanzas, the rest wanting.

The book is somewhat long, and very thick, injured by worms.

90. No. 1500. Sect. 1. *Rámáyanam*, the *Uttara cándam*; hexameters, 20 *sandhis* complete, 44 leaves.

Agastya told to *Rama* the genealogy of *Rávana* from *Pulast'hya*; and, at the close, the adventure of the discarded *Sita*, and her two sons.

Section 2. *Harischandra cavyam*, hexameters, 1st and 2nd *sandhis* complete, of the 3rd only 26 stanzas: 13 leaves.

The book is long, of medium thickness, injured.

91. No. 1501. *Rámáyanam.*

By *Cumara Valmiki*, hexameter version, the six *candams* complete in 116 *sandhis*, 213 leaves. The book is very long, thick, on broad talipat leaves, very small and neat handwriting, old, but in good order.

92. No. 1502. *Rámáyanam,* hexameter version.

The *Suntara cándam* complete.

Yuddha cándam—down to *Ravana's* full preparation for war, 42nd to 64th *sandhi,* 116 leaves remain.

The book is somewhat long, thick, old, very slightly injured, narrow palm leaves.

93. No. 1503. *Rámáyanam,* prose version of the *Yuddha cándam,* from the 93rd to the 107th *sarga* 1—92nd wanting.

From the grief of *Mandoti,* wife of *Rávana,* to the end of the war.

The book is of medium size, a little injured.

94. No. 1504. *Rámáyanam,* hexameters.

By *Tirumálayya.*

The *Uttara candam,* 1st to 12th *sandhi,* 12th has 12 stanzas, 18th—62nd the end; but the 19th *sandhi* has only 29 stanzas; 28 leaves are missing, 54 remain.

The genealogy of *Râvana*—the war with *Ráma*—the story of *Sita,* with *Lava, Cusa, &c.*

95. No. 1529. *Bhishma pránatyóga vrütantam,* prose.

An account from the *Bhâratam* of the death of *Bhishma,* general of the *Kauravas,* slain by an arrow, or rocket—and laying his soul at the feet of *Krishna,* offering praise; not finished.

The book is short, of medium thickness, old, a little injured, large and coarse handwriting.

96. No. 1664. Sect. 2. *Bháratam,* hexameters; the *ádi parvam* from the 1st to 3rd *sandhi,* and 35 stanzas of the 4th—90 leaves, down to the birth of the *Pándavas.*

For sect. 1, see XXVII.

97. No. 1702. *Bháratam,* and sundries.

—'*Aranya parvam,* 3rd to 6th *adhyayam.*

—*Virata* ,, 11 *adhyayas* complete; both are in hexameters.

Sundry fragments.

Gâuli sacunam, lizard omens, 4 *kanda* stanzas.

Virupacsha linga, 13 stanzas, praise of *Siva,* incomplete.

Two *kirtanas* on *Siva* and *Vishnu.*

Nîti slócas ethical.

Jyotisham—5 or 6 *slocas* astrology, fractional arithmetic, 15 leaves.

The book, as a whole, is somewhat long, thick, old, tolerable order.

98. No. 1705. *Bhâirava rayana sangatya,* hexameters: from ½ of 2nd *sandhi* to ½ of the 4th.

Bhairava rája was of the lunar race, some details as to his power and majesty; incomplete, 50 leaves remain.

The book is somewhat long, of medium thickness, in good order.

99. No. 1707. Sect. 2. *Bála Rámáyanam,* an epitome for schools.

XXV. SAIVA.

1. No. 1251. Anthology: various pieces, in the measure termed *ragale,* long lines, and rapid metre.

—*Guru ragale,* praise to *Siva* in which the word *guru* is very often repeated.

—*Shadacshara ragale,* on the six lettered *mantra, O'm-na-ma-si-va-yi.*

—*Saruna Basava ragale,* praise in which the words "O protector Basava" often recur. By *Sómanaca.*

Linga ragale, praise of the *Sâiva* symbol, the word *linga* very often recurring.

—*Bhîmakésvara ragale,* praise written by *Bhîma cavi.*

—*Manóvegárada nirasana ragale,* on renouncing all sensual desires and affections.

—*Bhakti binna hada ragale,* on the adoration by faithful devotees to *Siva.*

—*Basavésvara pāvadala ragale,* on the incarnation of *Siva's* vehicle, in the person of *Basava.*

—*Mâitura Ramâiyyana ragale.*

A son of *Ráma nát'ha,* a *Brahman,* enquired of his mother concerning the *dîpali* festival, when she told him that *Parvati* was his sister, and *Siva* his brother-in-law. In consequence he went on a pilgrimage to *Câilasa. Siva* being pleased, took the boy and his mother into his *vimánam,* or car; and carried them both to *Cáilasa.*

The book is short, of medium thickness, in good order, neat handwriting.

2. No. 1271. Two pieces.

1.) *Révana Siddhésvara purána.*

By *Bómmarasana,* hexameters.

A young ascetic (termed *Balà yogisvara*) completely dressed, issued from a *Siva linga*, and received the name of *Révana siddha*. As a general instructor of mankind, he taught the *Sáiva* system; and among others, to *Agastya;* he discoursed of all the *Sáiva* fanes; he married three hundred daughters of kings. A son of his named *Rudra muni* was installed, and anointed by his father, as head *guru*. *Revana* then re-entered the *Saiva* symbol, and became one with *Siva:* complete.

2.) *Bichhadana cheritra,* composite stanzas.

By *Guru linga vibhù.*

Siva put on the disguise of a mendicant; and going about, had intercourse with many persons (*sexualiter*); *Krishna* saw, and praised him: breaks off; being much damaged.

The book is somewhat long, of medium thickness, old, and very much damaged.

3. No. 1291. *Nandi mahatmyam; vâidica* hexameters: 24 *sandhis* complete.

Siva had, for some cause, given his *sa-rupa* (or likeness) to *Nandi,* his bullock vehicle. On *Nandi* going to deliver a message to *Parvati* she rose up mistaking him for *Siva.*

Nandi was troubled; but taking advice from a devotee, he did penance, whereupon *Siva* appeared, and restored to him his proper bullock form.

The book is long, thin, talipat leaves, in general good order.

4. No. 1339. *Siva advâita sácâra;* splendor of the *Sāiva* rule; termed a *siddhantam,* or orthodox book.

By *Padma rája mahat:* hexameters; said to be delivered by *Nandikésvara* to his votary *Sanatcumára:* 9 *sandhis.*

Outlines; the glory of the five lettered charm—the superiority of *Isvara;* the excellence of *Siva*—the glory of the sacred beads—the value of *vibhûti* (or cowdung ashes). On *Câma dhênu,* the cow of plenty; *Tripura dahana,* burning of three towns—birth or origin of *Ganga*—censure of the *Vaishnava* system; *Siva* gave instruction to *Brahma* and *Vishnu.* On the order, or rule of *Saiva* homage. Description of hell (*naraca varna*), complete.

Compare No. 1542 *infra.*

This book is long, of medium thickness, old, in general good order.

5. No. 1341. *Saiva* economics: but without title, or name of author; three feet metre—19 *sandhis* complete.

The different sections are termed *padhadi*, which is understood to mean also mode, or manner of conduct.

1.	*guru karuna*	p :	the kindness of a teacher.
2.	*lingatichaya*	p :	specialties on the *Saiva* symbol.
3.	*ishta linga*	p :	
4.	*linga vidura nidarisina*	p :	
5.	*gnána*	p :	on the knowledge, or spirituality, and its increase.
6.	*gnani verddhana*	p :	
7.	*sacásaca*	p :	friendship, and enmity.
8.	*yóga*	p :	asceticism.
9.	*viti vasa*	p :	on fate or necessity.
10.	*jyotisha*	p :	astrology.
11.	*vipra*	p :	conduct of a *Brahman*.
12.	*raja nîti*	p :	„ of a king.
13.	*stri*	p :	„ of a woman.
14.	*vésya*	p :	„ of a courtezan.
15.	*nîti*	p :	ethical : with a few others.

The book is of medium length, somewhat thick, damaged at the beginning and ending.

6. No. 1347. Two legends.

1.) *Utpátti déva charitra*—composite stanzas, 7 *sandhis*, complete.

A king of Gujerat was named *Utpattam*. At a time when he was discoursing about *Siva*, and rendering him homage, *Siva* visibly appeared to him, and bestowed on him beatification.

2.) *Cherima charitra,* hexameters.

By *Cherima,* 11 *sandhis* complete.

Basida-cayan, a *yanam*, or celestial of *Siva's* world, was caused to be born on earth, as a king ; and he taught a *Pandya* king, (also a *gana* incarnate) the *Saiva* system. Both attended the *Ponambalam* (or golden hall) when *Siva* danced there, and were delighted by the performance. In the end *Siva* received both back again, as celestials, to his own world, restoring their former position.

The book is long, of medium thicknes, slightly injured by insects.

7. No. 1361. Sect. 1. *Sóma nat'ha charitra*, legend of a royal ascetic, composite stanzas, leaf 1—146 complete. Attributed to *Náreda* as visitor of the upper, medium, and lower worlds.

In *Saurashtra désa* he saw a want of equity, as to punishing the evil, and rewarding the good : the world was going to ruin by reason of crime. He reported the state of matters to *Paramésvara* (the supreme) who, on hearing the same, sent *gana sréshta*, a chief celestial to be born, from the womb of the queen of *Sóma nát'ha,* king of that country. His incarnation was in order to

punish the evil, and protect the good. Particulars of the birth, training and amusements of the king's son are given. On going out to hunt if he aimed at any particular bird, in a bush, or tree, all the birds therein fell down dead. He shewed skill in deciding law suits, brought before the king. He married, and for some time lived as a *suca jivi*, or epicure. In the end, he adopted the *pitambara*, or tawny robe of ascetics, and employed himself in teaching religious doctrine; and finally returned to the world of *Siva*. (The tale seems to imply a change from the *Jáina* to the *Saiva* religion).

For sect. 2, see XXIV.

The book is somewhat long, of medium thickness, old, and slightly damaged.

8. No. 1365. *Ravi kirti*, legend of a king, composite stanzas; leaf 1—124, not complete.

Description of a king—his jewels—his queen—crowning—death of his son—going on pilgrimage,—and in the end obtaining *Siva sa uchcha*, unity with the divine nature, with a few other matters, designed to insinuate the *Saiva* credence.

The book is of medium length, thick, old, and very much damaged by worms, and breaking.

9. No. 1373. Two books, and various chants.

1.) *Sâundra puránam*, fragment, composite stanzas, 6th to 17th *sandhi* leaf 29—95, does not finish.

Pushpadhatta a celestial of *Sivás* world by command of *Siva*, was born on earth from the womb of a *Nambi*, and received two names *Saundra* and *Nambi*. *Siva* assumed an illusive form: came and superintended the ceremonies at birth, and naming; and, in due time, taught him the mysteries of the *Siva tatva* system, or the true way. The young man married, and lived with his wife according to the *Sáiva* rules. He made pilgrimages to sacred places, and bathing pools, and in the end, was beatified; returning to his celestial home.

2.) *Nambi ragale*, 19 *st'halas* (places) or chapters, leaf 1—90 complete

The aforesaid *Pushpadhatta* by the order of *Siva* was sent to earth. He was grieved and said, "I cannot live without the presence of *Siva*" and *Siva* replied, "I will often come and see you." In consequence of the confidence (*nambekai*) thus conveyed, the incarnate celestial was called *Nambi*; and as being *lóca-sundâra* (world-beauty) he also received the epithet of *Sâundara* (handsome). Hence the story in both is similar, but the authors, and the stanzas used, differ; being two poetical versious of one legend.

Appended chants are—

Malhana ragale, praise by a gifted devotee.

Hampeya ragale, praise of *Siva.*

Cala gana nat'hama ragale, praise by a king, gifted with poetical skill by *Siva.*

Cala gana Perumále ragale, the like.

Mahima ragale, on the glory of *Siva.*

Mâit'huna Ramâiyya ragale, praise by a *Brahman* who became *Siva's* cousin.

The preceding six chants are brief; and each one complete.

The book is long, thick, old, yet in tolerable order.

10. No. 1408. *Bharatésvara charitra*, *sringadi* metre.

Bharata, a king of *Hastinapuri*, had three sons named *Ravi kirti*, *Meghésvara*, and *Virinjaya* (sun-fame, cloud-lord, conquest-hero). These three in consequence of studying the *vedanta* system, abandoned all the pleasures of their father's court; first causing *Ananta virya*, the son of *Virinjaya* to be crowned; and, while the three brothers were journeying on their way towards *Cailasa*. *Ravi kirti* told to his two younger brothers the glory of *Siva*; the pains and troubles of domestic life, as householders; and the principles of the *tatva* philosophy. Hence the fiction is a vehicle for *Saiva* teaching.

The book is of medium length, old, on talipat leaves, injured at the edges; the order of sections, and leaves transposeed.

11. No. 1424. Three centos, poetry.

1.) *Retnacaradésvara satacam.*

By *Sringara cavi hamsa rája*, composite stanzas. The author invokes *Siva* asking favor and compassion, in return for ascetic virtue, and moral conduct: complete.

2.) *Aparájadésvara satacam*, composite stanzas. Since happiness is not attainable by household duties, and family cares, the devotee renounces these, and implores *Siva* to have compassion on him: complete.

3.) *Trilóca satacam; kanda* stanzas.

On *Sverga*, heaven, *madhya* earth, *naraca* hell—description of them. The seven inferior, and seven upper worlds, the seven *dwipas* continents, and the seven seas, their measures, nature, and kinds of inhabitants: complete. This section is *pauranical*, and not peculiar to any one sect.

The book is of medium size, on talipat leáves, some of them a little injured.

12. No. 1443. Two sections.

1.) *Vaibhóga rayana ástrana,* complete, composite stanzas.

The subject refers to *Trinomalâi* near Madras. The important shrine of *Isvara* at that place, known by the name of *Vaibhógaráya,* described: the section is complete.

2.) *Chúda nát'ha astrana,* composite stanzas.

Nandi the vehicle of *Siva* and *Durvasa muni* mutually cursed each other. Both went to *Siva* to complain. He told them that he himself, coming down to the *Rudra* hill, would remove the effects of the curse from both.

The book is of medium size, old, a little injured.

13. No. 1453. *Maya viváha,* a fragment, composite stanzas—the leaves confused; but the subject is in the *Prabhu linga lîla,* an ultra *Sâiva* work.

Maya the daughter of *Mamacara,* at her own request, was married to *Madhukésvara,* a local god; that is, she became a *dási* or pagoda prostitute. (Vide Vol. 2).

The book is of medium size, old and damaged, rude writing.

14. No. 1457. Four tracts.

1.) *Sivádava satacam,* 75th to 100th stanza praise of *Siva,* combined with the mystic *tatva* system.

2.) *Siva vallabha satacam,* 100 stanzas complete.

On the *Saiva vedanta,* men, and all created beings. and things are a development of deity.

3.) *Aí purusha satacam,* 67 stanzas, incomplete.

The poet prays *Siva* to deliver him from his want of wisdom.

4.) *Basavésa stóttram,* Sanscrit *gadya,* measured prose.

Basava the vehicle of *Siva* is worshipped, through the medium of 108 names, a *satashstóttra.*

The book is short, and thin, on broad talipat leaves, closely written: and in good order.

15. No. 1472. Sect. 3. *Maha déva ragale.*

By *Hariharésvara.*

A devotee acknowledges that he had vainly trusted to this world; and invokes *Siva* for preservation.

Sect 4. *Nilamâuna trivide.*

Nilamâuna is wife of *Basava*—a prayer to her for preservation, by whom not known. See VIII and XIII.

16. No. 1506. *Siva bhakti mahatmyé.*

Stated to be translated from the *Scanda puránam.*

By *Nanja rája:* prose.

1st to 24th *adhyáya,* 70 leaves wanting.

Sixty-three special votaries of *Siva* are enumerated, and an account of them is contained in a Tamil work, entitled *Periya puránam.* This book is on the like subject in Canarese. Legendary accounts of their devoteeism; and, as many of them were without children, *Siva* sent various individuals to remedy this deficiency: details of this *Vilásam* or amusement.

The book is long, of medium thickness, on talipat leaves, in good order.

17. No. 1516. *Sacara Siddhanta sánanda charitra.*

On the special and sole divinity of *Siva:* composite stanzas, 1st to 9th *sandhi* complete.

Nandikésvara narrated to *Sanatcumara* secret instructions received from *Siva,* as following, with proofs from *Védas* and *sastras* on the pre-eminence of *Siva.*

The excellence of the five lettered spell; on the entirely sole supremacy of *Siva*—the excellence of the *rudra* beads. The consuming *Cáma* by *Siva's* forehead eye—the burning of three towns by *Siva* (herein hyperbolically explained by *sverga, madhya, pátála,* heaven, earth, and hell). On the ritual observance of the *Vira Sâiva* way; description of *naraca.* Proper deportment (*guru bhakti*) towards a religious teacher.

18. No. 1518. Five books (three of them *Sâiva*).

1.) *Chuda nat'hanast'hana,* composite stanzas.

On *Rudra giri* and *Sauntara puri, Siva* delivered his vehicle *Nandi* from the effects of a malediction that had caused the said *Nandi* to be born on earth: complete.

2.) *Vâibhóga rájast'hanam,* composite stanzas.

It relates to *Trinomali,* as a place of great fame. At that place there was a distinguished votary of *Siva* termed *Vâibhóga raja*—concerning whom are details in this tract: complete.

3.) *Virupacsha st'hanam,* composite stanzas.

Legend of a temple dedicated to *Siva* under the name of *Virupacsha* (fierce eye) at a place termed *Pampa Cshétra,* on *Héma cuta* a mountain. The fane is known as *mani mandaram* (jewel-house)—details concerning it and the god worshipped there: complete.

4.) *Cáma sastra*, love science; otherwise known as *rati rahasya krama*, mode of sexual intercourse; an erotic piece: 50 hexameters, incomplete.

5.) *Sárada gadya*—prose description of *Sarasvati*, and invocation for her aid.

The book is long, of medium thickness, much injured by worms towards the end.

19. No. 1519. Three subjects; (two of them *Sâiva.*)

1.) *Chenna mulésvara satacam*, 102 composite stanzas, complete: 16 leaves praise of *Siva.*

2.) *Brahma mantra*, praise of *Brahma*—incomplete.

3.) *Anubhavam vrutam:* 56 *asvásas*, praise of *Mallicarjuna.*

The book is long, of medium thickness (77 leaves.)

20. No. 1520. *Paramart'ha pracásica.*

By *Siva yogi*, complete on 52 leaves.

Praise of *Siva*—description of four kinds of *yógam*, or modes of service.

—On restraining the breath, when repeating certain *mantras*, or prayers, description of *japa* or muttered prayer; on the use of beads in counting the repetitions of prayer. On the eight lettered *Sâiva mantra* i. e, *O'm-hîm-hrîm-na-ma-si-va-yi.*

The whole book is sectarial, and of the ascetic kind—it has various *mantras.*

The title—"the splendor of the divine soul" implies the obtaining, by ascetic retirement, the inward light, and sight of deity within the mind. As the book is not large, I should think a translation of the whole might be interesting.

The book is of medium length, thin, on talipat leaves, in good order.

21. No. 1522, *Prabhu linga lila*, composite stanzas, 25 *gatis* or sections complete.

A dispute between *Siva* and *Parvati*—the latter caused a portion of her nature to become incarnate; it followed *Siva* as *Allama Prabhu* in disguise, and *Siva* followed it, various adventures are stated, ending in *Siva* taking the said form of *Parvati* back to *Cáilasa.*

This book may be compared with 23. No. 1548, *infra.* Two different books bear this title—one of them is *Vira Sâiva.*

The book is of medium size, and in good order.

22. No. 1525. Two pieces.

1.) *Siva bhaktara ragale; dwipada* metre.

An account of twenty special votaries of *Siva;* who observing their regularity and good conduct on earth, appeared to them personally: took them into his *vimánam*, (celestial car) and translated them to his own world; honoring them there by placing them near his own special presence.

2.) *Saiva siddhantam—kanda* stanzas.

On the error, or fault of the *lâukica* class, or worldly persons; that is householders, family men. The ascetic worship, and service of *Siva* explained, stanza 1—99 wanting; 100 to 800, but not regular, nor complete.

The book is of medium size, old, talipat leaves, the end diverse in appearance.

23. No. 1526. Five tracts.

1.) *Yógánga vibhúshana*, composite stanzas, in six parts, complete.

Parama Siva gnána tatva upadésam, instruction in the mystic truth of the heavenly *Siva*.

2.) *Satguru rahasyam*—stanzas, nine parts complete.

Discrimination as to finite or mortal, and eternal—immortal—on the inward faculties of the body (sensitive soul?) and on the difference of both body, and sensitive soul, from the never-dying spirit.

3.) *Calyána-isvara*, 102 stanzas complete. *Siva satya art'ha rahasyam*, mystery of the true meaning of the *Saiva* way; an account of *Saiva* worship.

4.) *Sárúpa amrita*, stanzas, three sections, complete.

The ambrosia of assimilation to the form of *Siva*, in *Siva's* world.

5.) *Vrishabha gita*, stanzas—two leaves, incomplete, praise of *Nandi* the vehicle of *Siva*.

24. No. 1541. *Shadst'hala gnána sárámritam*, measured prose.

By *Kontáda siddhésvara deveru*.

On the mystic system of the *Saivas*.

It contains,

—*Linga bhédam*, difference of symbols.
—*Lingótbhavam*—origin of the symbol.
—*Prána linga*—on the life.
—*Vibhúti*—on cow-dung ashes.
—*Rúdrácsha*—on sacred beads.
—*Prasáda*—food offered, and other matters.

A leaf, at the end, contains praise of *Siva;* and the *pancha Brahma mantra*, or spell used when putting cow-dung ashes on thirty-two places of the body.

The book is long, and thick, in good order.

25. No. 1542. *Sácara siddhanta-cheritra:* composite stanzas.

By *Nandikésvara*—from the 1st to the 10th section.

Matters of a specially *Saiva* character, and leaning to the *vedanta* or *advaita* school. In the *Trimurti*, only *Siva* is worthy of homage: incomplete.

The book is of medium size, very old, and very much damaged at the entire one end of the leaves.

26. No. 1544. *Bichch'ha dána*, on begging alms: composite metre, from the 1st to the 6th *adhyáyam* and 38 stanzas of the 7th.

By *Cumara malayya.*

The legend of *Isvara* or *Siva* going about as a mendicant; and his adventures with wives of *rishis* in the *tara vanam.* On the *ponambalam* or golden hall at *Chitambara;* and on the distress of *Siva*; incomplete. (Such pauranic legends which disgrace the subject of them, must be distinguished from the *Saiva* theology.)

The book is of medium size, old, a little injured by insects.

27. No. 1548. *Prabhu linga líla,* stanzas, 25 *gatas* or chapters complete.

See 17. No. 1522. *Supra.* This seems to be be another copy of the same work; and differing from a Telugu book, with the same title. The one may be founded on the other, or variously modified: at the end five broken leaves. *Virasaiva ragale*—on special devotees.

The book is of medium size, old, damaged by worms, and breaking.

28. No. 1546. *Maláigáiya navara, vachanam,* prose.

The name of *Malâi navara* appears to be that of the compiler; but the book is made up by quotations from many others, or proofs adduced, a few leaves, here and there, are wanting.

The subjects are,

—*Prana linga bhéda vicharam,* an enquiry as to the difference of the soul.

—*Prátma paramátma vichâram,* an enquiry concerning the human, and divine soul; or man and deity.

—*Tanu treya vichâram,* on the *st'húla déha* corporeal body—*Sucshma deha* sensitive, or material soul, and the immortal spirit.

—In the *Trimurti,* the chief is *Siva.*

—On the 10 *avataras* of *Vishnu.*

—On the consecration of a *Saiva* symbol.

—On the *Sâiva bhakti* of *Vishnu,* or the alleged homage of *Siva* by *Vishnu.*

The book is of medium size, old, in some places injured by worms.

29. No. 1559. *Dîcsha bhódè*, composite stanzas; with quotations of *slócas* and *vacyas*, from Sanscrit books.

A compendium of instructions on *Saiva* matters, theological or mystic; the principal tendency being to prove, from competent authorities, that it is advisable to relinquish family cares, and to adopt the ascetic mode of life, as the way to attain to beatification.

The book is of medium size, and in good order.

30. No. 1579. *Hérura hennina sangatya*, the matter of the woman of *Herúr*.

By *Maha deva*, hexameters, 3 *sandhis*, complete.

This woman was named *Nalla makalu Gangai*, and was daughter of a *Saiva* hierophant. She was a devotee of *Siva*. Her father, for the sake of wealth, wished to give her in marriage to a *Jaina* husband. When all was ready she refused; and went to the *Saiva* temple, and remained there crying. *Siva* appeared; and at her desire changed her sex to that of man. After this change, from feminine to masculine, her relatives regarded her as something divine; and by the name of *Mucti nallan*, *he* was honored and praised; until at length *he* attained to *Siva's* paradise. (This is one instance among others, of artifice; as to insinuating what is not plainly taught.)

This book is of medium size, old, damaged by wear.

31. No. 1583. Various matters of the *Saiva* kind; title, and author not known.

—*siva lóca ástánam*, description of *Siva's* paradise.
—*linga st'hala*, on the body, and special parts of it.
—*misrápanam*, union, or mixture of the human body, with deity.
—*karunápanam*, meditation on the divine compassion.

They lean to the *védanta*, or *advâita* system, 48 leaves remain.

The book is short, and thin, without boards.

—A fragment taken out from some book.

32. No. 1587. One complete subject, and a few miscellaneous leaves, *Saiva* in kind.

1.) *Vira Sangayyana sangatya*, hexameters. In 5 *sandhis* complete: tragic tale.

Vira Sangayya, a *Saiva* devotee, married a female devotee named *Chandreni dévi* and brought her to his town. It so happened that a son of *Bhascara*, a king of this town, had before sought her in marriage; and she evaded his demand by introducing a discussion on religious topics, and by instructing him in the *Saiva* way. She then promised him that she would come after ten days (a vague term). In the interval she married a *Saiva* as

above. The king's son came with armed attandants to claim her by force. *Vira Sangayya* dispersed them by his sole arm. The king's son then assumed a disguise, as if he were *Siva;* and came near the other, with deadly intent; when, just as he was drawing his sword, *Siva* himself really appeared and took the king's son, *Vira* the brave, and his wife, with all her relations to his own world. A general slaughter, founded on this marriage, *seems* meant by the allegorical language used.

2.) Various leaves.

—*Prabhu deva vachanam*— prose.

—*Mahadéva acagala vachanam*—prose.

—*Siva sarana ashtacam*—an octave.

—*Vedanta kirrtana* on *Siva*—chant.

These four pieces are *Saiva,* in their religious bearing.

The whole book is short, somewhat thick, old, and much injured by use, and worms.

33. No. 1620. *Svétana sangatya,* composite stanzas, 3 *sandhis.*

Angaja rája had a son named *svéta,* who was a bad, and reprobate character; being guilty of every crime. One day on a flower falling from his hand, he said, *Siva arpanam,* "it is an offering to *Siva*". At the time of his death *Yama* made enquiry, and found that this was the only good act of his life, whereupon his soul was taken to *Rhemba* of *Indra's* world; who instructed him fully in the *Sáiva* way: and rescuing his soul from hell, gave him a title to *Siva's* world: in the middle, and at the end, a few leaves are wanting.

The book is of medium length, thin, old, a little damaged.

34. No. 1647. *Svétana sangatya,* composite stanzas, 3 *sandhis,* some leaves wanting, 38 leaves remain.

Svétana the son of a king was a very vicious character; but one day a flower slipping out of his hand he said 'let it be a sacrifice to *Siva;*' and on that account *Rhemba* was sent to instruct him: she taught him the *Sâiva* doctrine and insured his beatification.

The book is of medium length, thin, old, damaged.

35. No. 1750. Six tracts.

1.) *Yógana vibhūshana,* hexameters; six *bhāgas,* or parts complete.

It treats of human life, from the fœtus state in the womb through various events to the close; the state of domestic life, with family cares, is condemned. The favor of a *guru* should be acquired by means of an ascetic course of life, with *mukti,* or beatification at its close.

2.) *Satguru rahasya,* hexameters.

The secret of a good teacher—9 *bhavas* complete. Various matters on the metaphysical *tatva* system. On the finite, and eternal, or immortal—the bodily, and mental faculties. Discrimination as to sensitive, and rational soul, and the body.

3.) *Kalyánésvaram,* 102 stanzas.

By *Kalyánésvara.*

On zeal for a profession of wisdom, or truth ; order of the *Sáiva* credence, and various matters thereto pertaining.

4.) *Sárúpa amrita,* hexameters, ambrosia of likeness to *Siva.*

In 3 *parich'hedas* complete.

The way to eternity, shewn to a disciple.

5.) *Vrishabha gita,* 101 stanzas complete.

He who embraces the ascetic mode of life, and is diligent in performing the duties thereto belonging will obtain beatification.

6.) *Avaduta gîta*—101 stanzas complete.

The dream, or delusion of domestic life should be relinguished ; and the strictly ascetical system followed. If so, then by the favor of the *guru,* beatification will be obtained.

The book is short, of medium thickness, in good order.

XXVI. Theological, or mystic.

1. No. 1461. Sect. 2. *Zanti Ganēsvara sangatya:* stanzas, 6 *sandhis* complete.

On rewards and *punishments,* consequent to the present life. *Yama's* messengers assemble, and distinguish between those that have done *dhermam* (active benevolence) and those that have merely attened to *karmam* (ritual ceremonies). To the former the pleasures of the five senses in *Indra's* world are given ; and to the latter various punishments in hell, which are detailed. (It would seem, as a corollary, to consign the *Brahmans* to *Naraca*).

For section 1, see XXIV.

The book is of medium size, old, and in good order.

2. No. 1530. *Shadst'hala upadesa.*

By *Cumara Bangu nāt'ha, dvipada* metre, with a *tica,* or prose explanation.

Paramát'ha tatva bodha—instruction in the true heavenly sense, or meaning.

Arranged under the heads of *pinda guru karuna—Siva bhakti—prasáda-prána linga—saruna;* or infancy—education—devotion offerings—life, or soul—absorption, or beatification.

The book is of medium size, on broad talipat leaves, partially damaged.

3. No. 1532. *Guru bódhāmrita*—ambrosia of a teacher's instruction; composite stanzas complete; subjects:

On the human body—and the five senses, organs and faculties of body and mind, all are perishable not eternal—the superior importance of the immortal soul, and of eternity (*nityam*) thence inferred, and illustrated.

Some *slócas* on the *panchacshara st'halam* or localities assigned to the five senses; and on the corresponding *sâiva mantra, na-ma-si-va-yi.*

Five short poems on the *rudracsha,* or sacred beads, worn by *Saivas.*

The book is of medium size, in general good order.

4. No. 1537. *Mantra gopiya.*

By *Siddha Ramayya,* metaphysics; and termed *samádi yóga,* or mysteries of the *Brahmans.* Six tracts.

1.) *Góvésvara vachana,* prose by *Góvésvara,* and *mantra gópiya,* mystery of the charm: 25 various stanzas in Canarese, complete.

2.) *Siva stottra,* Sanscrit, complete, praise of *Siva.*

3.) *Samádi tatva vishayam:* in Sanscrit *slócas* with a *tíca* in Canarese complete.

On the mystery of the *tatva* system.

[*Tatvam* is truth; but the term is technically applied to instruction, as to bodily members, seat of vitality—sentient, and spiritual soul.]

4.) *Siva tatva gnána bódhana.*

Canarese verse, with prose explanation, without beginning or ending; twelve loose irregular leaves. On *Sâiva* metaphysics.

5.) *Yóga tatvam,* Sanscrit *slócas* with Canarese *tíca* 7 leaves, without ending or beginning, on ascetical metaphysics.

6.) *Vedanta tatvam,* Canarese prose, yet with a *tíca* in plainer language.

—Only three leaves, not finished.

On the reality of unreality—all existence being included in *Tat* (the pronoun that) used to designate deity.

The book is long, and thin, slightly damaged: the age of leaves, and the handwirting differ.

5. No. 1545. *Prabhu dévara vachana.*

By *Cumara Banga nát'ha.*

Concerning god. It is otherwise termed *paramart'ha tatva bódhana,* instruction on the heavenly meaning of truth (or metaphysics). Canarese stanzas, with a *tíca* in prose.

Ten stanzas are added in praise of *Basava,* and twenty others on the *Sâiva* symbol.

The book is long, of medium thickness, old, in general good order.

6. No. 1547. *Linga charitra,* in 91 *prasangas* or short discourses.

Sentences, or proverbial philosophy; the subjects ranging from the formation of the fœtus through the ordinary details of life, to the attainment of metaphysical knowledge (the *tatvam*) and ultimately beatification. It is ascetic, moral and somewhat theological in kind, but *Sâiva* also: as indicated by the names *Isáni,* and *Mahésvari.*

The book is long, of medium thickness, and would be in good order, only that about 20 leaves are gnawed, eating out words: which is a pity; since this book has value, as a sectarial exposition.

At the end 3 leaves Sanscrit, on arithmetic.

7. No. 1555. *Shad st'hala tilaca,* a compendium of instruction to a disciple.

1.) On the qualities, and excellence of the *Sâiva* symbol.

2.) A disciple enquires of his teacher concerning the insipid modes of family life, and the teacher replies; insisting on the relinquishment of worldly goods, and secular cares; and on the importance of an ascetic or devotional life.

3.) A disciple asks his teacher concerning the unprofitableness of all other systems: and the teacher replies insisting on the superiority of the *Sáiva* system.

4.) The *dícshada,* or initiation, and instruction in the principles of the *Sáiva* system.

5.) The disciple being now initiated the teacher instructs him as to the means of obtaining bodily support, or a livelihood.

6.) The disciple is instructed as to duties and offices required from him, towards his preceptor.

7. Instruction as to the *satyriya,* or good works connected with the *Sâiva* mode of homage.

8.) Instruction on the excellence of cow-dung ashes, smearing parts of the body.

9.) The like as to wearing the *rudracsha,* or sacred beads.

10.) The like, on the excellence of what is termed the royal *mantra,* or five lettered charm *na, ma, si, va, yi.*

11.) A tale, by *Sanatcumara,* on the value of *tirt'has,* or bathing pools, extracted from the *Brahmánda puránam,* for the guidance of the disciple.

12.) On the excellence of the *Siva prasádam,* or partaking of the food offered to *Siva.*

13.) On *Siva níti,* or *Sâiva* ethics.

14.) *Shadst'hala upadésa,* instruction on six special places in the human body; considered to be the residence of the divine spirit; and on the obtaining beatification thereby.

15.) *Siva púja áchara bhakti,* on the proper deportment of a hierophant in conducting *Sâiva* homage.

16.) A tale, or legend concerning the *surupa,* nature, or form of *Siva.*

17.) On the mode of offering food to *Siva,* eating of it, and giving of it to others.

18.) *Linga bhédam,* diversity of the symbol; *svámi* the god, *átma* the soul, *guru* the teacher, as indicated by the symbol.

19.) The happiness of union with the symbol; sometimes metaphorically used of the material form; but more especially absorption into deity.

(20. The *sárupa,* nature or mode of existence after union with deity.

[The western mind would require a full acquaintance with very ancient discussions as to masculine, and feminine (positive, and negative) causation of the universe, before it could see any thing but absurdity in such a book as this: the grand Hindu doctrine of *absorption into deity* goes one step beyond the Christian system. The metaphysical argument of Addison may there apply—to wit, that all finite natures may continue, throughout eternity, to approach the Infinite Essence, without ever reaching it.]

This book is long, of medium thickness, old, and, in some places, damaged.

7½. No. 1585. *Satguru rahasya,* secret of a true teacher, composite stanzas. In 9 *sandhis* complete.

On ascetic zeal as to relinguishing family—all secular affairs, &c. On the conquest of the five senses. Three differences discriminated, or ignorant—medium—intellectual, men. On *chitta vrutti* – the state of the soul, when released from the body. On the delusion of the world.

These subjects are treated in a mystical way: and the attainments needful in order to obtain beatification are stated in a manner very different from local legends; but still on the ground of human merit. The treatise appears to be isoteric.

One leaf appended—a chant on the *vedanta* system.

This book is short, of medium thickness, old, injured, and perishing: it should be renewed in another copy.

8. No. 1632. *Siddha yôga mála:* prose 110 leaves: on supernatural asceticism.

If any *muni-isvara,* or sage, do *tapas* (penance) he becomes a *yogisvara* (or saint.)

After a great while he becomes chief of ascetics. To various kinds of penance various gods are attributed, according to rank. On passing up those grades, and after a very long time, the *pattam,* or crown of *déva Indra* will be obtained.

[This book comes nearer to the notions of the *Bauddhas* and *Jâinas* than is usual with *Saiva* or *Vâishnava* works: it also indicates whence Romish ideas of saintship, and canonization were derived].

Appended is *sandhya vandana lacshana* Sanscrit, *grant'ha* letter, 21 leaves, on *Brahmanical* modes of homage, morning, noon, and evening.

The book is very short, of medium thickness, old, damaged by worms.

XXVII. Tales.

1. No. 1275. *Sâundara puránam,* hexameters, 19 *sandhis,* complete. Adventures of three *Sâiva ganas.*

Siva told *Pushpadhatta* one of his attendants that he, with two of *Parvati's* attendants, named *Kanacavati* and *Kánt'ha málé,* should go, and be born on earth, as king's son, and as king's daughters; enjoying all pleasures; and if called, he would appear to them. The *gana* was known on earth by the name of *Sundara* (beautiful) and, after all sorts of earthly happiness, was taken back to *Siva's* world see XXVI.

The book is of medium size, old and damaged.

2. No. 1309. Sect. 2. *Rucmangada charitra* composite stanzas.

By *Púrna Sóma* (full-moon) 1st to 6th *sandhi* the rest wanting.

The story of a king who strictly observed the fast of the eleventh lunar day. A female named *Mohini*, with whom he lived, enticed him, by every contrivance to break that fast, but in vain. In revenge she contrived to draw his son into a suspicious situation, and then falsely accused him to his father, who ordered his son to be killed. *Vishnu* came, and gave to the son beatification.

It seems to be a variation from the Telugu tale of *Sárangadhara*. For section 1, see XXII.

2¼. No. 1218. Section 2. *Hariyabantana cat'ha; yecha ganam* metre.

—without beginning or ending, 30 leaves: may be best noted from a more perfect copy. See IX. 19. No. 1430. 8, 2 *infra* and other copies in Mackenzie M. S S.

2½. No. 1294. Section 1. *Aîrávatam*, hexameters complete.

At a ceremony known as *Gaja gáuri vrata*, when an image was made by women of *Indra's* white elephant, *Konti dêvi*, mother of *Arjuna*, not being invited, complained to her son, who to appease her went to *Indra's* world ; and brought away the real *Aîrávata*, and gave it to her ; that she might render homage to it, in preference to the image used in the aforesaid ceremony.

3. No. 1316. Section 1. *Ráma nát'hana cat'ha*, tale of *Ráma nat'ha*.

Composite stanzas, 1st to 9th *asvásam* more wanting. see 1412 *infra* (also 1335, 1340).

A king had two wives. The elder wife had borne him a son, and the younger wife fell in love with this son. [Counterpart to Theseus, Phaedra and Hippolytus.] On his declining her advances she accused him to the king her husband, and his father, who directed his son to be beheaded. *Indra* interposed and restored the son to life.

For Sect. 2, 3, see XIII and for Sect. 4, see XXXII.

4. No. 1317. Two books.

1.) *Vicrama vilása*, entertainment about *Vicramaditya*, hexameters.

By *Vira rája*, 23 *sandhis*.

Chandragupta was a king of Ougein. His daughter married a *Brahman*, and *Vicrama* was their son ; his attainments ; his wonderful throne ; his conquests &c., &c. to his death. The splendor and acts of *Vicramaditya* complete.

2.) *Krishna Arjuna samvata prasangam*; *yecha ganam* metre, incomplete.

Krishna on a journey went some distance and slept. The next morning he arose, and went to his ablutions. While pouring out water, *Gayan* a *Gandharba* was passing over head in the air; and, without looking down, allowed spittle to fall from his mouth into the hand of *Krishna*; who vowed to pursue, and kill the *gandharba*. *Gayan* took refuge with *Siva*, who could not protect him. By the council of *Náréda* he sought aid from *Arjuna*. The two heroes came into contact; and, after some flourishes about their weapons, the matter was made up.

The book is of medium size, on broad talipat leaves, in good order.

5. No. 1318. *Nága cumárana cat'ha.*

By *Bahu vali*, composite stanzas 1st to 5th *asvása*, and 6 leaves over, but not finished.

At *Canaka pura* (gold town) in the *Magadha desa*, a king named *Jayantaran* (conqueror) by his beloved wife *Prit'hivi devi* had a son named *Naga Cumara* (snake-son).

By his skill in knowledge he overcame a *betála* (or demon), conquered every valiant man, and many kings; he laid hold of lions and *sardulas* (tigers or panthers) and overcame them: so far (mere poetical romance.)

The book is of medium size, on talipat leaves, recent, perfect order.

6. No. 1322. *Anjana devi charitra.*

By *Tarala máyana chetti*, composite metre, 15 *sandhis* or sections complete.

Mahéndra rája of *Mahéndrapuram* by *Manó vega*, his queen, had a daughter named *Anjana dévi*. On the hill *Cáilasa* she formed an irregular marriage with *Prabanjana*, son of *Prahláda* of *Aditya puram*; and, as she was found to be pregnant, her relatives drove her out into the wilderness. On a hill *Hanumán* was born to this woman. *Prati ravi rája* took the mother and her child; and delivered them over to *Prabanjana*. After a time *Hanumán* becoming known to *Ráma* gained his confidence; and received a ring to carry it to *Sita*, which he accomplished.

The book is of medium size, on talipat leaves, in good order.

[It is against the ordinary derivation *vál-nara* (a tail-man) or monkey; and rather indicates *vana-nara*, a forester.]

7. No. 1323. *Vijaya cumára cad'ha.*

Yecha ganam metre—complete.

A romance, *Chandra sec'hara* king of *Chandra pura* had a son named *Vijaya cumára*. A *yacshi* (ogress) took him up into the air; and when

passing through, he invoked *Agni devi;* when the goddess forced the ogress to relinquish her prey. *Vijaya cumara* fell into a wilderness, and there was laid hold of by a *racshasi* named *Ractacshi* (blood-eye) who at the time, had a king's daughter named *Chandra muc'hi* (moon-face) in captivity. *Vijaya cumara* killed the savage, and also *Bhimasura*, her son: and took the damsel to his capital, where he married her. At an advanced period of life he became an ascetic, and was beatified.

The book is of medium length, thin, in very good order.

8. No. 1324. Two books.

1.) *Sárngadhara cat'ha, yecha ganam* metre, complete: see No. 1419 *infra.*

2.) *Kariya bantana cat'ha, yécha ganam.*

A romance. *Mára bhúpa* king of *Dara puram*, by his queen *Bhana vanta*, had a son named *Kariya* (or *Hariya*) *bantana*. *Mohangini* daughter of a *Ballala raya* of *Hala bédu* was married to him. On his way to receive her an ogress named *Pundarica* fell in love with him. Her mother *Hidimba* was displeased thereby; she killed him; and *Pundarica* entered the fire with his body. The affianced queen's daughter afterwards came to the place, and grieved for her own loss; but perceiving the law of fate, consequent to some sin in a former birth, she was comforted, and ultimately beatified.

The book is of medium size, the 1st part in good order, the 2nd very greatly injured.

9. No. 1328. *Vara móhana tarangini.*

By *Kanaca dásóttama—sringadi* metre. From the 1st to 32nd *sandhi*, the rest wanting.

A tale (founded on the *puránas*) of *Cámá's* being burnt to ashes see IX. 6 No. 1338.

This book is long, and thick, old, and damaged.

10. No. 1330. Two books.

1.) *Rucmangadana charitra.*

By *Tipéndra daniya seshá*, composite stanzas—7 *sandhis*: complete.

Rucmangada was a king, who by rigidly observing the *éca dasa vrata* or fast on the 11th lunar day, in honor of *Vishnu*, was likely to obtain beatification. *Yama* went to *Brahma*, and complained as to his probable loss: *Brahma* sent a *Móhini* or loose female, to cause him to break his vow. The king saw her, and became enamoured; taking her to his palace; when the king's son saw her, and also became impassioned; and as he could not otherwise

accomplish his wish he attempted the life of his father with a sword ; but *Hari* just then interposed, on behalf of his votary the king, and took him to his own world.

This is a variation from the usual tale *v. supra* 2. No. 1309.

2.) The story of the '*Aranya parvam* of the *Bháratam*, 12 leaves, composite stanzas.

The penance of *Arjuna*—his return to the town of *Amrtavati*—saluted on his return ; was met by his father *Indra*, who mounted him on a car, and sent him on his way ; the beginning wanting, and it does not finish.

The entire book is long, and thin, on talipat leaves, in good order.

11. No. 1333. *Matana Móhini cat'ha* complete. See No. 1416. *infra*.

The book is of medium size, old, somewhat damaged.

12. No. 1334. *Samantaca mani cat'ha ; sringadi* metre, unfinished.

A ruby, or other precious jewel was found by a forester of *Hanuman's* tribe, named *Jambuvantam* : *Krishna* heard of it, and made war on him to gain the jewel. *Jambuvantam* came and gave the jewel, together with his daughter to *Krishna*, through the medium of *Satyabhaumi*—*Krishna* gave the jewel to his favorite wife *Rucmini*.

The book is long, and thin, in good order, large handwriting.

13. No. 1335. Fragment of *Ráma nat'hana cat'ha*, 7 *asvásas* 1st to 3rd *sandhi*. See 1412 *infra*, and other notices.

This book is long, thin, old, damaged.

14. No. 1336. *Svetangani cat'hé, sringadi* metre, 26 *sandhis* complete.

Jaya sec'hara a king, having no son, did penance to *Isvara ;* and, in consequence a son named *Vicrama* was born. When this son came of age he saw a *racshasa* taking through the air the daughter of a king of *Cashmir*, her name being *Kanjajari*. He slew the savage ; and, in the end, married the said king's daughter : poetical romance.

The book is long, of medium thickness, old, and much damaged by worms.

15. No. 1340. *Ráma nát'hana cat'ha*.

By *Paradhára sótara Ráma*—composite metre, fragment, 9th *sandhi* 6th to 9th *asvása* see 1412 *infra*. The book is long, of medium thickness, in good order.

16. No. 1344. Sect. 2. *Rucmangada charitra*, hexameters.

The loose leaves were assorted 1—39 wanting, 40—140 found, but with intermediate leaves wanting : then 1—50 found, but leaves in the midst missing.

The tale of a king tempted to break the fast of the 11th lunar day. Sect. 1. IX.

The entire book is of medium size, slightly injured.

17. No. 1345. *Ambikà vijayam*, composite stanzas: leaf 7—244, some deficient in the midst.

Yama having laid hold of *Marcandeya* a youth, the latter appealed to *Siva*, who interposed ; delivered *Marcandeya* ; and made him a *Chiranjivi*, or immortal. *Vecta bhija* a king conquered in all quarters ; founded *Téjópati* (lord of light) a town—and other matters. The title has a reference to *Parvati*.

The book is somewhat long, thick, on talipat leaves, in tolerable order.

18. No. 1353. *Abhinava dasa cumara cheritra*. By *Chaúnda rája*, 1—13 *asvásas*, composite stanzas, incomplete.

Rája hamsa had ten sons, only one of them born in the usual way ; the others the gift of some god, by dreams, &c. These ten sons he sent out to conquer (*dic vijayam*) in all quarters. A detail of their adventures is given. The ten names are fictitious, not in common use ; and the whole is apparently puerile invention.

The book is of medium size, on talipat leaves, one broken, half remains, otherwise in good order.

18½. No. 1356. *Ráma nat'ha cat'ha*, composite stanzas: incomplete.

Campana rája caused *Ráma nát'ha* his son to be made *Yuvanarája*, or crown prince. Intrigues of a woman, &c. see other notices.

The book is of medium size, and much damaged.

19. No. 1359. *Varángana charitra*.

By *Tarini pandita*—composite stanzas 8 sandhis, incomplete: 47 leaves, said to be taken from *puranas*.

Dherma sena's son, *Varángana* and *Subana rája's* daughter *Manmati* were married in consequence of a *svayam varam*, or invitation to king's sons, by proclamation. Various opposing kings were overcome in the contest, by *Varángana*—so far only.

The book is of medium length, thin, on talipat leaves, old, damaged.

20. No. 1360. *Rucmangada charitra.*

By *Púrna sóma,* (full-moon) composite stanzas. 9 *sandhis* complete on 93 leaves, *Vasishta* to *Mánobata* from the *Narédiya puránam.*

A king named *Rucmangada* of the solar line had a son named *Dhermangada.* The king strictly observed the 11th lunar day as a fast: but was seduced by a *Mohini* to break it, which he would not do. In revenge she falsely accused his son, whom the king unjustly ordered to be punished, see other notices. It appears that there are two ways of narrating this tale, by different authors.

The book is of medium size, in good order.

21. No. 1362. *Rucmangada charitra.*

By *Chicka upadhaya*—composite stanzas in 10 *asvasas,* complete: said to be from the *Náradîya puránam;* told by *Vasishta* to *Mandhata.*

Rucmangada of the solar line, strictly observed the *écadasa vrata. Mohini* in vain solicited him to break it: she attempted to seduce his son to her wishes; and on failure falsely accused the son, &c. as in other notices.

The book is of medium length, somewhat thick, on talipat leaves, old, and damaged; especially at the end.

22. No. 1363. *Rucmangada, charitra,* composite stanzas 8 *sandhis,* complete on 96 leaves, 30 left blank.

Same subject as above.

The book is of medium length, thick, old, and damaged.

23. No. 1367. *Nombugalu cat'ha,* tales of the lame, composite stanzas.

The book contains details concerning various lame women, with seemingly fictitious names, and minute statements, as to their modes of homage to various gods, and of offerings made to *Brahmans;* tending to shew various benefits resulting from such offerings—some long life—some cure of diseases—other advantages, classed under the four divisions of *dherma, art'ha, cáma, mocsha,* or beneficence, wealth, sexual pleasure, beatification. A few of the names are,

1. *Ananta rutta nombi.* 2, *Siddhara nombi.* 3, *Ravi vatara nombi.* 4, *Sruta scandata nombi.* 5, *Sapta jóti nombi.* 6, *Karma nirjamiya nombi.* 7, *Nagara panchamîya nombi.* 8, *Nava nidhi bandharata nombi* and seven others, indicating fictitious construction, in order to serve a purpose, which is sufficiently plain. The book is complete.

At the end two leaves *lóca surúpa* on 7 upper and 7 lower worlds, 7 seas and continents, 7 mountains, &c.

The book as a whole, is of medium length, thin, on broad talipat leaves, in good order.

24. No. 1369. *Ráma nát'ha cat'ha,* composite stanzas—8th to 12th *sandhi* not complete.

Campana udiyar's son *Rama,* when playing at tennis with his companions, saw the ball fly into the apartment of his father's younger wife. On going to ask for it, she solicited him to her purpose : and, on his denial, accused him to his father, &c.

Leaf 1—54 wanting ; others at the end also.

The book is long, and thin, old, damaged.

25. No. 1372. *Báddisa putale cat'ha.*

By *Bálalóchana,* prose—a complete, and very good copy (usually known as *Bhója dvitrimsati cat'ha*).

Indra gave to *Vicramaditya,* a highly ornamented, and jewelled throne ; the steps being supported by 32 statues. When *Bhója raja* attempted to mount this throne, each of the statues (being each one an imprisoned nymph) told him a tale of *Vicramaditya's* liberality, or excellence ; abashed by which he retired, each tale closing by calling him to do something parallel before he presumed to ascend. It is therefore an oblique instruction to kings ; only that many of the alleged virtues are forced, and fanciful ; and tend too much towards profuse gifts to flatterers, and idlers about a court.

The book is long, of medium thickness, recent.

26. No. 1375. Sect. 3. *Rucmangada cat'ha,* fragment of 6 leaves, Telugu letter.

On *Yama's* complaint that his interests suffered owing to *Rucmangada's* rigid observance of the 11th lunar day fast, *Maya* was sent by *Brahma.* She came, as a handsome woman *(Mohini)* and the king married her : she urged him to break the fast. On his refusal she asked him to cut off his son's head, as a sacrifice to her—which was done ; when *Vishnu* appeared, and gave beatification to both father and son. See next No.

Five other leaves, each one on a different subject—praise of *Ganapati ;* of *Sárata* or *Sarasvati*—ethical distichs—prosody ; *mantras,* used with offerings to *Siva* and *Krishna.*

As a whole, the book is thin, leaves of differing length, old.

27. No. 1377. *Ráma nát'ha cat'ha.*

Composite stanzas, 104 leaves incomplete.

Tale of *Campana raya.* His son *Rama* was playing at tennis when the ball flew into the apartment of the king's young wife. On going to ask for it, she invited him to come inside to her; and on his declining to do so, she accused him to the king; who ordered him to be beheaded. The *mantri* spared the young man, and shewed the king the blood of a bird. When the king's dominions were invaded his conscience accused him: the minister then told the truth; and pointed out where the young man then was: so far.

The book is of medium size, many leaves are broken, and only halves remain.

28. No. 1378. *Sanatcumára cat'ha.*

By *Bommaras ana sringadi* metre. 17 *sandhis* complete—poetical romance.

In *Hastinapuri* the king *Visvasena* had a son named *Sanatcumara* born with all sorts of advantages, and happiness. One day, when setting out to conquer enemies, his horse carried him away to a forest—the said horse being an illusive form. In that forest he conquered a *Yacsha*; married eight daughters of *Banuvegan* a *Vidhyádhara;* and associated with one hundred daughters of a *Gandharba;* till hearing that his father and mother grieved at his absence he went back, with his wives; and carrying also many rare presents, received from their fathers and others. He came to *Hastinapuri:* he there married the daughter of *Suratan;* and was crowned, in succession to to his aged father. After ruling some time, with especial luxury, he made over his crown to his son *Vijaya Cumara;* and in zeal became a *váiragi* (ascetic) ultimately obtaining beatification.

[Such is a genuine "Eastern Eclogue" and a summary of eastern court morality].

One leaf from the *Raghu vamsa* is appended—praise of *Aja,* doing sacrifice by a *Brahman,* who then visited him.

The book is somewhat long, of medium thickness, in good order.

29. No. 1379. *Tribhuvana tilaca.*

By *Virupa raya* 27 *sandhis* a poem.

A romance with some historical reference: *Cheramangan* ruled in *Mahódaya* a town in the *Kérala désam.* He relinquished his kingdom, and became a *vanaprast'ha,* or anchorite, at *Chicka nat'ha cshétram,* as a devotee to *Siva:* who appeared to him, and told him to go back, and rule a while longer; promising to return whenever he heard the sound of the rings on the kings ancles, as a call. He ruled for a time; and on giving the signal, *Siva* appeared, and gave him beatification; bestowing the crown on *Sâiva gana nayaca:* complete.

The book is of medium length, thick, recent, and in good order.

30. No. 1380. *Rucmangada charitra.*

By *Púrna sóma*—7 *sandhis*, composite metre complete, see above, and also No. 1414 *infra.*

The book is of medium size, rather old, and worm eaten.

31. No. 1384. *Rucmangada charitra.*

By *Púrna sóma*—composite stanzas.

The book is of medium size, very old, and greatly damaged; leaves, and one board broken.

32. No. 1391. Two tales.

1.) *Kariya bantana cadhè*, complete.

By *Sambdiyya, yecha ganam* metre, see No. 1324. Sect 2. *supra.*

2.) *Sárangadhara cat'hè*, incomplete.

By *Sambdiyya, yecha ganam* metre subject as in No. 1419 *infra* —but this copy only proceeds as far as *Sarangadhara's* exposure in a forest. The book is of medium length, old, and damaged: at the end 5 leaves damaged ⅓ gone.

33. No. 1392. *Akrúra charitra.*

By *Sóma nat'ha*,—composite stanzas, 1st to 8th *sandhi* not finished.

Akrúra was chief counseller to *Camusa* (Cambyses ?) uncle to *Krishna* details of the *avatara* of *Vishnu* as *Krishna*—his intercourse with *gopis* *Akrura* praised the god incarnate, *Krishna* held discourse with him; and related to him various moral matters—the killing of *Camusa*—*Krishna* released two celestials imprisoned by *Camusa*—*Akrúra* became a devout follower of *Krishna;* who ruled prosperously in *Dwaraca.*

The book is of medium size, rather old, in good order.

[There is (as far as I know) an unobserved coincidence between accounts of the infancy of *Krishna* in the 10th book of the *Bhágavatam*, and the infancy of Cyrus, as narrated by Herodotus; but the name of the father of Cyrus is given to *Krishnas* uncle. Cyrus was probably *Kaikhosroes*. The Hebrew word in Isaiah is Krush (or Coresh) *na* at the end is enclitic, indicating deity. The Greek orthography *Kuros* (or Cyrus) misleads. I have little doubt that the history of Cyrus was known to those that first wrote about *Krishna.*]

34. No. 1393. *Akrura charitra.*

Another copy, same subject; but this differs as to the number of stanzas in each *sandhi;* and this also wants the preface, contained in the preceding copy.

It contains 9 *sandhis* complete, only that nine leaves, 35—43 are wanting.

The book is extra medium in size, rather old, in tolerable order.

35. No. 1397, *Tribhuvana tilaca.* Another copy, complete, see 29 No. 1379 *supra.*

The book is of medium size, on talipat leaves, in good order.

36. No. 1401. *Ballála raya cadhé.*

4th to 15th *sandhi*, composite stanzas.

leaf 1—32 and 120---150 wanting.

[Dialectical variations in names require notice. The Sanscrit *Prahláda* becomes in Tamil *Prakuládan*, and in Canarese it appears is *Ballála*; a name borne by *Hoisála* kings.]

Hiranyacasipu had obtained gifts from *Brahma*, and in consequence troubled both gods and men. His son was a devout follower of *Vishnu*; and *Prahláda* was therefore greatly oppressed by his father. In this state of things *Vishnu* assumed the *Narasinha avatára;* killed *Hiranyacasipu*; and gave the kingdon to his son. Such is the subject—merely an episode, translated from the *Bhágavatam.*

The book is of medium length, old, touched by insects, tolerable order.

37. No. 1403 *Matana Mohini cát'hè.*

By *Narasinha*, see No. 1416 *infra.*

The book is of medium size, (leaves 1, 14, 24, wanting) very old, and much damaged.

38. No. 1405. *Girijà kalyána.*

By *Gangésa: Yecha ganam* metre.

Girija (mountain born) was the daughter of *Giri raya*—who did penance to *Siva*—the destruction of *Manmata*—the marriage of *Siva* with *Parvati*—her malediction on the *dévatas* or celestials—dispute between *Parvati* and *Ganga*—the birth of *Cumara*—his killing *Taracásura*—releasing celestials imprisoned by him. It is founded on *puranas;* and is complete.

The book is short, and thick, on talipat leaves, in good order.

39. No. 1406. Sect. 1. Story of a king, his habits of doing homage to *Siva*; a mere fragment, leaves 5---10 not ending.

For Section 2, 3, see II.

40. No. 1407. *Davala* containing two tales, both unfinished.

1.) Account of *Kula tilaean*, king of Ougein; his son *Rájéndra's* marriage with a daughter of *Narabalan* of *Hembula puram*—pregnancy, and birth of a son.

2.) *Bharatésvara charitra*, tale of the marriage of *Bharatésvara*, son of *Vrishabhésvara* to *Kontala vati*, daughter of *Divvya rája* of *Kishkinda*; ordinary romance.

The book is short, of medium thickness, old, on talipat leaves, slightly injured.

41. No. 1409. *Kariya bantana cat'hè.*

Yecha ganam metre—incomplete.

See No. 1324 Section 2, *supra.*

This book is short, and thin, injured by worms.

42. No. 1412. *Ráma nát'hana cat'hè.*

By *Paradhára sótara*—fragment.

2nd *sandhi* of 6th *asvasa* composite metre

4th „ 10th „

Story of a young queen's accusation of a king's son to his father: see other notices. It resembles the Telugu tale of *Sarangadhára.*

The book is long, and thick, old, a little damaged.

43. No. 1414. *Rucmangada charitra.*

By *Madavali Narahari*, composite stanzas 9 *sandhis* complete. *Vasishta* to *Mándháta* see No. 1330 *supra* section 1. This copy is by another author, and more diffuse: subject the same.

The book is of medium size, recent.

44. No. 1415. *Matana Móhini cat'ha.*

Leaves 6 and 31 wanting, otherwise complete.

This book is of medium size, very old, and much damaged. See the following No.

45. No. 1416. Two books.

1.) *Matana Móhini cat'hē.*

By *Narasinhanu*, composite stanzas.

11 *adhyáyas*, the 1st and 29th leaves wanting.

Chandra sec'hara of the solar line, was king of *Champaca puram* in the *Malva* country. His wife whom he greatly loved, having died, he sent his son named *Jayasena* to procure and bring *amrıta* (ambrosia) in order to restore her to life. His son went to another *dwipa* (country) and found the

amrita; but on his return, his attention was attracted to a town without inhabitants. A *racshasa* (savage) had gained power to take a young woman named *Matana-Mohini,* whom he there solicited. Her beauty arrested the young man's attention; inducing him to kill the savage, and to take the young woman along with himself: presenting her to his father; whose consent was obtained, and they were married.

2.) *Herūra henniña sangatya,* tale of a woman of *Herūr.* 3 *sandhis.*

By *Maha deva*—composite stanzas.

21st and 38th leaves wanting, otherwise complete.

A *Saiva* devotee named *Malái nát'ha,* and his wife *Siva varrtai* had a daughter named *Gangai.* The mother was accustomed to pay trifling homage from time to time, to a *sâiva* symbol. One day the daughter went with her; and her mind, in consequence, became fixed on *Siva,* she was affianced to a *Jaina* man; but as she did not consent, and her mind was firm in the *saiva* way, *Siva* appeared, and she obtained beatification.

The book is of medium size, old, a little injured.

46. No. 1418. *Rucmangada cat'hē.*

By *Madavali Narahari,* composite metre.

8 *sandhis* complete. See 43. No. 1414. *supra.*

This book is of medium size, slightly damaged.

47. No. 1419. *Sárangadhára cat'hē.*

By *Sambayya* son of *Siddhaiyya.*

Yecha ganam, or mixed metre; complete.

The wife of *Rajéndra,* by favor of *Siva* had a son named *Sárangadhára:* when he was grown up to maturity, a young wife, or mistress of the king, named *Chitrangi* tried all arts to induce the young man to associate with her, in vain. She then falsely accused him to the king: who ordered his arms and legs to be cut off. In that crippled state, he was exposed, and left in a forest; when *Mahéndra* a *rishi,* took pity on him, carried him to his hermitage, and tended him, till his arms and legs grew again, as before: something supernatural being mixed up with the tale. He then took him back to the king, and queen and caused him to be crowned: restoring to life *Chitrangi* whom the king had caused to be slain.

[According to another version *Sarangadhara* became a *Siddhésvara,* or magician.]

The tale is popular.

The book is of medium size, in good order.

47½. No. 1420. *Dhermáparicsha.*

By *Vrata vilása*, composite stanzas. In 10 *asvásas*, or sections.

A series of tales concerning various individuals several of them mentioned in the *Bháratam* and in other works. The object appears to be to elucidate equity by examples.

The book is of medium size, in good order.

48. No. 1439. *Rucmangada charitra.*

By *Chicka upadhyayya*, composite metre, the 5th *asvása*, and other 6 leaves.

In this chapter the genealogy of *Rucmangada*—his going to a mountain, and there marrying a deceptive female named *Mohini*: see other notices. This fragment is long, very thin, injured by worms.

49. No. 1444. Tale of two brothers: *yecha ganam* metre—incomplete.

Vajrama cuttan a king, by the favor of *Siva* had two sons, named *Sóma séc'hara* and *Siddha séc'hara;* a description of their training is given . but much is wanting, see 1447 *infra*.

This book is of medium size, and much injured.

50. No. 1445. *Vetála pancha vimsati cat'hē; tripadi*, or three feet lines.

The twenty-five tales of *Vicramáditya*, a *Sanniyasi*, and a familiar demon; who proposed sphinx-like riddles for solution, in a series of tales; herein contained: complete.

The book is of medium size, and in good order.

51. No. 1447. Two tales.

1.) *Ch'hora cat'hé* tale of thieves.

By *Mallicarjuna raya, tripadi* metre.

In 6 *sandhis*, complete.

Vajrama Cuta rája, by favor of *Siva* had two sons, named *Sóma séc'hara* and *Siddha sec'hara*—they went to many countries, and plundered, or robbed extensively, so as to become notorious—they also made various loose marriages; and, amassing great wealth by plunder, came back to their own place, and lived prosperously.

2.) *Chickayyana sangatya*, hexameters.

In 9 *sandhis* complete.

Amala dévi was married to a *Brahman*, who died when she was young soon after his death she had a son named *Chickayya*. In order to get the money needful for his marriage he went out into highways, and committed

many robberies. At length he met with a woman of good disposition; by whose counsel he left off such bad courses. She instructed him in the *Sáiva* doctrine; and, in the end, he was admitted among the celestials of *Siva's* world.

The book is of medium size, old, worn at the edges.

52. No. 1452. *Sáhasa Bhíma vishayam.*

By *Cavi retna:* composite stanzas.

1st *aswása* wanting, 2nd to 10th the end.

The adventures of *Bhîma*, or *Bhîmaséna*, the second (or *Ajax*) of the five *Pándavas*; selected from the *Bháratam:* among others his being sent with supplies to a cannibal, and killing the monster—his dashing out *Duryodhana's* brains with a mace—and down to the instalment of *Dherma rája;* restored to his kingdom.

The book is of medium size, without boards damaged.

53. No. 1467. *Rámana cat'hē.*

13 *sandhis* complete—composite stanzas.

Ráma nat'ha a king's son, solicited by his father's younger wife, and then falsely accused, by her, to his father; who ordered his son's head to be cut off. The king's *mantri* contrived to spare him; and after removing him out of the way for a time, brought about a reconciliation; and restored him to his father—whose invading enemies he subdued. It differs, in details, from the *Sárangadhara cat'hē.*

The book is of medium size, somewhat thick, tolerable order.

54. No. 1514. *Ch'hora Cat'hē—yecha ganam* or mixed metre, complete.

Vajrama cuta raya of the solar line, having long reigned, without having a son, to succeed him, was grieved. At length by the favor of *Siva,* two twin sons named *Sóma sec'hara* and *Chittra sec'hara* were born to him; after they grew up to manhood they went to different countries around, and became distinguished robbers; plundering all whom they met with: they also married many wives. At length they returned home, settled, and married in a more regular way—until, in the end, *Siva* took them to *Cailasa.* i. e. they died.

The book is long, of medium thickness, in tolerable order.

54½. No. 1515. Minstrelsy.

Immadi Campana dhora was a chieftain of *Bangalore.* These chants celebrate his exploits, his going to other places around, conquering and plundering. Fighting with other chieftains, or kings. This border

minstrelsy was sung before him; and as Mysore forms the highlands of the Carnatic, so these songs may be compared to Scottish pibrochs; but accompanied by the *vina* or Indian lute. One chant is taken from the *Prabhu linga lila*.

The book is short, of medium thickness, in tolerable order.

55. No. 1534. *Ch'hora cat'hē, yecha gānam* metre—of the romance kind, and got up in varied style to please the ear.

Sóma sec'hara and *Chittra sec'hara* two kings' sons, as above, plundered; defiled the wives of others; and otherwise acted with violence; compare with above notices.

The book is of medium size, old, leaves wanting in the middle, others damaged.

56. No. 1539. *Bhâiravēsvara cat'hē* hexameters, complete in 5 *asvásas* 64 leaves.

Bhâirava was a king who having variously served, and praised *Siva* at length obtained beatification. This book contains the story of his life, and acts; intended to subserve the *Sâiva* system.

The book is of medium size, on broad talipat leaves, old, but in good order.

57. No. 1550. Two tracts.

1.) *Vira Bhadra dêva charitra*—composite stanzas, 3 *sandhis*, not finished.

By *Virésvara cavi.*

The puranical legend of *Dácsha* the last of the 9 *Brahmádicas*, or patriarchs—his sacrifice—and its motive, hatred towards *Siva*: not concluded.

2.) *Parasáda charitra*; composite metre.

By *Vira narya cavi.*

The book is long, thin, old, some leaves broken.

58. No. 1551. *Siva gana charitra.*

By *Zánta Vira dêsica,* composite stanzas. In 42 *sandhis*, or sections complete.

Preceding notices of imperfect copies as *Svétana cat'hè,* do not contain the full intent, as an indirect vehicle of *Saiva* teaching.

Svéta was every way a profligate, as aforesaid; one day returning from gathering flowers he let one fall into a well, and jestingly gave it to *Siva.* On account of this offering *Yama* conveyed him in a car to *Svérga,* where

Rembhá took a liking to him; and told him various tales of the *ganas* (celestials) of *Siva's* world; the main end of the book. One loose leaf has praise of *Sîva.*

The book is of medium size, in good order.

59. No. 1563. *Bich'hatana charitra.*

By *Guru linga vibhu,* composite stanzas, 3 *sandhis* complete.

Krishna was amusing himself with the *gopis* of *Vrindavanam* 16,000 in number, when *Siva* visited him in the shape of a mendicant, with a skull in his hand; attracting the attention of the said females to himself. He gave the skull to *Krishna;* with a charge to him to fill it with human blood, and then to deliver it back again. In consequence of this order, in the war between the *Káuras* and *Pándavas*, he filled the skull to the height of seven palm trees, with human gore, and then gave it back to *Siva.*

[This is a *Sâiva* improvement on the *Bhagavat gita.*]

The book is short, of medium thickness in tolerable order.

60. No. 1564. *Guru bhakti Yandara charitra,* hexameters, 6 *sandhis* complete.

By *Prása bhúshana.*

The story of a king's son named *Guru bhakti Yándara*, and a pagoda *dási*, or female slave of the god (or of *brahmans*) named *Práudhavati* (matronly female). He fell in love with her: and, on her declining his solicitations, forced her; whereupon she gave him lessons herein contained, on the subject of caste-distinctions, and against urging any females of high descent or family (*brahmanical* being higher than regal) and on the evil of a contrary course of conduct. He is represented as being so much affected thereby, that he plucked out his eyes, and cut off his tongue with his sword; and was just about to cut off his own head; when *Siva* appeared, stayed his hand, and gave to both of them a place in his paradise; that is, both died. [It seems a caution to giddy kings' sons not to poach on *brahmanical* demesnes.]

The book is of medium size, rather old, and a little damaged.

61. No. 1566. *Vajrabahu cat'ha*, a tale, hexameters; incomplete.

It is intimated that this tale contains the mystery of *Vira Sáiva* books, but perhaps the statement is apocryphal.

Vajra bahu having embraced the *Vira Sáiva* credence procured to himself a *betála* or familiar-demon. He married a *Gandharba* female, (or celestial chorister,) or *dási.* He killed an *asura* named *Ghora* (or cruel.) He was favored by *Siva:* beginning and ending deficient: 54 leaves remain.

The book is of medium size, thin, on broad talipat leaves, in good order.

62. No. 1573. *Siddha Rámésvara Charitra.*

By *Raghavanca pandita,* composite stanzas, 9 *adhyáyas,* leaves defective.

Siddha Ráma would appear to have been a magician, or wonder-worker, of ancient celebrity mentioned as such, and as a convert to the *Vira Sáivas* in the *Prabhu linga lila.* The narrative of his actions, with praise to *Siva,* form the matter of the work: leaves 1—4, 12—22, 26—31, 40, 48, 50, 58, &c. wanting.

The book is of small size, on talipat leaves, old, in tolerable order.

63. No. 1581. *Sarvagnya tripadi,* triplet metre, 1—16 *sandhis* incomplete.

A variety of tales, intended to illustrate the benefit of relinquishing family life, and following an ascetic course—giving up secular goods, and seeking, by favour of a *guru,* beatification. *Iham* and *param* (time present, and futurity) compared. It leans to the mystic theology of the *Sáivas.*

The book is short, of medium thickness, on narrow leaves, injured.

64. No. 1582. *Bich'hatana cavya.*

By *Utprécsha Vallábha*; two copies.

1st copy 1st to 6th *padadhi*—17 leaves.

2nd „ 31st to 40th „ the end 7 leaves see 59 *supra*—but this has a much larger proportion of Sanscrit.

1st copy short, on palm leaves injured.

2nd „ longer on talipat leaves broken.

65. No. 1592. *Chennica Rámanya sangatya,* fragment of 22 leaves in the middle. It relates to *Ráma,* son of *Campana rája* playing at tennis with a friend: the ball flying into the window of *Retnaji's* apartment, &c, see other notices: *supra.*

This book is of medium length, thin, no boards—half leaves; useless.

66. No. 1610. *Jivandhara charitra.*

By *Bhascara cavi,* hexameters.

In 17 *sandhis,* incomplete.

Satyandhara was a king, who reposed too much confidence in a *mantri,* or perhaps a favorite, named *Kashtangaracan.* This person plotted to kill him, and obtain possession of his wife. The killing the king was brought

about. The queen went away into a wilderness; and there bore a son named *Jîvandhara*; who—after marrying five several wives, took up arms against *Kashtangaracan*; killed him; and took possession of his father's throne.

The book is of medium size, on talipat leaves, in general good order.

67. No. 1614. *Bharatésva váibhavam.*

By *Sumanáli* hexameters, leaf 77 to 288 incomplete.

Tale of a king named *Bharata* who had many women at his court; with all descriptions of music, and musical tunes, which are specified. He also equalled *Hari* (or *Krīshna*) who associated with 16000 *gopis*, in like manner conversing with many women; yet he remained childless. At length he did penance to *Isvara:* who, in his own person (*sácshàt*) became born as a child of the said *Bharata*, under the name of *Jagatésvara.* After the usual interval this son was crowned; and his father obtained union with *Siva*, in the celestial world.

[Such like effusions must be judged according to the rules of *Alancáram:* which sanction hyperbole, and extravagance.]

The book is short and thick, a little injured.

68. No. 1655. *Subhagini soni.* The beauty, composite stanzas 174 leaves, complete.

There are many copies of this book, or bearing the same title, which is not literally translateable, but means the beautiful woman. It appears to be made up of various tales, all of them of an amorous kind; and different passages are taken out in various specimens.

The wife of a king *Sura bhavati* and her companions described. Their amusements: ornaments of the said female described. Intercourse between husband and wife. Conversations repeated; amatory descriptions.

In the *Ch'hora cat'ha* the two brothers are represented as singing, while journeying, a chant with this same title, but that is distinct from the series of tales.

The book is of medium length, thick, old very much damaged.

68½. Duplicate.—No. 1655. *Subhagini soni, padya cávyam* 1—31 *sandhi* so far only complete. A series of tales, see other notices leaf 1—152.

The book is of medium size, slightly injured.

69. No. 1656. *Subhagini soni.*

—a fragment of 27 leaves as far as the 7th *sandhi*—medium length, talipat leaves, in good order.

70. No. 1657. *Subhagini soni*—composite stanzas—incomplete.

Jaya sec'hara a king, by his wife *Sura bhavati* had a son named *Vicrama* and another named *Jestu campa.* The former being in *Cashmir* saw the daughter of *Savantara* named *Canjéri*, being carried away through the air, by a *racshasa.* He killed the savage; and released *Canjeri*—her genealogy, birth, &c. Beyond damaged, and illegible.

The book is short, of medium thickness, injured by worms.

71. No. 1658. *Subhagini soni*, fragment of 38 leaves: and referring to the above *Vicrama.* The book is short, and damaged by worms.

72. No. 1659. Sect. 2. *Subhagini soni*, fragment of 64 palm leaves, as far as to the 7th *sandhi.* For sect. 1, see VIII.

73. No. 1660. Sect. 1. *Subhagini soni*, hexameters, 74 leaves, incomplete.

The above *Vicrama* with his wife, here named *Airávati* lived some time together in a wilderness. Occasion is taken to give details, according to the Hindu *ars amoris*, and poetical description of person. *Airávati* gave birth to a son named *Saundara*, or beautiful; with other matters. For section 2 see XVIII.

74. No. 1661. *Subhagini soni, 29 sandhis* on 145 leaves, incomplete.

This book is somewhat long, and thick, old, several leaves broken.

75. No. 1662. *Subhagini soni*, composite stanzas—209 leaves, incomplete.

The above *Surabhavati* queen, with her son *Vicrama* went out to hunt; defect of water in the wilderness—civilities rendered by one named *Pushpadhatta;* continuation of hunting—placing a *Sáiva* symbol, in the forest, and rendering it homage, according to the *kédara vrata;* with details unfinished.

The book is of medium length, thick, in tolerable order.

76. No. 1663. Two books.

1.) *Subhagîni soni.* Composite stanzas, 35 *sandhis*, and would be complete, only from the 33rd leaf, 15 leaves are wanting, 68 remain.

2.) *Ráma nát'ha cat'hè*—composite stanzas.

The tale of a son of *Campana rája*, falsely accused by his father's younger wife—see foregoing notices.

The entire book is very long, and somewhat thick; very small, and close writing: a little injured by insects.

77. No. 1664. Sect. 1. *Subhagini soni;* as far as the 8th *sandhis* only.

Jaya sec'hara a king had two sons named *Vicrama* and *Jesta Campana* —their skill and bravery : see above and following notices.

For section 2 see XXIV.

78. No. 1665. *Subhugini soni,* hexameters, 152 leaves, not in regular order, incomplete.

By favor of *Siva* a king named *Jaya sec'hara,* had two sons named *Vicrama* and *Jyest'ha Campana*—description of their beauty of person—skill—bravery—this last exemplified in *Vicrama's* rescuing *Canjeri* of *Cashmir* from a savage ; and afterwards marrying her. Tale of *Vasanta* a kings' daughter whose husband was dead, and whose lover offered his head, to *Kálaká dévi* the village goddess, who restored him to life, and also *Mat'hura* the husband ; with some other, and like fictions.

The book is somewhat long, of medium thickness, on broad talipat leaves, in good order.

79. No. 1666. *Subhagini soni,* hexameters, 116 leaves broken, and incomplete.

Vicrama herein appears as a special devotee of *Siva;* account of his obtaining *sauchyam,* or absorption.

The book is short, of medium thickness, leaves broken in the midst.

79½. No. 1667. *Subhagini soni—padya cávyam* 1—26 *sandhi*—so far only.

The book is of medium size, old, and somewhat injured.

80. No. 1668. *Subhagini soni,* hexameters, 53 leaves, incomplete.

On the amours of *Vicrama* with his wife *Airavati,* in a wilderness—like in subject to No. 1660 *supra.*

The book is long, of medium thickness, injured by insects.

81. No. 1669. *Subhagini soni*—composite stanzas, as far as the 20th *sandhi,* incomplete.

On *Vicrama* as before. His daring exemplified in two instances. 1.) in rescuing *Canjeri* daughter of a *Cashmir* king from a *racshasa,* and seeing her well married. 2.) in offering his head to *Kálaca dévi* favoring *Vasanté* whose dead husband *Mat'hura* was thereby restored to her. Other details ; some *ut supra.*

The book is rather long, and thick, in good order.

82. No. 1670. *Subhagini soni*—composite stanzas as far as the 12th *sandhi* incomplete, as in the preceding, only with less of the tales 100 leaves. The book is of medium size, slightly injured.

83. No. 1671. *Harischandra cat'hè*, hexameters, from 1st to 5th *sandhi*—incomplete, see various notices under XXIV, this escaped classification there; and is not out of place here, 72 leaves are regular some 20 more not so, broken, &c.

The book is of medium size, damaged only at the end.

84. No. 1673. *Ráma nát'hana cat'hè.*

Composite stanzas, 112 leaves, incomplete.

Campana rája had two wives, one named *Hati para dévi*, and the other one, herein termed *Retnáti;* he being an old man. His son *Ráma* was playing at tennis, when the ball flew in at the window of the younger wife's apartment. On seeing him coming for it, she put on her ornaments, became greatly interested, gently took him by the hand &c. on his declining her advances she tore off her pearl necklace, cast it to the ground, and made marks on her body. Upon the old king's return from hunting she said all this was done by his son *Ráma*. The king ordered him to be beheaded. The *mantri* hid him in a house under ground, and shewed the blood of a bird. On an invasion by foreign enemies the king repented, and the *mantri* explained: restoring *Ráma;* who went against, and conquered the invaders.

[This notice is a little more circumstantial than that on No. 1377 and others.]

The book is of medium size, slightly damaged.

85. No. 1674. Sect. 1. *Ráma nát'hana cat'hè* hexameters, *sandhi* 1—8 not complete: 25 leaves. For section 2 see VIII.

As a whole, the book is of medium size, and in tolerable order.

86. No. 1677. *Ráma nát'hana cat'hè.*

By *Gangayya*, hexameters, 5 *sandhis* incomplete, 80 leaves. Two leaves are added *Védanta* chants. The book is of medium size, a little injured by insects.

87. No. 1679. *Ráma nát'hana cat'hè:* hexameters, 4 *sandhis* incomplete, 42 leaves.

88. No. 1681. The same, parts of two copies.

By *Gangayya.*

One copy has 5 *sandhis*, the other the same number, but wanting a few leaves at the end of the 5th *sandhi.*

The book is of medium length, thick, old, a little damaged.

89. No. 1682. *Harischandra sangatya,* hexameters 11 *sandhis,* complete, only that about 10 are wanting in the midst, 105 remain: see 83 *supra* and former notices.

There is added a chant on *Siriyála* a trader who was a votary of *Siva;* who appeared to him, took him to *Cáilasa* and made him one of his celestials there. Also *sarúpa mantram,* and *asupása gunam.*

The book is somewhat long, and thick, very old, leaves broken.

90. No. 1684. *Ráma nát'ha cat'hé,* see IX. 36.

91. No. 1701. *Subhagini soni,* hexameters from 1st to 26th *sandhi* incomplete.

Account of *Jaya sec'hara rája's* son *Vicrama*—birth—bravery—prowess—liberal disposition as to gifts—conquering an *asura,* and releasing *Canjeri,* a king's daughter—*Vanajàn* (forest born) by the curse of a *muni* was roaming about distracted—*Vicrama* restored him to his senses, and place in society—with like knight errantry; and other matter, as in previous notices.

The book is of medium size, old, a little damaged.

92. No. 1703. The same—another copy, hexameters—1st to 28th *sandhi.*

The book is of medium size, on talipat leaves, old, and a little damaged.

93. No. 1710. *Sárangadhara cat'hè.*

By *Rangha rájéndra:* composite stanzas. In 25 *sandhis* complete.

Chitrangadi, a younger wife of the father of *Sarangadhara* first solicited, and then falsely accused the young man; whose legs in consequence were cut off, and himself exposed in a forest: where a *muni,* or anachorite, restored him. See other foregoing notices. It is properly a Telugu tale.

The book is of medium length, thick, very old, one half of the leaves eaten away by worms, so that only an incoherent half remains.

XXVIII. VAISHNAVA sectarial.

1. No. 1295. Sect. 1. *Murti dhyánam;* hexameters, complete. Panegyrical of *Hari* or *Krishna, Brahma, Sanaca, Sanat cumāra, Druhva, Rudra,* the *dic-pālacas, Prit'hu, Amrita-ganas* (celestials) *Chitra kédu, Prahláda, Gajéndra, Ambarisha, Vasu déva, Akrúra, Bhrigu, Paricshîta, Konti, Rudivyas*—all these gods, and men saw *Hari* in homage *(darsanam);* and, thereby understanding the divine form, uttered praises to *Hari.*

For sect. 2, 3, see XXI.

Sect. 4. *Aja vala*—two *adhyáyas* and 10 stanzas over—incomplete.

This legend elsewhere occurs.

Aja vala a *Brahman* cohabited with a *Pariah* woman, and a daughter was born ; when this daughter became of age, he lived with her in a solitary cave, and had children by her. At his death his eldest son cryed out "*Náráyana* ;" and, because of this invocation, *Vishnu* came, drove away *Yama's* messengers, and gave the *Brahman mukti* or beatification

[The *Saivas* are liberal enough in giving beatitude ; but they do not go beyond this specimen].

Other seven leaves broken, two on medicine, five contain *slócas*, the seven great *rishis* utter their inward mind, in praises of *Ráma*.

The book is short, somewhat thick, injured.

2. No. 1301. *Sesha dherma*, prose.

By *Chicka déva raya*—from 1st to 27th *adhyáya*. It would seem to be abstracted from the Sanscrit *Vishnu dhermōttaram*, of which notices elsewhere occur.

Various kinds of gifts of lands—marriage portions—gift of cows, and of other matters, on *dherma*, *art'ha*, *kàmam*, *mócsha*, the four main accidents, on the Hindu system ; that is beneficence, wealth, pleasure, beatitude ; as being acquired by the foregoing kinds of gifts ; moral rules for the conduct of men, and women. Rules for the worship of *Hari* (*Krĭshna*) by which beatification is stated to be acquired. On donations for the repairs of temples, or of any adjuncts. On the consecration of hierophant *Brahmans*—on the tortures of *naraca* inflicted on sinful beings ; and some other matters ; on the whole presenting the *Vâishnava* system under some of its best aspects.

The book is of medium length, thick, recent, and in good order: many blank leaves at the end. It might merit translation.

3. No. 1395. *Krishna karnamrita tîca*, a comment on the *Krishna* melody.

By *Chella nambé*—the original Sanscrit *slócas* (noted elsewhere) are by *Vilása suca muni*.

Panegyric of *Krĭshna;* eulogy of the *Vedas*, as from God—*Krĭshna* was praised by all the penance performing *munis*—he is the desire of the upper, lower and medium worlds—he is the object of the *Gópi's* love—he is the possessor of all excellencies ; and as such, he must be mentally, and bodily worshipped.

Only one *asvásam*, two others are wanting.

The book is of medium size, very old, one board broken, and many leaves also ; almost useless.

4. No. 1423. *Chúdu kodutta kalyána, yecha ganam,* or mixed metre.

A *Brahman* named *Viprasec'hara* had a daughter, who asked her father to give her in marriage to the god *Rangha ná'tha svami,* at Trichinopoly; he complied with her request, and the god accepted the gift; and, from her placing a chaplet of flowers on the head of the image she acquired the name of *chudu koduttal* 'she who gave the chaplet'. There are elsewhere chants in her name, as if composed by her. The subject is connected with sectarial disputes between *Vâishnavas* and *Sâivas,* in the south.

The book is short, of medium thickness, old, and much injured by worms.

5. No. 1464. Three principal subjects.

1.) Stanzas relative to *Paschama Rangha* at *Seringapatam.*

(1.) On the eight quarters of the heavens; *Krishna* is there, and everywhere.

(2.) Alphabetical verses praising *Hari,* i. e. *Vishnu,* or the *avatára* of *Krishna.*

(3.) *Vâiragyam,* ascetic chants.

(4.) *Krishna lîla,* sports of *Krishna.*

(5.) *Purusha viriga,* a man addresses *Vishnu* asking for a desirable woman, and when one will be given. (6.) *nîti vishayam*—ethical (occasionally thus mingled).

(7.) *Vedanta art'ha* meaning of the *vedanta* system.

2.) *Paschama Rangha mahātmyam* (overlooked under XXII, therewith connected) composite stanzas, 5 *sandhis,* complete.

The tradition that *Gâutama-rishi* first founded the site of the shrine of *Paschama Rangha,* and following details.

3.) *Sringara padangalu,* ornate stanzas.

By *Chicka déva rayalu,* a king of Mysore, or ascribed to him.

The subjects are desultory verses, on the two sexes—and chiefly of an amatory kind: 40 recent blank leaves appended—the book, as a whole, is complete. It is of medium length, thick, slightly injured by insects.

6. No. 1553. *Samghaditya,* 90 composite stanzas.

On the ten *avatáras* of *Vishnu,* their glory. Praise of *Rangha nayaki* the form of *Lacshmi* at Trichinopoly. Large hand writing, as if of a school boy. The book is long, thin, and in good order.

7. No. 1569. *Tatva grantham,* prose.

On the old *Vâishnava* system, followed by *Mádhva.* In two *prasangas,* or discourses, complete.

Jivatma bhédam, the human soul is distinct, or diverse from the divine soul.

—On the three *gunas* or dispositions, i. e. *satvica*, gentleness ; *rájasa*, choler, *támasa* darkness, or depravity.

—*Vishnu* is *sarva yantri*, omnipresent, and he is the origin, or cause of creation.

— An account of the *avatáras* of *Vishnu*,

—Adherence *(bhakti)* to a spiritual teacher, and obedience to his instructions, the way to beatification.

The book is somewhat long, of medium thickness, recent, and in good order.

7½. No. 1621. Various short pieces.

1.) *Hari kirtanagalu*, chants in praise of *Vishnu*, or *Kri̤shna*, by three persons.

1. *Purundhara Vittala dasa ; 2. Késava rayalu ; 3. Kanaca dasa.*

2.) *Vencatésa padyas*, stanzas on *Vishnu* at *Tripeti* including ornate, or amorous verses ; which the *Vaishnava* system favors: language Telugu.

3.) *Vémana padyas*, 37 stanzas, ethical or aphoristical, Telugu incomplete.

4.) *Anna púrna ashtacam*—an octave in praise of a *sacti* of *Siva* at Benares. By *Sancaráchárya*.

This Indian Ceres receives homage of the *sacti* kind, in some places of the Peninsula.

The book is of medium size, very old, and much injured.

8. No. 1652. *Lacshmi svayam varam.*

Lacshmi proclaimed marriageable—a recitative chant, complete.

Epithalamium on the marriage of *Narasinha* with *Lacshmi* ; said to be used, or sung by *dásis*, in *Vaishnava* fanes.

The book is long, of medium thickness, greatly injured by worms.

9. No. 1683. Two books.

1.) *Ranghadamana sangatya*, hexameters ; 49 stanzas, complete.

The author, after describing the majesty, or glory of *Vishnu*, renders him adoration.

2.) *Gita gopala*, chant on *Kri̤shna*.

By *Chicka déva maha rája:* 7 feet lines.

The *púrva* and *uttara bhágas* complete.

Description of the glory and excellency of *Vishnu*. The youthful sports of *Krïshna* among cowherds. The passions, and desires of the *gopis*. Transition to matters of zeal on the obtaining beatitude, by a devotee. Matters

relative to the gift of beatitude, by deity; special praise to the god worshipped, by the author; and some matters as to his royal pedigree, or genealogy.

The book is of medium length, thick, a little worm eaten.

10. No. 1692. Three books.

1.) *Vara mohina tarangini,* composite stanzas, 1st and 2nd *sandhis* only on 16 leaves.

Introduction, and description of *Dwaraca puri,* the capital of *Krishna.*

2.) *Hari lîla,* sports of *Kṛishna.* Composite stanzas, 3 *sandhis* complete, on 25 leaves.

An abridged account of the youthful sports, and adventures of *Krishna.*

3.) A polemical discourse on the supremacy of *Vishnu,* as the creator of *Brahma, Siva, Indra,* the divine *mâtas* or mothers and others; in prose, complete.

The book is of medium size, old, and much damaged, at the beginning.

11. No. 1729. Two books.

1.) *Rámanújara ahanîca, slócas* in Sanscrit, with *dhyánam,* meditation.

Rules for observances at different hours of the day and night, for *Vâishnava* worship, attributed to the *áluvàr* of *Stri Permattúr.*

2.) *Sésha dherma,* prose.

By *Chicka déva rayalu,* or ascribed to him from 1st to 12th *adhyáyas,* and 7 leaves over.

Vide supra 2. No. 1301. From this book it would appear that the moral maxims are founded on *Bhîshma's* lessons to the five *Pándavas,* in the wilderness.

The book is long, thin, and in good order.

XXIX. VEDAS (thereto pertaining).

1. No. 1289. Sect. 2. *Naláyira divya prabandham,* old Tamil language, in the Canarese letter, fragment of 25 leaves, no beginning or ending.

Versions from parts of the *Védas*—the language poetical, obscure, and partly obsolete.

Large hand writing. This section in good order. For Sect. 1. see XXII. 7 *supra.*

XXX. VEDANTA (*Vâishnava*).

1. No. 1285. Section 4. *Kámándakiya nîti sastra, slócas* with *tîca* in Canarese; only 17 leaves, from the 1st *sarga.* On the corporeal

and mental faculties of the human body, mystified on the *tatva vedanta* system.

The entire book is on kingly ethics—see notices under VIII.

2. No. 1320. *Gita Bháratam,* hexameters.

By *Satánánda yogi,* from 23rd to 29th *adhyáyam,* a part of the *Bhagavat gîta* rendered into Canarese, with some additions.

Krishna's instructions to *Arjuna.* On the almighty power, and all inclusiveness ("filling all things") of *Vishnu;* that is from the insect up to man. On the duties proper to the four *colors,* and the four *orders.* On the wisdom of the *Védas* and ultimate beatification from studying them, and books founded on them. On things forbidden, or not to be done. The *Sanc'hya yóga, or* philosophy which deduces concrete things from abstract principles; ignoring deity. Matter *Védantic,* nominalist as to sensible ideas. On the *Sátivîca rájása,* and *támasa* dispositions. Those who are perfect in the stated requirements will attain to beatification : incomplete : the beginning and the ending both wanting.

The book is long, and thin, nearly new, in perfect order.

3. No. 1417. Four books (as being by different authors; but with the appearance of being written upon an agreed plan).

1.) *Késava sataca*—101 *kanda* stanzas, complete.

By *Halabîda Adváitu Ananta.*

On the acts of *Vishnu* in protecting such votaries as *Ahalya, Drâupadi, Prahláda,* and others; and punishing *Rávana Cumbha kerna, Bali, Sisupála, Hiranyacsha, Hiranyacasipu* and others: thus punishing the evil, and protecting the good; with other matter on the *avatáras* of *Vishnu;* leaf 7—10 wanting.

2.) *Njána sanniyása—slócas* 63.

By *Yógéndra svámi,* complete.

On renouncing all subordinate religious distinctions in favor of entire asceticism.

The matters to be renounced are *varna,* caste; *ázramam,* household cares; *indriya,* natural affection; *suc'ha,* sensual pleasure; *ásábása,* passions, &c.; and the ascetical qualities, or practices to be assumed, are *átma sanniyásam,* spiritual devotedness; *stána,* bathing; *sâuch'ha,* feet and hands cleansed; *sandyávandanam,* worship at morning, noon, and evening; *dánda,* the pilgrim staff; *bîch'ha,* living on alms, &c.

This course, if sincere, appears to form the *parama hamsa,* partaker of divinity.

3.) *Dîcsha bódhè,* initiatory instruction.

By *Kérè padmarásárya,* incomplete, composite stanzas. Extracts from the *Védas,* intermixed with *slòcas* in Sanscrit.

Instructions to a disciple on the mystic sense of the *védas*—pantheism, an all-pervading soul; matter only the evolving of deity.

[As Lord Bolingbroke by Pope,

" All are but parts of one stupendous whole,
Whose body NATURE * is and GOD the soul."]

4.) *Anubhava vivéca tatvamasi vácya.*

By *Paranjóti yeti, 3 khandas,* or sections.

Proofs by verses from the *védas,* and *sútras* of other kinds, of the truth of the *vedanta* system; leaf 1—40 deficient.

[The first tract is the popular system; the others lead up to what are considered to be the highest practical and mental attainments].

The book is worth translating. It is of medium size, rather old, a little injured by insects.

4. No. 1688. (Old mark 1758, pen run through it) *Rahasya treyam*—prose, Tamil language in the Canarese letter. The title means " triple mystery;" which is variously understood; the ordinary acceptation is O'M *chit-achit*—God, animate, and inanimate beings, and things.

This book is described as a discourse on the rectified, or orthodox *Vedanta* system: chiefly founded on the *Bhagavat gîta.* O'M and various other ancient *mantras* are collected, and applied to *Náráyana.* It has 1st *Náráyana mantras;* 2nd, the *bhagavat gîta* system; 3rd, details of an unsubstantial world; ideal, and nominalist system.

The book is rather long, thin, a little injured by insects.

XXXI. VIRA SAIVA (or *Jangama*).

1. No. 1274. Eleven tracts.

1.) *Sancara linga satacam,* 121 *kanda* stanzas. Praise of *Siva* by his emblem.

2.) *Jangama mahatmya—slócas* with a *tîca* in Canarese. Glory of the *Jangama* system.

The teacher of that system is more excellent than the *Brahman* teacher, and an ordinary *Jangama* man is more excellent than any one of any of the other eighteen castes, or religions.

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* This, *via* Greece, is the Hindu *Maya, Pracruti, Sacti*; many moralists, and poets are *sacti bhaktis.*

3.) *Linga stóttra, Brahmani shadpati,* 111 stanzas, of a kind of hexameters.

Praise of the emblem; directed, through it, to *Siva.*

4.) *Basavésvara stóttra,* 109 hexameters of the same kind. Praise of the vehicle of *Siva.* The thinking on *Basava* removes all sins: and *Basava* is a suitable object of meditation. [Apis—calf of Aaron, and Jeroboam; *Nandi* of *Sáivas.*]

5.) *Misra shadpati stóttra,* 112 mixed kind of hexameters—Panegyrical.

A description of the votaries of *Siva,* and of the *ganas,* or celestial orders of beings; they are praised, as to their modes of homage.

6.) *Archarani shadpati,* 165 stanzas, hexameters.

Instructions of a teacher to a disciple, on zeal for his mode of credence.

7.) *Misra stóttra,* mixed praise, 111 stanzas, *hushma shadpati,* a kind of hexameters.

A list of illustrious ancient men, and an account of their devotional observances and customs.

8.) *Basava stóttra,* 125 triplets.

Praise of *Basava;* but said to be *tatva adváita* in kind.

9.) *Ashtávarana stóttra,* 131 stanzas.

By *Chinta Rámésvara.*

Panegyric of eight colors, or castes; but on the *adváita védanta* system.

10.) *Misra stóttra,* 109 stanzas.

By *Siddha Rámésvara;* Praise to *Siva,* founded on *adváita* principles.

11.) *Siddhésvara puránata nandyata páta;* 35 stanzas, in praise of a preceptor named *Siddhésvara*---his family title *Tontara siddha.*

By *Zantésa.*

The entire book is of medium size, on broad talipat leaves, in good order.

2. No. 1280. Fragment, 48 leaves, no beginning or ending, prose.

Out of the *shad st'hala,* or six special places, this fragment has the *bhakti st'hala,* and *Mahésvara st'hala.* On devotion to the *guru* teacher, *linga* or symbol, *jangamam* sect. The mode of *puja* or homage, washing the feet of devotees, giving them food, and other matters pertaining to that mode of *Víra Sáiva* credence: (antagonistical to *Brahmanism.*)

The book is of medium size, very old, and damaged.

3. No. 1297. Three books.

1.) *Siva linga charitra*, composite stanzas, complete.

By *Zánta Víra.*

An *arya* or *Brahman* named *Vira Náráyana*, a son of one *Siva linga*, a *Saiva advâita*, upon his father's death, assumed his *guru-pattam*, or authority as a teacher; and taught many people. At length he was taken by the *ganas* (*quasi* angels) of *Siva's* world, on a *Siva vimánam* (celestial car) and carried up to *Câilasa* (the *Sâiva* heaven) where he obtained *sauchyam*, or union with deity.

2.) *Basavésvara pávádava ragalé.*

Praise of the excellency of *Basava*, the vehicle of *Siva*, a term used by *Víra Saivas:* complete.

3.) *Kírtanas*, Chants.

By *Virana Cavi.*

Some are on *Sancari*, the *sacti* of *Sancara* or *Siva* as destroyer, and some on *Siva:* in all 43 leaves.

The book is of medium size, in good order.

4. No. 1404. Section 3. see XIX. 10.

5. No. 1410. Two books.

1.) *Karana hasigè*, *slócas*, with a Canarese version, in *sringadi* metre.

By *Chenna Basavésa.*

This is a sort of summary of doctrine, and practice on the *Jangama* system, by the nephew (also, by some authorities, the son) of the elder *Basava.*

On the five elements. On the five *indriya* or senses. On the *támu treya*—three fold body *st'húla*, corporeal, *sucshma*, material soul, *kárana*, spirit.

[This three fold being is common to Hinduism; and appears to correspond with Hebr. *bacr-ruach-nishmat.* Gr: *sóma, psyche, pneuma.* Latin—*corpus, animus, anima*].

On *andhacárya dushtya*, evils of darkness, or ignorance. On the *shad verga*, six classes; *shad linga*, six symbols, peculiar to this sect.

On the five vital airs—and other matters of the system termed *tatva* (truth), materialism spiritualized.

2.) *Misrápana*, prose, complete.

By *Chenna Basava.*

On the *shad linga*, or six fold symbol. To wit—*áchára l*:— *guru l*:— *Siva l*:—*jangama l*:—*prasáda l*:—*maha l*:—(they are explained in preceding notices of Sanscrit books). Also on the relationship of body and soul: and on (*brutuham*) beatification.

The book is of medium length, thin, on talipat leaves, in good order.

6. No. 1435. *Gana-ádambara*, hexameters.

By *Chenna Basava*, 9 *sandhis*: incomplete. Taken from the *Basava puránam*.

Discrimination among *saiva ganas* (celestials) as to which of them were specially devoted; their splendor, or pomp. To all of them *Siva* is favorable, and has given them honors: legendary tales of them ["intruding on things unseen"?].

The book is long, thin, on broad talipat leaves, some of them much injured.

7. No. 1458. *Karana hasagē*.

By *Chenna Basavēsvara*: a few *slócas* quoted, but the greater part prose.

Two other portions are here noted.

1.) *Bhuvanacósam*, details of the *Brahmándam*, or universe; 7 lower 7 upper worlds, *dwipas*; 7 seas, 7 planetary orbits; on *naraca*, and the *rishi mandalam (Limbo patrum)* or the moon.

2.) *Pindotpatti*, the fœtus, and its growth; and on six accidents, birth, death, sorrow, love, hunger, thirst. (Condition of the book was not noted).

8. No. 1480. Sect. 2. (Attached to a book, Sanscrit, Canarese letter; *β*. A. *c*).

—Leaf 35 and upwards.

Basava vrutantam—details of the *Jangama* system—excellence of the six lettered *mantra*, O'M, *na*, *ma*, *si*, *va*, *yi*: 110 stanzas are upon the said formula, and its power.

Upadésa sangraha, epitome of instruction; *Brihu tatva* 4, *Vedas* 4, *ázramas* 4, *yugas* 4, *acharyam* 4, *dic* 4, (commonly 8) *matam* 4, (places) *Ganga* 4, *Parvati* 4, (fanciful attachment to a particular number) afterwards details of the same.

8½. No. 1507. Five books.

1.) *Ecanta Ramē tande gala ragale*. *Ecantè* was a *Vira Sâiva* devotee at a town called *Ballúr*. He held controversial discussions with the *Jâinas* there, and caused them all to become votaries of *Siva*. He himself was beatified—complete.

2.) *Révana siddhesvara devara ragalè.*

A being came out from a *Sâiva* symbol with the complete form and appointments of a *yogi,* or ascetic. He made pilgrimages to all shrines and bathing pools; and declared to all hearers the excellence of *Siva.* In the end he obtained *sámîpam,* or nearness to *Siva,* complete.

3.) *Gunda Brahmayya sangatyana,* composite stanzas---3 *sandhis* complete.

Gunda Brahmayya was a *Sâiva* devotee: *Siva* came personally to test his devotedness; and gave him such secular good things, as he asked: see another notice under XXXI.

4.) *Herūra hennina sangatya:* composite stanzas 3 *sandhis,* complete.

In a town named *Herúr,* the virgin daughter of *Malla nat'ha,* a *Sâiva* devotee, was named *Gangè.* Her father and mother betrothed her to a *jaina,* against her will; inducing her to reject marriage; taking refuge near a symbol of *Siva,* who appeared to her, and at her request changed her sex to the masculine: she was thenceforward regarded as a being superhuman. See other notices under XXVII. For 5) see XVI.

The book is long, of medium thickness, in some places damaged.

9. No. 1509. *Prabhu linga lila:* composite stanzas, 25 *parvams,* on 98 leaves, complete.

By *Allama prabhu.*

The book is intended to magnify the continence of the *Vira Sâiva* teacher, by tales of a very dubious influence. *Prabhu linga,* a *Vira Sâiva* devotee, having made penance, directed to *Siva,* afterwards instructed disciples in the *Vira Sáiva* credence. *Siva* made special mention of his chastity to *Parvati,* who felt mischievously disposed to test the matter; and to this end, caused an incarnation of her *támasa gunam* only. In this nature a variety of devices were employed to delude, and overcome; which, *seriatim, Prabhu linga* is described as evading. The result is to magnify him and his system. The author, being a distinguished co-operator with the two *Basavas,* possibly designated himself. See Vol: 2.

The book is long, of medium thickness, in good order.

10. No. 1543.—1.) *Prasáda chintāmani,* composite stanzas, 3 *sandhis,* complete.

By *Jadâiya siddha lingésa svámi.*

—Stated to have been delivered in the court of *Chamundi rája* of Mysore, and explaining the essence or substance of the *Vèdas, upanishadas,* and the *itihásas,* or historical remains; acccording to the *ultra Sáiva* system.

2.) *Purádhara sangatya*, composite stanzas, complete.

A glorifying *Siva*, under a title which appears equivalent to the " first man", in the sense of *Svayambhuva*, or self existent. The *Vaishnavas* use the term *parama purusha*, in the like sense. [The two terms appear to be discriminative, as *Paráparam* and *Sarvésparan* are as to Protestants and Roman Catholics.]

3.) On the nature of cycle years, as to what fruits, or results, may be expected: common language; and not sectarial.

The entire book is of medium size, old, and much worm eaten.

11. No. 1552. For section 1, 2, see XIII. 21.

Sect. 3. *Kalyána pura mahima;* glory of *Kalyána*, the site of operations by the elder *Basava:* 7 leaves, complete.

Sect. 4. *Sahasra gana náma*, complete.

One thousand names of celestials.

Sect. 5. *Shadacshara ragali*, 63 *slócas*, with a *tica* in Canarese.

On the six lettered *Vira Saiva* mantra, i. e. *O'm, na, ma, si, va, yi,* in recitative chant.

Sect. 6. *Sarana Basava ragalé.*

Praise of *Basava* the vehicle of *Siva*, by 108 names, as a refuge: complete.

Sect. 7. *Basava déva stottra*, prose.

Praise of the same, with a vedantic bearing, complete.

Sect. 8. *Chenna Basava stottra.*

Praise of the minor *Basava*, second head of a system: complete, but damaged.

Sect. 9. *Basava rája dévara*—on the *tatva* system of *Chenna Basava.*

Sect. 10. *Hara gana mála*—12 rounded stanzas, complete. A list of names of celestials in *Siva's* paradise.

The entire book is of medium size, old, slightly damaged.

12. No. 1556. Four books.

1.) *Vira Sâiva siddhanta gnánam*, 113 easy stanzas, complete.

On *Srüti*, traditional authority; on the *puránas*—on the mental *anubhava* (enjoyment) a peculiar use, by this class, to denote the pleasure of enthusiasm, or religious zeal—on the independence of the mind (stoical sense).

Proofs of the *Vîra Sâiva* system being superior to other, argued from *Guru mati*, the authority of the sectarial head— from the *srüti mati*, tradi-

tional authority, from the *gnána mati*, or mystic authority, and from the *anubhava mati*, or experimental authority.

Hence the *Vira Saiva* credence is argumentatively true (something resembling argument; a great rarity).

2.) *Pindótpatti*—origin of the fœtus; which all Hindus (after the *upanishadas*) make a topic of religion: *slócas*, with *tica* in Canarese, some 15 leaves complete.

Subjects.

—*Trikaranam*, three-fold causation, *manasu* (men's) mind, *vácya*, voice, *káya*, body.
—*Garb'ha utpatti*, on conception in the womb (not medical).
—*Upadésa sangraha*, epitome of instruction.
—*Srî sanniyasam*—on asceticism.
—*Shadushta nirnayam*, description of the six crimes—*Káma, cródha, lóba. móha, &c.*
—The places whence these evils originate in the body, specified.
—*Lóca lacshanulu.* Properties of the world, *dhyána-yóga*—on meditation.
—*Pancha vimsati tatva*—twenty five qualities, spiritualized.

3.) *Chenna Basava mantra gōpiya*, 27 stanzas, with a prose version.

The mystic spell of the younger *Basava*, together with *shad vidha Siva tatvam*, six kinds of qualities inherent in *Siva*,

4.) *Misrāpanam*, mixed offering: prose only; 2 leaves, not finished, *vide supra.*

The whole book is long, and thin, on talipat leaves, slightly damaged.

13. No. 1557. *Basavana anubhava*—prosaic form, unfinished.

A *Vira Sáiva* work, by whom not apparent—on the topics of credence, homage, bathing in pools, devotion, intercommunion; subjects: *Siva bhakti*—devotedness to *Siva; Siva púja*, ritual homage to *Siva; tirtha prasádam*, benefit conferred by bathing-pools; *stottra*, praise, laudation.

The book is of medium size, old, leaves decayed, and broken near the end.

14. No. 1561. *Basava rája dévara vachanam*, prose, complete.

Basava was originally a *ganésvara*, or celestial; and became incarnate. He rendered homage to his god *Siva*—he rejected all family incumbrances —desiring to arrive at the bliss of endless union with *Siva*, he offers prayers to that effect—then discourses on the six distinguishing points, or places:

1.) *Bhakti krama*, order of devotedness, according to the *guru linga* or *Jangama* way.

2.) *Maha prasádam*, the great benefit of drinking the water that has washed the feet of *Sivas* image.

3.) *Sarana gati*, the bliss of refuge with *Siva*.

4.) *Sarvam Siva sreshtam*, *Siva's* excellence, ubiquitious.

5.) *Prána linga*, the living soul.

6.) *Sauchyam*, union with the *linga*, another term for death, or beatification—added three leaves, *Siva stuti*, praise of *Siva*.

15. No. 1562. Twelve tracts.

1.) *Siddha Rámésvara trivadi*, triplets, by *Ráma*, a sage, on the obligatory nature of the *Sáiva* system of homage.

2.) The like title—the author's panegyric of *Basava*.

3.) *Nila ammana trivadi*, panegyric of *Nilamma*, wife of *Basava*.

4.) *'Achára málikâ gadya*, Sanscrit prose.

By *Sóma nát'harya*, in prosaic lines; each line beginning with a distinct letter of the alphabet, panegyric of *Basava*.

5.) *Pancha pracásya gadya*—Sanscrit prosaic lines—same subject; but termed "five splendors."

6.) *Namascára gadya*—Sanscrit.

By *Sánága*—homage to *Basava*.

7.) *Uttárana gadya*, Sanscrit, according to the name, demonstrative.

8.) *Ashtottra satà náma gadya*, Sanscrit. Panegyric of *Basava*, by 108 names.

9.) *Acharangada gadya*—Canarese, rounded stanzas of four *saranás*; each beginning with a letter of the alphabet; from the first to the last letter. Panegyric of *Basava*.

10.) *Siddhésvara trivadi*—Canarese.

Basava is termed *siddhésvara*, as if teacher of the world at large, and praised as one born in the form of *Siva*.

—so far the tracts are severally complete.

11.) *Vrishabha cavacham*, and *Siva cavacham*. "coats of mails"—spells, seeking protection from *Siva*, and his vehicle, Sanscrit—the two are confused together.

12.) *Marala devara vachanam*.

Chants in Canarese on the *Saiva védanta*, the two last incomplete: 70 leaves in all.

The book is of medium size, old, some leaves half broken off.

16. No. 1567. Six books.

1.) *Vibhúti dharana mantra*, *slócas*, a charm or spell when putting on sacred ashes, 5 leaves.

2.) *Nadi vela muruca* a spell 1 leaf incomplete. Praise of *Muruca* (or *Cáma)* for sexual objects.

3.) *Sangili tangida stottram*—composite stanzas.

Praise of *Basava*, 11 leaves incomplete.

4.) *Siddhésvara stottra*—composite stanzas.

Praise of the same—[illegible] leaves, complete.

v: supra 15—10).

5. *Pramata ganagalu*, composite metre.

Praise of *Siva*, as head of celestials, 7 leaves, incomplete.

6.) *Basava puránam, dvipada* metre, 12 leaves, incomplete. This fragment is chiefly on the praise of *Basava*.

—50 leaves in all—two or three talipat leaves are added, containing *mantra* and *yentra* (charm with its diagram) to lay, or restrain a *Brahma racshasa*, or the spirit of one who was an evil *Brahman;* the writing not plain.

The book is short, of medium thickness, old, in good order—1.) and the end fragment, talipat, the rest palm leaves.

17. No. 1568. *Gunda Brahmayyana sangatya*, sectarial tale, triplet measure.

Náreda assumed the disguise of a *jangama* devotee, and carried on a continual disagreement between *Gunda Brahmayya*, and his wife, on religion. At length both parties came to a better understanding; and then *Náreda* taught them the principles of the *Vira Sáiva* credence.

[The *Saivas* do not meddle with *Náreda*, nor he with them: this use of the name is sectarial.]

The conclusion of the book is not found, as the leaves are in irregular order, and the work incomplete. It is of medium size, old, and somewhat damaged.

18. No. 1571. Section 1. *Jangama lingarcharna*. Sanscrit prose, with Canarese *tica*.

On the obligatory nature of *Saiva* devotedness: by this alone, and by no other way, is beatification to be obtained. Instruction as to ascetic forms, and practice. The leaves are confused, 53 remain: incomplete. For Sect. 2: see I. 2. This section is of medium length, thin, a little injured.

19. No. 1572. Two books.

1.) *Nija linga Chickayyana sangatya.* In 4 *sandhis*, triplet metre, complete.

Amala dévi had a son named *Chickayya*. When a young man, he was in the habit of way-laying travellers on the road, and robbing them: his mother and himself living on the proceeds. One day he put on the disguise of a *jangama*, and went to the residence of *Basava* with intention to steal a *linga* of *parasu* stone, that had the property of turning any metals it touched into gold. *Basava* perceiving his intention gave him instructions in the *Vira Saiva* credence, made him a disciple, and gave him the prenomen of *Nija linga*. After some time he was beatified.

2.) *Prasáda sangatya*, hexameters.

In times of yore, a *gandharba* (or celestial chorister) insulted a *muni* (or sage) who uttered a malediction that the celestial should be born a pig. In due course the chorister was so born in the household of one *Pámara*. After being "educated," by *Siva's* favor, and the king's help, the charm was dissolved. The king was not a Mahomedan, and the liberated spirit went to *Siva's* world. [This "eastern tale" may be accepted as genuine].

The book is of medium size, old, through worms and use, ends are broken off, so that the coherence is injured.

20. No. 1575. Four pieces.

1.) *Chitambara sáram*, essence of the spiritual garment. The titles are prefixed of *chitgala linga, chitgala pranama saniyoga*.

The unknown author panegyrises *Basava*; and regards him as teaching the way to beatification, in 246 *kanda* stanzas, complete.

[*Chit* sometimes means animated being; but it has a *Smarta* sense, meaning the subtile essence of deity, filling all space. Being connected with concrete terms *linga* and *ambáram*, these must be taken to be metaphorical; and the meaning of the terms may be "essence of the spiritual symbol, spiritual soul, and most pure spiritual garment." *Dig ambara* is a name of *Siva*; but *chitambara* ignores visible form; and this term was given to the first *Saiva* fane, in the Peninsula; having a sanctuary open to the heavens, and without any idol].

2.) *Sarvánga linga st'halam*, prose.

By *Chenna Basava déva*, incomplete.

Nine *prasangas* or discourses. The title indicates a symbol of ubiquity; and the main topic is union with *Siva*; or the devotee obtaining union with *Siva*, otherwise meaning absorption into deity. [Mankind mean pretty much the same thing; but Asiatics, especially, use hieroglyphical terms which excite discord, and was polemical].

3.) *Sahasra gana námam*, complete.

One thousand names of celestials in *Siva's* world.

4.) *Lingastóttram*, hexameters.

70 stanzas, complete, symbolical praise of *Siva*, with an *advaita* bearing.

The book is short, of medium thickness, on talipat leaves, one broken, otherwise in good order.

21. No. 1604. Four books.

1.) *Karuna hasagi*, prosaic form.

On the five elements—the fœtus in the womb; and on the members, and faculties of the body, on the *tatva* system—incomplete. *v: supra*. 5. No. 1410—1.) No. 1458—and other notices.

2.) *Misrápana* mixed offering, prosaic form.

On the metaphorical sacrifice of the body, as devoted to *Siva*, &c. *v: supra* 5 No. 1410—2).

3.) *Basavésvara pávada*, composite stanzas, complete.

Description of *Basava's* excellence, and praise of him.

4.) *Guru ragalè*—composite stanzas, chant panegyrical of a teacher, complete.

The book is short, of medium thickness, slightly injured.

22. No. 1680. *Ouranology;* without title, in the book itself, stanzas; and, in other parts, names only.

By *Sómánaca*.

Praise of *Siva* by the title of *Vira gundana*, and other titles, used by *Saivas*.

Then details as to the *ganas* or as to the various companies, and names of celestial hosts: in which matter the *Vira Saivas* are very particular—ex. gr. *Premata ganas, Rudra ganas, Vrishaba ganachari, Siva saranara*, and the like, on 22 leaves, no beginning nor ending; in the earlier portion one half of the leaves eaten off; otherwise damaged by insects—the fragment is short, and old.

23. No. 1687. *Mahatina sangatya:* hexameters.

By *Siddhésa*. In 5 *sandhis*, complete.

Any labored abstract does not seem to be required. The substance is that *Siva* dwelling on earth, in the form of the *guru linga* of the *jangama rupa*, gives to devotees, who serve him with application and zeal, the *ishta siddhi*, or such things as they desire to have. One added leaf from a *chandasu* or prosody, in all 75 leaves.

The book is of medium size, old, and very slightly injured.

24. No. 1700. *Kari Basavana vachanam.*

These are a sort of measured chants in praise of *Basavésvara*, and according to the *Vira Saiva* system: 85 leaves.

The book is of medium size, on talipat leaves, in good order.

25. No. 1704. *Ráma nát'ha vilása.*

By *Sadà Siva yógi*, composite stanzas, 1st to 13th *vilasa*, but incomplete.

Biography of one named *Ráma nat'ha acharya*—his birth—naming—shaving of head—putting on the scholar's thread—his marriage—going on pilgrimage—he visited *Casi* (or Benares) and *Ramiseram* in the south. He disputed against the *Vaishnavas'* system. He was accustomed to remain in a flower garden. Birth of children—entered the *Vira Saiva* way: so far; his being beatified wanting.

The book is of medium size, on talipat leaves, old, but in good order.

26. No. 1724. *Karuna kusagi*, favor-detail.

By *Chenna Basavara déva;* prose.

A treatise on cosmogony in part, but chiefly on the *tatva* system *Vira Saiva* mode.

The origin of the *pranava* or mystic *O'm*—origin of the five elements—their nature—origin of the world, or universe—origin of the fœtus in the womb—the five senses, and inward sensitive, or mental faculties—the ten vital airs—the seat of the passions, and especially of religious affections, or zeal—the ten pulses—the six deadly sins—the three dispositions, *satvica*, &c. the *avastas*, or necessities of food, sleep, &c.—on the incident of dreaming—and other like matters; a sort of moral philosophy on body, and mind.

The book is short, of medium thickness, a little damaged.

XXXII. Vrata calpas (meritorious devotion.)

1. No. 1216. Sect. 2. *Gaja gàuri vrata*, composite stanzas, complete.

Homage to the white elephant of *Indra* is rendered, by women, to a clay substitute. *Konti*, the mother of *Arjuna*, not being invited on one of those occasions, complained of the neglect to her son, who formed a staircase of arrows, ascended thereby to *Indra's* world, and brought away the true *Airávati* for his mother to worship: [to be judged of by the license of poetical *alancáram*].

For sect. 1 and 3 see VIII. 1. For sect. 4, see XI. 1.

The whole book is long, of medium thickness, in good order.

2. No. 1303. *Vinayaca vrata mahima,* glory of vows to *Ganésa:* prose, complete.

By *Nanji raja.*

In 3 *adhyáyas,* or chapters, each one a distinct, but connected subject.

Chapter: 1. *Samandyakópakhyanam.*

In consequence of a curse from *Ganésa,* both *Chandra* (the moon) and *Krishna* sustained affliction and sorrow—he is therefore to be feared.

Chapter 2. *Dundi Vinayaca stóttra.*

Siva himself in *Cási* (Benares) praised *Vinayaca,* and promised that all who worship *Ganésa* shall be prosperous in learning. To that effect he gave his son an attestation termed *dundi.*

Chapter 3. *Sancat'ha Hara chaturdhi mahima.*

Vinayaca related to *Parvati* the benefits resulting to his own devotees from their rendering him homage, especially on the fourth lunar day; illustrated by a legendary tale.

The book is of medium length, thin, on talipat leaves, in good order.

3. No. 1316. Sect. 4. *Vinayaca vrata calpa,* stated to be from the *Bhavishóttara puranam;* letter Canarese, Sanscrit language.

Legends illustrating the merit and benefit of homage rendered to the "Lord of celestials," complete. Appended one leaf.

Chanambikai stóttra—praise of a local *sacti,* or goddess, known as *Chanambikai.*

By *Basava raya.* For section 1, see XXVII.

For Sect. 2, 3, see XIII. *supra.*

As a whole the book is long, of medium thickness, in good order, boards painted.

4. No. 1651. Sect. 3. *Vinayaca vrata calpam,* *mantra* form, not ordinary prose; stated to be from the *scanda puránam.* On the benefit of homage rendered to *Ganésa.* For sections 1, 2, 5, see II. For sect. 4, see VIII. *supra.*

Supplementary. Manuscripts received from a distance, after the previous work had been done.

II. No. 1474. Sect. 1. Arithmetic, on fractions, and integers—leaf 1—24.

VIII. IX. No. 1413. Various stanzas, a sort of Anthology—*padya cávyam* incomplete.

1.) A mixture of ethical and erotic matters, the result of design, as the numbering of the leaves is continuous.

On flowers, sandal-wood, and, forehead spot of vermilion as used by women; with a description of the female form.

On the *mugda, madhya, prakalba*, three ages of women, with their gait and appearance to the eye of observers.

2.) On kingly ethics—deportment suited to kings. Mingled up praises of *Vishnu* and *Siva.*

The book contains a continual alternation of two or three stanzas by turns ethical—ornate—and kingly ethics; so dressed up possibly to give the ethical access to some kingly ear; leaf 1—32. The book is short, of medium length, much worm eaten.

VIII. No. 1643. Two subjects—both are in *Grant'ha* letter.

1.) *Garuda Panchasati, slócas*, with a Canarese *tica.*

By *Vedantácharya.*

Praise of *Garuda*, mixed with some *vácyas* from the *Védas*, 14 leaves, incomplete.

2.) *Níti sastram, slócas*, with a Canarese *tica.*

By *Chanacya.*

On the six great sins, *káma, cródha, lóba, dwésha, mata, mácharyam*, or lust, anger, avarice, backbiting, or envy, false zeal, malice; sometimes otherwise enumerated.

On *shad dherma*, or six kinds of duties to be done. An unjustly taking away a neighbour's goods is censured.

A discrimination termed *ázrama bhéda*, on the duties of *Brahman*, of householder, of hermit, and of strict ascetic; *yuga dherma*, or duties and obligations proper to the *crita, tréta, dwápara*, and *cali yugas.* The leaves in this last piece, are not regularly strung.

XI. No. 1404. *Sabda mani darpanam.*

By *Kési rája cavi sutras* complete.

"Jewel words looking glass," on Grammar.

In seven *prakaranas*, or sections. The nature of Canarese words, with their coalitions, declensions, and conjugations stated; 1, *sangya*; 2, *sandhikaryam*; 3, *náma niyamu*; 4, *samása*; 5, *taddhita*; 6, *ákyáta*; 7, *apabrahmsa*: 36 leaves.

The book is somewhat long, thin, 1 leaf broken.

It was found among the Sanscrit books.

XIV. No. 1716. Erroneously labelled

Bhágavatam, but containing *mantras* and *tantras* Sanscrit, Canarese letter.

The book is long, of medium thickness, on broad talipat leaves, somewhat damaged.

XIX. 1. No. 1694. Six pieces.

1.) *Gajéndra mocsham,* composite stanzas, the language Telugu in Canarese letter: an episode from the 8th *scandam* of the *Bhágavatam,* and as such complete. Contest between an Alligator and an Elephant. *Vishnu* appeared, released the latter, and gave it beatification.

2.) *Bhîma séna vijayam:* mixed metre. Telugu in Canarese letter: complete, as an episode from the *Bháratam.*

While the *Pandavas* sojourned in the wilderness, *Bhîma* killed *Kichan,* a cousin of the *Virata rája.*

3.) See under VIII.

4.) *Prasáda sangatya*—legend of a pig—composite stanzas.

A celestial chorister (*gandharba*) having mocked a *muni* (or sage) the latter cursed the aerial, condemning him to be born as a pig, which incarceration took place; and for some time the songster's voice was reduced to a grunt: *Siva* came, in an ambiguous form, and by giving a fragment of food rejected from his mouth (here termed giving *prasádam*) which the pig eat up, caused its knowledge to return; and, being liberated from durance, the celestial went to *Càilasa.*

5.) *Visva nāt'ha ashtacam,* an octave on *Ráma,* as "universal Lord."

6.) Sundries.

Praises of *Vitala* (or *Vishnu*), and *Arunáchala (Siva)* of the ornate kind; a sort of epithalamia most likely for the use of *dásis,* stanzas on *Nărāyana* of *Vàicont'ha. Shudacshara regale,* on the six lettered *Vira Sâiva* spell. *Mahadéva ragalé,* chant on *Siva.*

The entire book is long, of medium thickness, (63 leaves) no boards, in tolerable order.

2. No. 1714. Chiefly blank leaves; on two of them a few Sanscrit *slócas* in Canarese letter are written, without any connexion: very narrow leaves, thin, of medium length.

XXI. 1. No. 1235. *Bhágavatam,* hexameters.

From the 1st to the 9th *scandam,* complete so far; being the *púrva bhágam,* or older and more respectable portion, the 10th to the 12th *scandam,* wholly relating to *Krishna* (stated to belong to books received from the college.)

The book is long, thick, (235 leaves) broad talipat leaves, good order, small and close handwriting, of value as complete.

XXI. No. 1900. *Bhagavatam*—composite stanzas, 5 *sandhis* in the 7th *scandam*.

On *Vishnu's* assuming the *Narasinha avatára* or man-lion form. Story of *Prahláda*, and the killing of *Hiranya casipu*. [When the *Vámanávatára* is well unriddled, the meaning of this will probably follow.]

The book is of medium size, much damaged by worms, and crumbling to pieces.

XXII. No. 1717. *Srî rangha mahalmyam, grant'ha lipi*, or letter.

By *Rangácharya*, said to be translated from the *Brahmánda puránam*, containing 12,000 *slócas*, and from the 10th *asvátam*.

Legend of the image, and temple on an island of the *Cavéri*, close by Trichinopoly.

The image was given by *Ráma* to *Vibîshina* to be carried to *Lanca*: but it signified its pleasure to be left on this *rangha*, or island (an equivocal word) and many details are given as to the *vimána* or shrine, which will be found more fully abstracted elsewhere. (Class *delta* Tamil).

The following extract translated is taken out, in order to illustrate the mode in which ignorance hides its head amid pompous verbiage. *Paramésvara* (God) instructs *Náréda* the great sage. *Náréda* asks " O *sancara!* (destroyer) what must I worship in order to remove ' my sins. *Siva* replies, O *Náréda!* hearken carefully—in the time of the great deluge, all ' beings, or things, created by *Brahmà*, were either destroyed, or assimilated by the great ' waters. Now water is assimilated to light, (or splendor *tejas*) light is assimilated to wind, ' (*vayu*) wind is assimilated to ether, (*ákásha*) ether is assimilated to *aviyactam*, (invisibility or ' immensity) invisibility is assimilated to writing, (*acshara*) writing is assimilated to *támasa*, ' (darkness) darkness is assimilated to *Brahmà*. Then *Brahmà*, *Rudra*, and others, were ' emanent from *Náráyana*, in that time of deluge. Then of all things in the world formed, ' the earthly paradise known as *Srirangham* holds the pre-eminence, as it holds the eternal ' lord *Rangha nát'ha* (lord of the island). If he be worshipped and his favor obtained, ' O *Náréda!* sin will depart."

[The making *Siva* testify to *Vishnu Vishnu* and to *Siva*, is a device common to both sides. As to philosophy, *water and silent darkness operated on by divine agency* seem to be meant as the causes of things; not differing much from the hymn by Orpheus; nor, in so far as renovation of the world is concerned, from the Hebrew writing].

The book is somewhat long, of medium thickness, slightly injured.

XXIV. I. No. 1474. Sect. 2. *Rámáyanam padya cávyam* in 5 *sandhis*; 59—62 complete, 63 incomplete.

On *Vibîshina's* making peace for himself, and negociating for the crown, by betraying the counsels of his brother *Rávana*; leaf 56—88 or 33 leaves.

Sect. 3. *Bharatá rája nîti*, from the *Bháratam*, *sandhi* 1, 2, incomplete.

Vyasa is represented as narrating to *Janamejaya*, the correct conduct of the *Pandavas* in the war; as being without deception, &c., leaves 1—33, in the whole 80 leaves. The book is of medium size, in good order.

2. No. 1477. *Rámáyanam, padya cavyam* 1, 2, *sandhi* 101 stanzas.

On *Vibíshina* being anointed king of *Lanca* by pouring over his head the water of the sea on the coast, &c.

24 leaves and 33 blank leaves.

The book is of medium length, very narrow leaves, in good order.

3. No. 1486. *Jáimuni Bháratam* or *Jáimuníyam*, here ascribed to *Vijaya Lacshmi Isa—padya cavyam, sandhi,* 1—12 and 13, only 8 stanzas.

Origin of the *Pandavas* and *Kaúras*; the gaming match, and loss of kingdom; going to the wilderness; *Krishna's* embassy; he shewed his *visva rupa* to *Dhritarashtra*; the assembling of troops in preparation for war. (It would seem as if the old Canarese of *Jáimuni* were rendered into modern language in this book.) leaf 1—137.

The book is of medium size, and a little injured.

E. Malayalam language and character.

I. Agricultural.

1. No. 1958. *Krushi gíta;* Bucolics.

It contains details of agriculture in the Malayalam country, with a description of the implements used, and the proper seasons for sowing the various seeds, and similar matters. The authority is traced up to *Bhárgava*, a name of *Parasu Ráma*, and is said to be taken from the *Kérala ulpatti.* It is a poem, complete; written on 29 talipat leaves, in good order.

II. Christian Theology.

1. No. 1962. *Christa-mata-pustacam,* a book on the Christian religion: in 6 parts.

Part 1. Prayers directed to Christ to remove the pains and fear of death.
—2. The consequences of good and bad actions; and the esteem conceded by the people to a good man.
—3. On Hell.
—4. On Heaven.
—5. On the life of Messiah.
—6. On the life of the Virgin Mary, and praise addressed to her.

A poem by Reverend Polynoos, complete, on 140 talipat leaves, of medium size; recent, and in good order.

III. Erotic.

1. No. 1963. *Sringára-patta,* ornate poetry, on amorous sentiments. With this is connected some *stóttras* or panegyrics on *Siva* and *Parvati.* Five long leaves bent double, without boards—injured: one other leaf is a note of hand for money.

IV. Historical.

1. No. 1959. *Kérala ulpatti.* Origin of *Kérala,* a part of the Malayalam country.

This is a distinct book on the legend of *Párasu Ráma* and the *Art'ha Brahmans*—64 municipalities, their laws and regulations ; the election of a king, and details of a few early kings ; inclusive of *Cherumán Perumàl,* who became a Mahomedan ; and went to Mecca. Romance is mingled with history : a fuller notice will elsewhere be given.

This book is in prose, complete, on 140 talipat leaves; small, but thick, and in good order.

V. Miscellaneous.

1. No. 1956. A book containing five, or six different subjects.

1.) *Kérala ulpatti.* Legendary account of the formation of the Malayalam country by *Parasu Ráma,* causing a retreat of the sea; but according to the account itself, an earthquake appears to have concurred. The extent was 600 miles from N. to S. Divided into *Tuluva-Mushica* and *Kérala,* in which 64 municipal towns were formed, with rules laid down, and arms given; whence the *Brahmans* were termed half-caste, till others of a purer race were imported. The work is in prose, written on 53 talipat leaves, of medium size.

2.) *Dherma sastram.* On the ordinary affairs of business, the *vivahára* portion. The laws of the Malayalam country and people, are, in various respects, peculiar to themselves. This treatise is complete in 11 leaves prose.

3.) Panegyric on a king named *Vadakara kólatiri Tambiràn.* The mode of his processions from his palace, and other matters. Complete on 3 leaves prose.

4.) On the mode of hunting in the Malayalam country. The cries used in the chase, and those used after the beast pursued has been wounded.

5.) Life and acts of a king named *Paûla Sacara,* of the solar line. Probably an abridgment of the *Sacara cadha* of other languages. Complete, on 19 leaves prose.

6.) Two smaller leaves recent, partly in Malayalam, partly in Tamil, contain some names of kings, and of *Nambis* or *Brahmans*. The entire book is short, of medium size, written on talipat leaves, and in good order.

VI. PAURANICAL.

1. No. 1952. *Bhágavatam,* the 5th *scandam,* or book. The leading subject of this section is the *Paúranical* geography and astronomy, as to the seven *divîpas*, with the superior and inferior worlds, and names of early kings, or patriarchs; as *Rishabha* and *Bharata,* and others. Poetry; complete on 67 talipat leaves, small in size, and in good order.

2. No. 1957. *Dévi Mahatmyam,* the legend of *Parvati.* A poetical work in praise of the *sacti* of *Mahadeva* or *Siva;* treating her as the supreme goddess, and invoking her favor. The work is complete, on 73 talipat leaves of medium size, and in good order. From the *Mareandeya, puránam.*

VII. ROMANCE, historical.

1. No. 1951. *Bháratam.* This book contains sixteen out of the eighteen *parvas,* or books.

(1st. *ádi parvam,* genealogy, wanting).

2nd. *Sabhá parvam;* assembly of kings—loss of his kingdom by *Dherma rája* by gaming. 1st leaf wanting, the remaining 16 leaves complete.

3rd. *Aranya parvam.* The pilgrimage of the 5 *Pándavas* with *Dráupadi,* and their sojourn in a wilderness: 30 leaves complete.

The episode of *Nalu.*

(4th. *Virata parvam,* wanting: service in the *Virata* kingdom.)

5th. *Udyóga parvam,* service, consultation, negociation, embassy of *Krishna;* rejection by *Duryódhana* of all advice; determination to regain the kingdom. War preparations: complete on 27 leaves.

6th. *Bhîshma parvam,* battle between the *Pandavas,* and the general of *Duryodhana's* army. The *Bhagavat-gita* precedes: 15 leaves complete.

7th. *Dróna parvam,* renewed fight: the forces of *Duryódhana,* headed by *Dróna,* skilled in archery, 38 leaves complete.

8th. *Karna parvam,* battle with another leader, a relation of *Duryódhana,* and of the *Pándavas,* 26 leaves complete.

9th. *Sáliya parvam,* contest with another of the opposing commanders, 17 leaves complete.

10th. *Sáuctica parvam.* The episode of a son of *Drónáchárya* named *Asvaddamma,* who made a night assault; and owing to the intervention of *Krishna,* killed 5 sons of the *Pandavas,* instead of themselves, as intended: 10 leaves complete.

11th. *Strî parvam,* on the grief and distress, of the family of *Duryódhana,* at thedeath of so many relatives by each others hands.

12th. *Zanti parvam,* moral instruction by *Bhîshma,* to his grandson *Dherma rája,* in order to remove his doubts as to the wisdom and rectitude of the divine government, on fortitude, patience, submission, and devotion: 16 leaves complete.

13th. *Anusásanîca parvam,* the same subject continued, and concluded, 2 leaves.

14th. *Asvamédha parvam,* on the sacrifice of a horse by *Dherma rája,* with the usual ceremonials; intended to avert the evil consequences of slaying so many of their own relatives: 10 leaves complete.

15th. *'Azrama vása parvam.* Penance of the five *Pandavas*—their dwelling in a hermitage, as if ascetics; 2 leaves.

16th. *Mâusala parvam.* On the catastrophe which led to the death of the posterity of *Krishna*; the great inciter of the foregoing war: 13 leaves complete.

17th. *Maha prastanîca parvam.* The melancholy pilgrimage of the five *Pándavas,* followed by a black-dog; and of their successively falling dead by the way.

18th. *Sverga rohana parvam.* The *Pándavas* attain to *Indra's* world; and are shown on the one side the pains of the wicked for a season, and then introduced to the region of the good, who are rewarded. It is remarkable for its containing the doctrine of purgatory, and somewhat resembles one of the books of Virgil's Æneid. These brief outlines are founded on papers received from the Hon'ble Walter Elliot, Esq, but with additions from myself. The work only wants a little of being complete; but from its size, it can only be an abstract of the original.

2. No. 1953. *Adhyátma Rámáyanam, (Sâiva).*

The *Yuddha cándam,* or book of battle.

That portion of the epic poem which treats of the battles between *Ráma, Hanumán,* and *Sugrîva* on the one hand, and *Rávana, Cumbhakerna*

and others, on the other hand, at and near *Lanca :* the object being to regain *Síta ;* in the main feature similar to the Iliad.

The translator into *Maláyalam* has chosen to introduce *Siva* discoursing with *Parvati*, on the qualities of *Ráma.* I am informed that *Adhyátma* is an epithet applied to the *Rámáyana* only when used as a discourse between *Siva* and *Parvati.*

The work is in poetry, complete on 187 talipat leaves, the book of medium size, and in good order.

3. No. 1954. *Rámáyanam,* epic poem.

This book contains the 2nd, 5th, and 6th *cándams*, or sections, entitled *Ayodhya, Sundara,* and *Yuddha cándams.* (The 1st *Bála,* the 3rd *'Aranya,* 4th *Kishkinda,* and also the *Uttara,* or supplementary, are wanting).

2nd *Ayódhya cándam.* Part of the life of *Ráma,* his return from the country of *Mit'hila* to *Ayódhya puri* after his marriage with *Síta ;* the impediments offered to his being crowned by *Kaikayi,* third, and youngest wife of *Dasarat'ha,* who favored her son *Bharata.*

This section is complete in 91 leaves.

5th *Sundara cándam.* The life of *Ráma,* continued. His sending *Hanumán* to discover the lost *Síta,* who had been carried away to *Lanca* by *Ravana. Hanuman* returned, and reported the place of *Síta's* unwilling captivity.

This section is complete on 110 leaves.

6th *Yuddha cándam.* The battle, or long struggle, with its marvellous accompaniments, between *Ráma* and *Rávána,* with their respective supporters ; the victory being with *Ráma.*

This section is complete on 57 leaves.

The version into Malayalam is poetical, written on talipat leaves: the book is of medium size, and in good order.

4. No. 1955. *Uttara Rámáyanam.*

The last, or supplementary part of the *Rámâyanam,* which has some lengthy reference to the race of *Pulast'hya,* down to *Rávana ;* but chiefly contains the history of *Ráma,* after his return to *Ayódhya* with *Síta.* The suspicion excited by popular surmises as to the purity of *Síta* during her captivity ; her exposure in a forest ; found, and protected by *Valmica* the sage ; birth of two sons. Their seizing the horse of *Ráma's* sacrifice, and discomfiting his army ; hence discovered by *Ráma,* to be his sons. The death of *Ráma,* and his brother *Lacshmana.* Said to be a translation from the work of *Valmíca.*

Written on talipat leaves of medium size ; complete and in good order.

F.

Uriya language, and character; dialect of the province of Orissa.

I. Descriptive.

No. 2476. A list of the servants employed in the temple of *Jaganat'ha;* with a specification of their various duties, on the label it bears a Telugu title *Sri Purushóttama sévaculu chésé nirnayam.*

The book is long, the leaves not uniform, of medium thickness, 134 in number, injured by worms.

II. Ethical.

1. No. 2484. *Gupta gîta.* A paraphrase on a Sanscrit work entitled *Gîta-sáram,* or essence of the *Bhagavat gita,* in eight *adhyáyas,* or chapters, by *Bála Ráma-dasa.* The subject is the metaphysical discourse on the nature of the divine and human soul, and connected moral results, between *Krishna* and *Arjuna.*

The book is small, of medium thickness, on 73 palm leaves, slightly injured.

2. No. 2488. *Bhúgola gîta.*

A paraphrase in prose on the *Brahmánda bhugola gita,* a chapter in the 11th book of the *Bhágavatam:* a discourse between *Krïshna* and *Arjuna,* regarding the nature of the human soul, and body. It consists of seven chapters; and contains the *Vedanta* doctrine on the subject of God, and matter: a topic of frequent occurrence.

This book is of medium size, containing 76 leaves, in good condition.

3. No. 2501. *Prastápa sindhu,* a moral work in prose by *Krishna dasa.* It opens with a discourse between *Dasarat'ha* and *Vasishta;* who, at the request of the former, gives him lectures on moral, and other subjects, such as.—

"Do not place confidence in persons who surround a king"—and
"The food which is eaten, but not digested, is poison."

The book is small, complete on 79 leaves, very slightly injured at the end.

III. Erotic.

1. No. 2478. *Rasa panchaca.*

On five classes of amorous sentiments, or sixty-six short poetical pieces by *Upéndra Bhanjá*. The first nine leaves contain one chant, and a few songs from another work entitled *Brijavahara*.

The book is small, of medium thickness, without boards, complete as to the first work; 90 leaves, slightly injured.

2. No. 2479. Sect. 1. *Prama sudhánidhi.*

A poem of which this section contains seven *chandas*, or chapters, the subject being a poetical description of the person of *Práma sudhánidhi*, (perfect jewel) a daughter of *Manjula*, king of *Kérala*. It is ascribed to *Upéndra Bhanja*.

The book is small, of medium thickness, without boards, and in good order, but not complete; as from 14 to 20, from 27 to 33, and from 39 to 51, and 100, the leaves, are wanting.

3. No. 2480. *Rasa lékhà.*

Ascribed to *Upéndra-Bhanja.*

This work consists of twenty-two *chandas*, or chapters, of *écarága*, or uniform time.

It describes an enchanted wilderness in the *Chola* country, near the mountains of *Malayalam*. which had the effect of exciting sexual emotions in all who came to it. certain A teacher, named *Kapisanjanada*, whose residence was in the *Naimisara* forest had 750 disciples, who set out on a pilgrimage; but happened to come within the influence of the above wilderness. The teacher, finding his disciples did not return, went in quest of them; but became subject to the like influence. Under it he asked for, and obtained in marriage, the daughter of the *Chola* king. He had a daughter named *Rasa lékhà*, the description of whose person and great beauty is the main object of the work. *Visvabhuti*, son of *Bhasvara*, king of *Sindhu*, heard of her beauty, and obtained an interview by means of *Durga*. Their conversations are narrated; and they were, in the end, married; as *Nareda* interceded with *Kapisanjanada*, her father; and procured his assent. There is a slight resemblance to an episode of Tasso's poem; only that ascetics are put in place of warriors.

The book is short, of medium thickness, complete on 83 palm leaves, and in good order.

4. No. 2490. *Rasa kalólam*, waves of sentiment. 1—34 *chandas*, complete.

Illustration of amorous sentiment, &c, from the youthful sports of *Krishna* in the wilderness of *Brinda*, near the Jumna river; leaf 1—118; this book is long, of medium thickness, in good order.

5. No. 2498. Another copy of the same in 34 *chandas* 111 leaves complete.

The book is of medium size, in good order.

IV. LEXICOGRAPHICAL.

No. 2365. *Amaram*—a Dictionary. The size, or condition was not particularly noted.

V. MISCELLANEOUS.

No. 2497. This book contains eight productions, not of uniform kind.

1. *Sádhana dharpana,* Sanscrit *slócas,* with the meaning in *Uriya* poetry; author's name not stated. The subject is a discourse between *Bráhma,* and *Náreda,* on the mental adoration of *Krishna*; only 3 chapters, and a few more verses—unfinished.

2. *Ujvala Nila manicarica.*

A work in prose giving an account of *Krishna's* amours with *Rádha* the *gopi,* while he lived among cow-herds. The subject is in the *Bhágavatam,* and *Gíta Govinda.* The author's name not stated.

3. *Bhakti rasámrita sindhu*—the essence of devotional sentiment.

A work in prose, the author's name not given. It contains instructions to reverence a spiritual teacher; to walk in the ways of rectitude: to repeat thechants on the names of Deity; to be moderate in eating: to go on pilgrimage: to be a follower of God: to be hospitable: to observe the *ecadasi* fast on the 11th lunar day; to respect the *tulasi* plant (*Ocymum sanctum*) and the *emb: myrobolan,* with the trees *dhatri,* and *asvata*; to avoid evil company; and like precepts of a moral, or religious kind.

4. *Mahánt nirnaya rasam.* A list of the *Mahants,* or hierophants, that were contemporaries with *Chaitreya* or *Krishna,* during his residence with cow-herds at *Vrindavan.* They were sixty-four in number, of whom the first ten names are quoted viz. 1, *Gópála guru;* 2, *Balaram dasa;* 3, *Govinda thakur;* 4, *Koni chandra thákur;* 5, *Srí kánta thákur;* 6, *Balabhadra bhattachárya;* 7, *Madhava pandita;* 8, *Vara Malla dasa;* 9, *Srí kara pandita;* 10, *Achárya Lacshmana dasa.*

The 64 are said to have served *Chaitreya* in the *Vrindavanam* lands: certain sacred pools therein are named *Rádha-Kánt'ha,* and *Shama kánt'ha,* near the rivers Jumna, and Kalandri.

5. *Mana sicsha.* A discourse between *Suca* and *Sanaca.* The former gives an account of the youthful pastimes of *Krishna:* his

hiding the clothes of the *gópis:* their attachment; and similar matters, apparently taken from the 10th book of the *Bhágavatam:* rendered into *padya cávyam* or composite *Uriya* poetry: the Sanscrit *slócas* being also given.

6. *Gita-sáram,* essence of the *Bhágavat gîta.* An extract from that portion of the *Mahá bháratam* in Sanscrit verses, with an explanation in *Uriya.* This metaphysical discourse between *Krishna* amd *Arjuna* is generally known through the medium of Mr. Wilkin's translation, and other sources.

7. *Rádha-kavacham.* The *Kavacham* (coat of mail) is a form of incantation, preceded by some ceremony. This appeals to *Rádha* (Sect. 2). It is put in the mouth of *Siva,* as delivered to *Parvati,* a sectarial liberty; and is said to be extracted from the *Bráhma yámile.* (*Sacti* in kind.)

8. *Vaishva-déva padhadi,* Rules in Sanscrit, for the daily performance of one of the kinds of *agnihóma,* or sacrifice to fire of a houshold kind.

VI. PANEGYRICAL.

1. No. 2495. *Kalávati.* This is properly a love tale, as to the marriage of *Kalávati,* a princess, to *Bharata,* a king of *Kunjavati;* fictitious, *Bart'ha Harischandana.* In this book there are only 7 *chandas,* or chants, which contain a description of *Kalávati,* and a panegyric on her person. The beginning is wanting. The book is small, without boards, and injured by worms.

2. No. 2486. *Charana sudhánidhi,* the jewel foot.

By *Govinda dása.*

This production is a panegyric of *Vishnu* in two of his incarnations. It appears to be of the *dwi-rupa* kind, in which the words will bear to be applied to two different persons, from similarities in some of their adventures.

Thus we have:

"Thou destroyedst *Rávana* for the welfare of the celestials, and didst bestow the kingdom on *Vibhíshana* thy votary."

In another place,

"Thou wast born in the house of *Vasudeva* at *Mat'hura,* and bred up in the cowherds' village from the fear of king *Camusa.*" These passages, however, will not bear two meanings.

The book is small, containing 86 palm leaves, slightly injured by insects.

3. No. 2499. *Sri Jaganut'ha stuti,* praise of *Krishna* as *Jaganat'ha,* or lord of the universe.

By *Krupa Samudra dása.*

A work in measured prose termed *Piaya:* containing the eulogy of *Krishna,* and also of *Bala Ráma,* his brother; of *Subadhra* his sister, and of his missile weapon, the *chacra.* Rude images of those three are in the temple at *Jaganát'ha puri* in Orissa.

This book is of medium size, on 87 leaves, and in good order.

VII. PAURANICAL.

1. No. 2477. *Bhágavatam,* the 10th book.

A translation of the 10th book into couplets; each line consisting of nine letters. Ascribed to *Jaganát'ha dása.* The subject is the birth, and juvenile adventures of *Krishna.* It contains 48 *adhyayas,* or chapters. It is long, thick, recent, but injured by insects at the end.

2. No. 2482. *Bhágavatam*: 1st and 2nd *scandas.* Ascribed to *Jaganát'hadása.* A poetical version of the two first books. Copied by *Krishna Pandita,* a *Brahman* of *Narasinha puram.* It is rather a large sized book, slightly injured by insects.

3. No. 2483. *Bhágavatam.*

By *Jaganát'ha dása.* A poetical version of the 3rd book in 157 *adhyáyas* or chapters; on 163 leaves; rather large in size, without boards: and in good order.

The above three books appear to be parts of one work.

VIII. PURANAS, local.

No. 2489. *Srî Jaganát'ha st'hala Mahatmyam* origin of the temple.

A composition in prose, giving an account of the fane at *Jaganat'ha-puri* in Orissa; and of the efficacy of the sacred pools at that place. *Ananga Bhîma* of the *Ganga* race is erroneously stated to have been the first king of that town. An account of endowments by him, for the celebration of the various festivals, is also given.

The book is of medium size, complete, on 132 leaves, slightly injured by insects.

IX. ROMANCE historical.

1. No. 2485. *Bési-Rámáyanam.* An abstract of the *Rámáyanam* in *Uriya* verse, by *Bési,* or more correctly *Visvanat'ha dása.*

The epitome of the former portion in six *Cándas* is complete. The 1st contains 27 *chandas* or sections. The 2nd contains 13, the 3rd has 23, the 4th has 27, the 5th has 18, the 6th has 79 sections. The *uttara*, or supplementary portion has only 9 sections.

The book is rather long, and thick, injured by being worm-eaten at the end.

2. No. 2492. *Angada-padi.* The embassy of *Angada.*

The episode in the *Rámáyana* on the message to *Rávana* by a sylvan of the above name. It dwells on the excellence of *Ráma*; said to be with amplification of the original. The work, as a poem, in 8 sections complete, is ascribed to *Lacshmi dhara-dása.*

The work is of medium thickness, on 79 short leaves, recent, and in good order.

3. No. 2494. *Jaimuni Bhárata.* An apocrpyhal version of the *Bhárata.* It is a paraphrase on the Sanscrit original.

This is better known from its examples in the collection, as containing matter supplementary or extraneous, on the adventures of *Arjuna,* when on a pilgrimage to the South as far as Madura, the *Pándiyan* capital. Notwithstanding the size of this *Uriya* book it is incomplete : breaking off where *Uluchi* sends a message by *Kumudi* to her father *Vasuki* to ask for a gem, by means of which *Arjuna* might be relieved from distress : which the *nága* race refused.

The work is poetical, in the *chándacshara pát'h,* or lines of 14 letters : by *Nîlambara dása* a *Brahman.*

The book is long, very thick, and slightly touched by insects.

4. No. 2500. *Vichitra Bháratam.* A poetical version of the 3rd and 4th books of the *Bháratam,* or the *Aranya* and *Virata parvas ;* on the sojourn of the *Pándavas* in a wilderness, and at the court of the *Virata rája,* by *Visvámbara dása.*

The book is rather long, and thick, containing 147 leaves, complete, and recent; yet touched by insects.

5. No. 2502. *Sri Vâidehisa vilásam.*

A poetical version of the *Rámayanam* in *Uriya* by *Upendra Bhanja,* in seven *cándams* and 52 *chandas,* or chants. The author was a *Goomsoor rája,* among the *Khonds.* It is stated to be a work of great taste, and elegance ; adhering to the singular rule of alliteration that every foot in a verse must begin with the letter *B.* It is in *Vrütta* metre.

The book is rather long, thick ; slightly injured.

X. Tales.

1. No. 2475. *Jagan Mohanam.* A poetical panegyric ascribed to *Krishna dasa cavi,* in 14 chants : the subject is an ornamented description of the image of *Jaganat'ha* and of the festival processions —otherwise so very well known.

The book is of medium size, on 109 leaves, very slightly touched by insects, without boards; and in tolerable order.

2. No. 2479. Sect. 2. *Rasika háràvati.*

A poetical work ascribed to *Upendra Bhanja.* It contains 5 *chants.* The first is prefatory, with invocation of *Jaganat'ha.* The second contains an account of *Vidyádhara* a king of *Kóseladésam,* and of his daughter *Rasika háràvati.* The third, fourth and fifth, form a love-tale of *Nilamani-yuga raja,* son of a king of *Angadesam,* and of the above *Rasika hàravati,* by means of a letter sent ending in their marriage. The whole is inventive : and gives occasion to exaggerated description of persons, dresses, jewels, and the like.

The entire book, of which this is one section, is of medium size, without boards, and in good order.

3. No. 2481. *Sri guna ságara.* A work in prose by *Krishna dása,* complete ; containing an account of the early life of *Krishna,* when at *Vrindávanam,* and also of his slaying his maternal uncle, and enemy *Camsa.*

The book is of medium size, on 87 leaves, old, and a little injured.

4. No. 2484. '*Ushá parinayam.* The marriage of *Usha.* A poetical tale, ascribed to *Sasi Sancara,* in 12 *chandas,* or chants, recited in the modes termed *osa* and *chokhi.*

Usha, the daughter of *Bánásura,* became enamoured of *Anirudha,* grandson of *Krishna,* and private interviews were contrived, of which the father becoming aware he seized *Anirudha* and confined him. A war with *Krishna* followed, in which after protracted resistance *Bánásura* was conquered ; and the nuptials of the pair were publicly celebrated to the joy of both.

The book is small, old, and touched by insects.

5. No. 2491. *Lilavati,* a poetical romance.

By *Hari chandana-déva.*

Chandrabhanu, king of *Anga désam,* became enamoured of *Lilavati,* daughter of *Vasu-pati,* king of the hill country of the *Chóla désam.* He visited her in the hill country of the *Chola désam ;* and in the habit of a

Jangama ascetic, while she was worshipping *Siva:* and afterwards married her. The poem has 46 *chands* and much of it is occupied with a description of the person of *Lîlavati*, her ornaments, and attendants.

The book is rather long, of medium thickness, on 72 leaves, and in good order.

6. No. 2493. *Brija vihára.* A poetical narrative of the early life of *Krishna* at *Vrindávanam,* ascribed to *Upendra Bhanja. Krishna* fed cattle; amused himself in various ways; slew some *asuras;* and, in the end killed his maternal uncle, *Camsa,* on returning to *Mat'hura.*

The book is short, but thick, on 133 leaves, without boards, and very slightly injured.

7. No. 2495. *Kalávati.* A fragment of a poetical romance. What remains, has only an account of *Kalávati,* daughter of *Srî Chandana,* king of *Ranapúr,* especially an ornamented description of her person. Seven chants, on leaves 51 to 81.

The book small, without boards, and injured.

8. No. 2496. *Lávanyavati.* A poetical romance by *Upéndra Bhanja,* in 38 *asvásas,* or sections.

It is a tale of *Chandra bhánu,* son of a king of *Vídyangara* in the *Carnata* country, and of his becoming enamoured with *Lávanyavati,* daughter of a king of *Sinhála dwîpa,* whom he had seen in a dream; precisely the same circumstance having occurred on her part. The young man visited Ceylon in disguise, and met with the princess; on returning to his home a message was sent to ask her in marriage; which was complied with. They were married, and lived happily together.

The composition is ornate; especially as relates to the persons of the two young people, and the order of their mutual passion. There is some traditional foundation for this tale; as something like it is found in other works.

This book is rather long, of medium thickness, on 112 leaves, only a few leaves injured by *termites.*

There is reason to believe that some of these *Uriya* books must once have belonged to the Mackenzie collection: they are now met with among those received from the East India House. I have been much aided, as regards these *Uriya* books, by papers received from the Honorable Walter Elliot, Esquire.



